A QUOTATION FROM CHAIRMAN MAO TSE-TUNG

While their [the students'] main task is to study, they should in addition to their studies, learn other things, that is, industrial work, farming and military affairs. They should also criticize the bourgeoisie. The period of schooling should be shortened, education should be revolutionized, and the domination of our schools by bourgeois intellectuals should by no means be allowed to continue.

— May 7, 1966
THE proletarian revolution in education should be carried out by relying on the mass of revolutionary students, teachers and workers in the schools, by relying on the activists among them, namely, those proletarian revolutionaries who are determined to carry the great proletarian cultural revolution through to the end. Since this call from our respected and beloved great leader Chairman Mao, the revolution to smash the old educational system and clear the way for creating a proletarian educational system has been sweeping the length and breadth of the country.

China's old educational system was permeated with the poison of feudalism, capitalism and revisionism. China's Khrushchev and his agents in the education field, Lu Ting-yi and his like, used this system to train revisionist successors who would bring about the restoration of capitalism. That system must be thoroughly transformed into one which will train successors for the revolutionary cause of the proletariat.

Transformation of the old educational system and the old principles and methods of teaching is an extremely important task of the great proletarian cultural revolution set forth in the Party Central Committee's August 8, 1966 decision formulated under the personal guidance of Chairman Mao. Earlier, on May 7, 1966, Chairman Mao had laid down the basic guide for the revolution in education. He said: "While their [the students'] main task is to study, in addition to their studies they should learn other things, that is, industrial work, farming and military affairs. They should also criticize the bourgeoisie. The period of schooling should be shortened, education should be revolutionized, and the domination of our schools by bourgeois intellectuals should by no means be allowed to continue."

In the 17 years from the founding of the People's Republic to 1966 when the cultural revolution began, China's Khrushchev promoted a revisionist line for education. He opposed the red flag of proletarian education raised by Chairman Mao, and covered up his opposition by waving countless "red flags", that is, revolutionary-sounding slogans which were actually counter-revolutionary in content. The revolutionary teachers and students, however, nurtured on Mao Tse-tung's thought, resolutely defended the proletarian line for education put forward by Chairman Mao. In this field, as in all others, there was a continual struggle between the proletarian and the bourgeois, between the socialist and capitalist road and between the proletarian revolutionary line and the bourgeois reactionary line.

When Chairman Mao launched the cultural revolution in 1966, Peng Chen, a member of the same counter-revolutionary revisionist clique as Lu Ting-yi, tried to sabotage the movement so that they could carry on their scheme to restore capitalism. In order to prevent the teachers and students from taking part in this fight-to-the-death political struggle against the counter-revolutionary revisionist clique, these revisionists used the old educational framework for their own ends. They said that both studies and the cultural revolution must be carried on simultaneously and tried to keep the teachers and students in the classrooms making criticisms in the purely academic sphere. But almost from the beginning, the masses of the students who were armed with Mao Tse-tung's thought saw through this ruse and refused to fall into the trap. In the proletarian spirit of daring to think, to act, to break through and
make revolution, they rebelled against the old educational system. They smashed the control of the bourgeois intellectuals over the schools, stopped classes and walked out of their classrooms to make revolution.

In a way their education never really stopped for a day, for they entered the much bigger classroom of society, facing the world and bringing its storms. The class struggle, with all its sharpness and complexities, became their course of study.

They pointed their spearhead straight at the counter-revolutionary revisionist clique, dragged out the agents which China’s Khrushchov had planted in the schools and education departments, and defeated the bourgeois reactionary line which China’s Khrushchov had personally formulated in order to suppress the revolutionary masses. They set up their own organizations, the Red Guards, and went out into society to destroy the ideology, culture, customs and habits of the exploiting classes, and to foster the new, the greatly proletarian. They travelled all over the country to exchange revolutionary experiences in their speeches and with the pen they made a notable contribution toward completely demolishing the bourgeois headquarters inside the Party.

In this struggle against the handful of capitalist-readers in the Party, they learned to put the interest of the people above their own self-interest.

In the past year and a half of the cultural revolution, the masses of the revolutionary teachers and students and Red Guards, closely following the strategic plan formulated by Chairman Mao, have acted as the vanguard in the great proletarian cultural revolution, a movement without precedent in history. As Lenin said, “During a revolution, millions and tens of millions of people learn in a week more than they do in a year of ordinary, somnolent life.” By taking direct part in this revolution- ary movement and creatively studying and striving hard to apply Chairman Mao’s thinking—particularly his theories on class struggle—the teachers and students came to understand the real meaning of classes and class struggle. They gained a deeper and fuller grasp of the theories, line, policies and principles for studying revolution and preventing revisionism under the dictatorship of the proletariat. They saw more clearly why it was vital to transform the educational system that trained successors for revisionism. The imperialists and revisionists spread the slander that there has been a great “falling off” of the educational level in China. This, however, is really to deceive the people in their own countries, to conceal the corruption in their own education and the panic in their own hearts. It is not at all strange that they should buzz about frantically like trapped flies. Our revolutionary teachers and students will always bear in mind Chairman Mao’s teaching: “To be attacked by the enemy is not a bad thing but a good thing.”

Classes Resumed, Revolution Goes On

By last October decisive victory had been won in the great proletarian cultural revolution, the bourgeois headquarters had been smashed, the handful of capitalist- revolutionaries in the education departments had been overthrown and the revisionist line in education had been subjected to an initial round of mass criticism. Therefore, the Party Central Committee, the State Council, the National Defence Commission, the People’s Political Consultative Conference, the All-China Federation of Students and other organizations called on all colleges and universities, secondary and primary schools to do everything possible and according to their ability to carry on the revolution. The notice urged all schools to earnestly carry out Chairman Mao’s instruction to “Fight self, repudiate revisionism”, and at the same time, to carry out reforms, to put into practice Chairman Mao’s thinking on revolutionary education and to step by step work out a new revolutionary school system and curricula.

Chairman Mao says: “There is no construction without destruction. Destruction means criticism and reform in education. It involves reasoning things out, doing destruction, and putting the destruction into practice. But destruction first, and in the process you have construction.”

In the revolution in education, destruction means that the revisionist line in education and the reactionary bourgeois academic “authorities” are liquidated and repudiated, political, ideologically and theoretically. Construction means the creation of a completely new proletarian educational system worked out according to the principles in Chairman Mao’s instruction of May 7.

Repudiating the Revisionist Line

Now classes have been resumed in all schools, and all have daily required study of Chairman Mao’s works and quotations. The revolutionary teachers and students are making energetic efforts to revolutionize their own ideology by studying Chairman Mao. Tse-tung’s thought and trying to get rid of non-proletarian ideas in their own minds. It is this people, especially the activists among them, Chairman Mao points out, who are the ones to be relied on for making the revolution and for carrying the great proletarian cultural revolution through to the end.

With Chairman Mao’s thinking on education as their weapon, they have conducted a mass campaign of mass criticism on course material in literature, history, philosophy, economics, international politics and education. As the criticism gets deeper it begins to touch on the whole line and system for education and on the thinking of the reactionary bourgeois “authorities” who had controlled them.

The revolutionaries listed in detail the crimes of the bourgeois educational system: education divorced from productive labour, from the working people and from the class struggle in society; the long period of schooling; too many courses; the heavy homework; the overemphasis on memorizing and learning, on teaching subject matter rather than teaching people. In this way the 17-year struggle between the two classes, two roads and two lines was shown up even more clearly.

In some schools teachers and students followed Chairman Mao’s admonition for “intellectuals to go among the masses, to criticize the fact ories and villages”, and went out to live and work with workers and peasants. They joined them in denouncing and criticizing the revolutionary teachers and professionals.

A problem in the transformation of education is discussed by teachers and young people in the Shanghai No. 4 Grade Middle School.

China Reconstructs

FEBRUARY 1969

Workers at the Tegania No. 1 Rubber Plant are eager to give their ideas on the transformation of education to revolutionary students and teachers from the Mustang Institute at Chemical Industry who have come to solicit them.

One plan for transforming the educational system was put forth in Tungchi University in Shanghai (see story on p. 7), and is now being tested in practice. From other schools came other proposals.

A proposal for reorganization came from the Peking Institute of Forestry. At this institute, education was controlled by the reactionary bourgeois “authorities” through the teaching groups (sometimes referred to as teaching research groups), of which there were several in every department. These had full power over making teaching programmes, compiling and approving teaching materials and texts, deciding on teaching content and methods. The reactionary bourgeois “authorities” turned these groups into important tools for pushing the revisionist line in education and made them a bulwark for resisting Chairman Mao’s line in education.

Revolutionary teachers and students at the Forestry Institute have demanded that such teaching groups be abolished and that in each specialization a three-in-one combination of revolutionary teachers, students and cadres be made up, with both the teaching and the struggle-criticism-transformation movement, and in the long run be responsible for both political work and professional work. Such an arrangement was first proposed at the institute in 1958 but was never tested in practice because China’s Khrushchev and his agents resisted and sabotaged it. Now in effect at the Institute of Forestry, this form of organization has shown four advantages:

1. It has shattered the organizational structure which had been designed to enforce the old educational system.
2. It has put an end to control of the teaching groups by the bourgeois professors and academic authorities,” and of the tendency among the teachers to be divorced from the masses and to pay no attention to political and ideological work.
3. It facilitates teaching and study as well as the reform of education. Previously the different teaching groups acted on their own, without consulting one another or coordinating their efforts in teaching. This led to lack of integration between fundamental courses and specialized courses and between specialized courses and practical work done during the period of schooling. Theory was divorced from practice. The new arrangements in this and many other respects and aspects of teaching are related, like links in a chain.
4. The new organization makes Party teachers and students at the Forestry Institute to have demanded that such teaching groups are abolished and that in each specialization a three-in-one combination of revolutionary teachers, students and cadres be made up, with both the teaching and the struggle-criticism-transformation movement, and in the long run be responsible for both political work and professional work. Such arrangements were first proposed at the institute in 1958 but was never tested in practice because China’s Khrushchev and his agents resisted and sabotaged it. Now in effect at the Institute of Forestry, this form of organization has shown four advantages:

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How a Programme to Revolutionize Education Was Born

Our Staff Reporter

In the nationwide upsurge to revolutionize education, Shanghai's Tungchi University, with its 7,000 students of architecture and engineering, has transformed itself into the May 7th Commune—a committed teaching, design and building unit. Each commune is directed by a chairman, with teachers, students, workers, and engineering and technical personnel organized along military lines.

The commune will operate a rotation system whereby at fixed intervals a part of its teaching staff will be transferred to the production line and replaced by new specialists in each special field. The rotation will have its own political instructors and each class will have its political work committee.

Courses which previously took five or six years will be shortened to three. Everyone will study Mao Tse-tung's thought and military affairs. Students will have more opportunities for practical experience early in their course; as time goes on theoretical courses needed for their specialization are increased.

All students in every class will be required to take part in productive labour. In the first year half the time will be given to practical work in building and engineering. In the second year, two-thirds of the time will go into study of basic designing through practical work under the guidance of technical workers or teachers. The third year will stress specialization of courses while the students continue to spend part of their time in productive labour.

The teachers and students believe that these proposals are a practical application of Chairman Mao's instruction of May 7 and have four advantages:
GOING OUT OF THE CLASSROOM

A worker on a construction site gives a lecture to the students.

Through revolutionary mass criticism and repudiation, revolutionary teachers and students of Tungchi University completely smashed the domination of their school by bourgeois intellectuals. Going outside the classroom, they are learning from the broad masses of workers, peasants and soldiers with whom they jointly labour.

On-the-spot teaching on the No. 105 construction site.

The teachers and students in each department made careful investigations. They raked over the political leadership, teaching system, scientific research and administration as practised under the domination of the bourgeois intellectuals. They pulled apart the slanders against the educational revolution of 1958 which had been killed by the capitalist-reading, and examined the achievements of that revolution. A check was made of the records of graduates trained under the old system.

Students also went to factories and construction sites to get opinions from the workers. "The old educational system," the students were told, "trained people to sit on the backs of the workers, to be successors to China's Khrushchev. The new system must train students to be ordinary workers with both socialist consciousness and culture, people who can plan a
building when they pick up a pen and lay bricks when they pick up a trowel."

Inspired by the words of the workers, and based on their own investigations, the students made a number of proposals for revolutionizing education.

One group of teachers and students went deeper into the experience and lessons of the 1938 educational revolution. In 1938, they recalled, the revolutionary teachers and students in Shanghai, with the idea of doing away with the separation of theory and practice, had set up an experimental teaching institute combining book learning with actual designing practice, integrating themselves with workers and peasants and producing their studies with productive labour. But this institute was closed by the handful of Party capitalist-readers on the excuse that both teaching and learning would suffer. The result of these findings was the bold proposal to set up the May 7th Commune.

Embodiment of Mass Wisdom

Chairman Mao says, "Conclusions invariably come after investigation, and not before." Last August and September, an investigating team of over 100 people visited seven construction companies and over 100 organizations in Shanghai. On worksites and in design offices they discussed their tentative programmes and listened with an open mind to the opinions of the workers, technicians and engineers. While making the investigation, they joined the workers in studying Chairman Mao's instruction of May 7 and criticizing and repudiating the revisionist line in education. By adopting the many good suggestions made, they were able to enrich and improve their own proposals.

The programme was then widely discussed under the leadership of the university's Revolutionary Committee. On the campus, in classrooms and dormitories, the revolutionary teachers and students gathered in twos and threes to examine it. Many expressed their views through diazhao. Whenever problems or disagreements came up they studied Chairman Mao's works and his instructions on revolutionizing education, or went out to investigate further. Several university-wide discussions were also held. After such repeated study and discussion the May 7th Commune programme for revolutionizing education finally took shape.

Victory for Chairman Mao's Thought

The programme was born in the struggle between Chairman Mao's thinking on education and various mistaken ideas. As soon as the first tentative proposal was made, the broad masses of the revolutionary teachers and students gave it their active support. But the bourgeoisie overlords tried to oppose it in every way. Some remarked sarcastically that the revolutionary teachers and students were "utopian communists", while others asserted that the general principle was wrong. Still others attacked the revolutionaries for "taking the reformist road". They attempted to strangle it in its cradle this new-born "baby" full of vigour and vitality.

Chairman Mao, students and faculty, our great leader Chairman Mao's teaching on class struggle, realized that in making revolution one inevitably meets with obstructions. They repeatedly studied Chairman Mao's instructions, "You should pay attention to state affairs and carry the great proletarian cultural revolution through to the end!" and his brilliant writings such as Serve the People, In Memory of Norman Bethune, The Foolish Old Man Who Removed the Mountains and Carry the Revolution Through to the End.

Chairman Mao teaches us, "Observe, correct knowledge can be arrived at only after many repetitions of the process leading from matter to consciousness and then back to matter, that is, leading from practice to knowledge and then back to practice." The revolutionary teachers and students of Tungchi University know that the May 7th Commune programme for a revolution in education must stand the test of practice. They are ready to modify and improve it through the practical experience they are gaining on the construction site.

Proposals for revolutionizing education are discussed in diazhao posted throughout the campus.

FIERCE, sharp struggles between the two classes and between the capitalist and socialist roads continued to exist for 17 years after the founding of the People's Republic of China, not only in politics and economy but also in education. Chairman Mao formulated for the proletariat a revolutionary socialist line in education. But China's Khrushchev, the top Party person in authority taking the capitalist road, used the power he had usurped in the Communist Party and the government and stubbornly pushed a counter-revolutionary revisionist line in this field. These were two diametrically opposed lines. The revolutionary socialist line aims to defend the dictatorship of the proletariat and to lay down the revolutionary socialist line in education. The counter-revolutionary revisionist line aimed at restoring capitalism and perpetuating the landlord and bourgeoisie classes.

The top Party capitalist-reader was the chief person behind the revisionist line in education. He needed education to serve his scheme to usurp Party, military and government leadership. Therefore, he placed a handful of counter-revolutionary revisionists in key positions in the educational field and for 17 years resisted Chairman Mao's proletarian line in every possible way. The time has come to thoroughly uproot this counter-revolutionary revisionist line in education and overthrow its chief backer.

Protector of the Old Educational System

In 1949 China stood up like a giant in the East. What road should the new China take? Our great leader Chairman Mao had clearly said that the Chinese revolution "is definitely not, and cannot be, the establishment of a capitalist society under the dictatorship of the Chinese bourgeoisie" but can only be "the establishment of a socialist society in China". But the top capitalist-reader set out to subvert the dictatorship of the proletariat and establish capitalism in China. This sharp struggle over which road to take — the socialist or the capitalist road — existed also in the educational field.

In the early days of the People's Republic, two entirely different types of education existed side by side. One was a new kind of education which had been developed in the old liberated areas under the guidance and leadership of Chairman Mao. It was a completely new and revolutionary education of the proletariat such as had
been practised in the National Institute of the Peasant Movement during the First Revolutionary Civil War (1924-27), in Yenan's Anti-Japanese Military and Political College under Comrade Lin Piao during the War of Resistance Against Japan (1937-45), and in the many schools in the liberated areas run according to the revolutionary traditions of these institutions. These schools produced great numbers of revolutionary cadres.

As early as 1934, Chairman Mao had formulated the policy for proletarian education: "To educate the broad toiling masses with a communist spirit, in make culture and education serve revolutionary war and class struggle, to link education with labour, to enable the broad masses of the Chinese people to enjoy civilization and happiness." The core of this policy is that education must serve the proletariat in the seizure of nationwide power. But the old education taken over from the time of the Kuomintang, when it had been dominated by the reactionary bourgeoisie, the Kuomintang and anti-revolutionary bourgeoisie, was a Great Pradornist! In fact, he even advocated learning from feudalism. Later, going all the way to the reactionary revisionist wares, he instructed the handful of capitalistic-rural politicians in the Ministry of Education to make "wholesale transformation in the manner of the Soviet Union" under the "unshakable policy" of the reform of education.

Idea and practices of feudal, capitalist and revisionist education, including the length of schooling, curricula, teaching materials and methods, and methods of examination, were given free rein. Chairman Mao has said: "Our educational policy must meet the needs of everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture." China's Khrushchev incisively opposed this and brazenly instilled in the students the philistine philosophy of "social climbing." "As long as you do well in one subject, he told them, 'you will win fame and prestige, then you will have everything'." The colleagues in the Ministry of Education followed his instructions and drafted a series of regulations aimed at corrupting the students with the idea of personal fame and fortune. It was his bloody-minded attempt to bring up the younger generation as the bourgeois successors that he needed.

Because in this struggle between the two roads for education China's Khrushchev protected his reactionary bourgeois system of education, schools which had been run like those in the old liberated areas gradually departed from the revolutionary tradition, and feudal, capitalist and revisionist stuff flooded in.

Commander of Counterattack

In 1956 profound changes took place on the political and economic fronts under the leadership of the Communist Party of China and the General Line for Socialist Construction, the People's Commissaries and the Big Leaven Foreword put forth by Chairman Mao. There was a vigorous development of the communist spirit throughout the country. In the same year, Chairman Mao advanced the policy of making education serve proletariat, socialist politics and combining it with productive labour. This brought about a fierce and irresistible revolution of the people and revolution.

It was the first daring attempt in history of workers, peasants and soldiers to occupy the educational field. They themselves set up many types of schools. For the first time, the bourgeois intellectuals' monopoly on education was broken and the arrogance of reactionary bourgeois "authorities" was swept to the ground. This revolution was itself a great mass criticism of the old educational system. An unprecedented and fairly comprehensive reform took place concerning the length of schooling, courses of study, teaching materials and methods, and examination systems. Schools set up and operated small factories and farms. Teachers and students left the classroom to integrate themselves with the workers, peasants and soldiers and to learn in the three great revolutionary movements—class struggle, the struggle for production and scientific experimentation.

China's top capitalist-road leader Mao Tsetung quickly grasped the idea and decided to make this a great struggle to destroy bourgeois ideology and cultivate proletarian ideology.

China's Khrushchev and his lackeys had no understanding of education along the lines of the pre-posterous "small pagoda", or pyramid. idea under which increasingly fewer numbers of young people are allowed to get to the top. This was simply a copy of the capitalist way of running schools and its aim was to rear aristocrats of the mind who could be used in the restoration of capitalism.

The many different types of schools run by workers and peasants during the 1958 revolution in education naturally did not meet the needs of China's Khrushchev and were drastically cut down and simply disbanded. Once again a great many children of workers and peasants were pushed out of the "forbidden ground" of education.

According to the educational laws decreed by China's Khrushchev, the Communist Party was...
only allowed to “supervise and guarantee” in the slogan “The (Party) branch,” he said, “must be removed by all means from the position of leadership.” Power was turned over to the bourgeois intellectuals. He even went further to say that they were no longer “bourgeois intellectuals” but had become “working intellectuals serving socialism.”

Instantly the social status of the bourgeois intellectuals soared. Reactionary bourgeois academic “authorities” and counter-revolutionary revisionists entrenched themselves once again in important leadership positions in education, ruthlessly exercised their privileged dictatorship and turned the schools into outposts for capitalist restoration. If this situation had been allowed to continue, then, as Chairman Mao said, “it would not take long, perhaps only several years or a decade, or several decades at most, before a counter-revolutionary restoration on an international scale inevitably occurred, the Marxist-Leninist Party would undoubtedly become a revisionist party or a fascist party, and the whole of China would change its colour.”

Grand Master of False Communist Education

In 1962, at the Tenth Plenary Session of the Central Committee of the Chinese Communist Party, Chairman Mao issued the great call: “Never forget the class struggle.” This class struggle began its counterattack in the ideological sphere.

In the 1950s and 1960s class struggle in China and the world had intensified. In the international communist movement many proletarian parties and socialist countries degenerated and slid down the road of revisionism. In particular, the Communist Party of the Soviet Union, led by Nikolai Bukharin personally by Lenin, became revisionist and put the world’s first socialist country on the path of capitalist dictatorship. This sounded the alarm to revolutionary people the world over. In China also, after the socialist transformation of the ownership of the means of production had mainly been completed, an undercurrent for capitalist restoration appeared in the Party. How to keep China from changing colour? How to keep the Chinese revisionist Party from turning revisionist? This was the most important problem posed by the world’s proletariat and revolutionary people.

The great Chinese Communist Party, led by our leader of genius Chairman Mao and armed with the invincible thought of Mao Tse-tung, fully answered and solved this problem. Chairman Mao elucidated in a comprehensive, systematic, logical and scientific way the theories of classes, class contradictions and class struggle in socialist society. His theory, line, policies and principles for carrying out revolution under the dictatorship of the proletariat have advanced Marxism-Leninism to an entirely new stage, the stage of Mao Tse-tung’s thought.

The flight over who shall win the younger generation is an extremely vital question that affects the entire destiny of our Party and state. Chairman Mao points out that millions of successors to the revolutionary cause of the proletariat must be trained through the great storms of class struggle. Soon after the Spring Festival of 1964, Chairman Mao personally took command of the battle between the two lines on the educational front and issued many instructions for educational work.

The situation now became unfavorable for China’s top capitalist-roadster. As Chairman Mao teaches us, “Historically, all reactionary forces on the verge of extinction invariably spring up with a last desperate struggle against the revolutionary forces.” He also noted that “the representatives of the exploiting classes, when finding themselves at a disadvantage, usually resort to the tactics of attack as a means of defence, to ensure their survival today and facilitate their greater triumph tomorrow. Long hidden behind the scenes, in desperation China’s Khurskhoz now came out into the open. Less than three months after Chairman Mao’s 1964 Spring Festival instructions, he urged with his brand of education masked under the communist label. He called for “two types of educational system.” “One is the full-time system now being practised.” “These full-time schools cannot be cut down,” but will have to exist “for another hundred, two hundred or three hundred years”. The other type to be “vigorously developed,” was the “part-work part-study type of school.”

Why should China’s Khurskhoz advocate two types of schools? His answer: “Those who cannot afford to go to a full-time school will have to set aside a part-time school. There are just so many full-time schools. If they want to study, then they will have to go to a part-time school.” In more honest words, the full-time schools were to train a small number of cadres of the mind, while the part-time schools were to cope with the demands of children from worker and lower-middle peasant families “who could not afford” to go to full-time schools, so that they might become “ordinary workers and peasants” to be ordered about.

In direct contradiction to Chairman Mao’s instructions that education should be proletarian politics and bring about the revolutionization of man’s ideology, China’s Khurskhoz’s concept of part-work part-study schools was merely to cut the study time by half and fill the other half with work. In the study time, students, like those in full-time schools, were to memorize dead textbooks which ran counter to Mao Tse-tung’s thought and were divorced from the three great revolutionary movements of our time. The work time was merely to make the student an additional member of the labour force. Such a system in reality was no more than a continuation of the old type of education and little different from the vocational-technical education system. The top capitalist-roadster’s “two types of educational system” were simply his continued attempts to change the capitalist class’s “tricks” two-track system of “talent education” and “labourer’s education” into a new form of system which he had taken over as “communist” education, as a “development of Marxism-Leninism”, as “having great international significance”!

His “two types of educational system” gave the name of “Communist Party schools” only to the rich into the full-time schools to be trained as specialists, and it would force the worker and poor and lower-middle peasant children into the work-study schools to be trained as “ordinary workers and peasants”. Such a system was meant to increase rather than reduce the differences between mental and physical labour, between town and country, between workers and peasants, and would only intensify the differentiation of classes.

The system of China’s Khurskhoz, of course, did not arm the student with Mao Tse-tung’s thought and enable them to consciously revolutionize their ideology. It only demanded that the student “be able to do both physical and mental labour”. Such a student would, in fact, become “a new man of overall development” needed by the proletariat, but only a playing revisionist who would use his technical knowhow as a ladder to climb in society.

His system did not mention the struggle of the two classes and the two roads, or the necessity of strengthening and consolidating the dictatorship of the proletariat. It spread only such nonsense as “part-work part-study is itself class struggle” and led people to study divorced from class struggle. Such proletariat can only open the road to capitalist restoration.

China’s Khurskhoz pushed his system not to eliminate but to increase the three great differences he mentioned above, not to train communist “new men of overall development” but to train successors to the bourgeoisie, not to “prevent capitalist restoration” but to restore capitalism.

Such a system is the energetic expression of the educational field of China’s Khurskhoz’s political line of the negation of class struggle, of the elimination of the dictatorship of the proletariat, and the impossible road of peaceful evolution into capitalism.

China’s Khurskhoz is, in every sense of the word, the grand master of false communist education.

Chairman Mao’s instruction of May 7 on a programme for education (see inside front cover) pronounced the death sentence of the counter-revolutionary revisionist line in education and the old educational system carried out for 17 years by China’s Khurskhoz. The roaring torrent of the great proletarian cultural revolution is scouring away all the filth and scum left over from the old society. The new proletariat has recaptured the positions in education controlled by China’s Khurskhoz, just as it has taken back all the other positions it controlled. He and his revisionist wares have been exposed — a tremendous victory for the great proletarian cultural revolution, for the thought of Mao Tse-tung.
At the Family Meeting

LI CHEN-CHUANG

My father Li Ching-feng is leader of one of the production brigades in the Ta Li commune in Hopei province. After the great proletarian cultural revolution began, some brigade members criticized him in dashiao (big-character posters). He didn’t feel that what was said was correct and so he said he was not going to lead the brigade any more but would work as an ordinary commune member. When news of this reached me at my army post, I wrote to try and dissuade him from taking any such action. It had no effect.

Then I went home on leave. I tried to make Father see how wrong it was of him to think of giving up his responsibilities. But before I could finish my argument he blew up.

"Don’t you scold me!" he exclaimed. "You would do the same if you were in my shoes!"

He refused to continue the talk.

The next day I spoke to some of the brigade members and learned that Father’s main shortcoming was that he did not have a correct attitude towards the masses. He was rough in dealing with people and did not put proletarian politics above everything else. When sharply criticized for this, instead of being willing to think it over, he felt aggrieved. In his mind, he had done his duty conscientiously as a leader for eight or nine years, and even if he had no great meritorious deed to his credit, he had at least put in a lot of hard work. Now all he got was a heap of criticism. A cadre’s lot was a hard one, he felt.

In our family there were various attitudes to Father’s problem. Mother was on his side. My younger sister felt it was not right for him to quit, but she didn’t have the courage to criticize him because she herself had once resigned as leader of a women’s team, feeling meetings would interfere with her home duties. My younger brother, a Red Guard, had had several arguments with Father. But each time Father flared up at him, and he finally gave up. My wife, also a Red Guard, thought Father’s attitude to criticism was wrong. But still under the influence of feudal proprieties, she could not bring herself to say this to her father-in-law.

I saw that to help Father I must first get the family to take a correct attitude. I got Mother, brother, sister and my wife together and we studied Chairman Mao’s three famous articles, Serve the People,Serve the Proletariat, and Normes Bethune and The Foolish Old Man Who Removed the Mountains, with the aim of overcoming all thoughts of

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Art that Serves Proletarian Politics

A huge poster is put up on a Peking street by revolutionary teachers and students of the Central Academy of Industrial Arts.

AN EXHIBITION art under the title "Long Live the Victory of Chairman Mao's Revolutionary Line" was opened in Peking late October 1 as the country celebrated the 18th anniversary of the founding of the People's Republic. Sixteen hundred works, from huge oil paintings to delicate papercuts, from life-size clay sculptures to much-sought-after badges bearing the likeness of Chairman Mao, were displayed in 12 halls of the Museum of Chinese Art. All were pieces of praise for Chairman Mao Tse-tung, the reddest red sun in our hearts, and powerful media for the propagation of the thought of Mao Tse-Tung.

The exhibition, selections from which have since been touring factories, mines and rural communes, was an outstanding illustration of the revolutionary changes on the art front during the great proletarian cultural revolution. Chairman Mao has long taught us, "All our literature and art are for the masses of the people, and in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use." But for 17 years after the liberation, a handful of capitalist-roaders in the Party headed by China's Khrushchov stubbornly resisted Chairman Mao's revolutionary line in literature and art and instead promoted a sinister counter-revolutionary line. Under their protection and encouragement, works serving the exploiting classes dominated the arts. They either glorified the emperors, kings, generals, ministers, scholars and fine ladies of the past, or were meaningless compositions of flowers, birds, plants and insects. Their function was to corrupt the revolutionary people, undermine the socialist economic base and create public opinion for capitalist restoration.

In the great proletarian cultural revolution personally initiated by Chairman Mao, the workers, peasants and soldiers have battled their way on the political stage and that of artistic creation as well. Over 60 per cent of the works in this exhibition are by workers, peasants and soldiers. They testify that the days when reactionary "authorities" could monopolize the arts are gone forever. Rotten feudal, capitalist and revisionist waves that poisoned the minds of the people have been thrown into history's dustbin. They are being replaced by works that serve the workers, peasants and soldiers, that serve proletarian politics. This is a great victory for Chairman Mao's revolutionary line in literature and art.

In Praise of Our Great Leader

The deepest desire of the masses of workers, peasants, soldiers, Red Guards and revolutionary artists is to sing in praise of Chairman Mao and his revolutionary line. It is zonally expressed in a two-meter-high colour woodcut portrait of Chairman Mao jointly created by a veteran worker, a technician and a doctor at the Capital Iron and Steel Company. Inspired by infinite love for our great leader, these three men made their own carving tools and cut the blocks on their work board. None of them had had any art training so they were not bound by the rules of bourgeois art such as the formalistic idea of the "linear and tonal effect of the knife". With simple, bold and forceful lines they portrayed Chairman Mao, the reddest red sun in their hearts, in military uniform, waving to the masses and smiling warmly. They made many prints which they put up in the steel works so that all the workers could draw strength from the image of their beloved chairman.

A series of eleven woodcuts by Red Guards of the Peking Teachers' Cultural Revolution Group depicting Chairman Mao leading the mass movement at different historical periods of the Chinese revolution. It is at the same time, these Red Guards' own pledge to closely follow Chairman Mao and become worthy successors in the revolution.

Many a worker, peasant and soldier visitor looked for a long time at the oil painting "The East Is Red", in which our great teacher is shown walking forward against a background of golden rays. The feeling is of the rising sun lighting up Tien An Men, the whole of China and the entire world. Many visitors said that, in front of this work, they felt as if they were standing below Tien An Men and seeing, in person, their most beloved leader of whom they thought day and night.

Another oil painting, "Chairman Mao's Heart Beats as One with the Hearts of the Revolutionary Masses", presents Red Guards, with tears of emotion streaming down their faces, meeting their great leader Chairman Mao. It fully brings out its theme—that Chairman Mao has the greatest faith in the masses, and the masses have the deepest love for Chairman Mao. Many Red Guards had their photos taken, as a memento, in front of this painting.

A traditional-style ink-brush painting titled "Bombard the Headquarters" and an oil painting called "The Great Strategic Plan" depict an inspiring historic event—Chairman Mao writing his da-biao "Bombard the Headquarters" in August 1966. Then China's Khrushchov, with another top capitalist-roader in the Party, was pushing the bourgeois reactionary line to suppress the great proletarian cultural revolution. At this critical juncture, Chairman Mao exposed their sinister scheme with his great da-biao. The traditional-style painting, with its terse com-
Clay Sculpture, a Fighting Weapon

Clay sculpture was used by the pre-liberation ruling classes for images of gods and spirits to spread superstition and dupe the people. Now, in the cultural revolution, this art has been infused with new, living content. Since the sculptors of Szechuan province took the country by storm with their 119-figure clay group “Rents Collection Courtyard”, the workers, peasants, soldiers and Red Guards have been successfully employing this medium to picture the revolutionary struggles of our socialist era.

Chairman Mao says: “Revolutionary culture is a powerful revolutionary weapon for the broad masses of the people.” Such a weapon is the clay sculpture, “Family Histories of the Air Force Fighters”, in the present exhibition. Six scenes of past exploitation and enslavement—escaping from famine, exaction of debts, press-ganging, kidnapping and sale of people, and slave “cookie” labour—stirringly express the truth that wherever there is oppression there is revolt. They recall the bitter misery suffered by old China’s millions of workers and peasants and thereby deal telling blows at the preposterous and reactionary statement by China’s Khrushchov that “exploitation has its merits”. Seeing them, many poor and lower-middle peasant visitors stepped forth on the spot to denounce China’s Khrushchov for conspiring to restore capitalism and again plunge the working people into torment.

One group of these clay sculptures is the first to portray the Chinese dockers’ heroic struggle against imperialism. In it, the angry eyes of an old worker and the clenched fist of a younger one give an intense impression of the unyielding heroism with which the Chinese working class has always faced aggressors. The foreman’s weak show of authority and the obvious cowardice of an imperialist underling both underscore the essential paper-tiger nature of the class enemies, who are outwardly strong but actually weak.

These clay figures, which are of a fairly high level both politically and ideologically and in artistic skill, are the work of six P.L.A. men. None of them had ever studied sculpture, and some had never seen any. But being sons of poor and lower-middle peasants, they were aflame with loyalty to Chairman Mao and determination to fight the life-and-death battle against China’s Khrushchov, fearing no difficulties, and with help from professional artists, they completed the six clay groups in only three months. The result shows that workers, peasants and soldiers armed with Mao Tse-tung’s thought can not only seize back leadership in the field of art; they can also master artistic creation.

Another life-size group in clay “In Praise of the Red Guards”, is the collective work of Red Guards and professional artists. It is a sculptural narrative of the sterling deeds of Chairman Mao’s Red Guards in destroying the old ideology, culture, customs and habits, and fostering new ideology, culture, customs and habits, and of their heroic fight to defend Chairman Mao’s revolutionary line.

Guided by the principle that art should serve politics, the Red Guard sculptors showed high rebel spirit and boldly cast aside conservative conventions. For instance, a student of the Peking Workers’, Peasants’ and Soldiers’ Institute of Physical Culture who took part in the work was herself persecuted under the bourgeois reactionary line and fiercely hates its originator, China’s Khrushchov. From her own experience and feeling, she created the figure of a girl Red Guard that breathes firm revolutionary conviction, unyielding rebel spirit and deep loyalty to Chairman Mao’s revolutionary line. Stubborn defiance in her posture and deep thought on her face make the figure both strongly individualized and very typical, a truly moving portrayal. Her creator had never studied sculpture or the structure of the human body. Judged by standard conventions, the stance of the figure and the twist of its neck break certain anatomical rules. But the treatment forcefully expresses the intense feeling of accusation and revolt that accords with the rebel spirit of the Red Guards. Understanding that artistic skill should serve political content, the professional artists working with this student approved her bold creation.

A Red Guard from Shansi who had been persecuted under the bourgeois reactionary line stood in front of the sculpture with tears in his eyes, recalling his experience of the white terror: “Seeing this exhibition,” he said, “makes me more determined than ever to defend Chairman Mao’s revolutionary line.”

“In Praise of the Red Guards”, consisting of 106 figures, was completed in just 20 days. An Albanian friend who saw it remarked, “This is the first time in the history of world sculpture that such a large-size work has been completed in so short a time to coordinate with the revolution.”

Scenes of Revolutionary Struggle

The enthusiastic response of workers, peasants and soldiers to (Continued on p. 25)
CHAIRMAN MAO'S HEART BEATS AS ONE WITH THE HEARTS OF THE REVOLUTIONARY MASSES. (Oil painting)

CHAIRMAN MAO, SEEING YOU IS THE FULFILMENT OF OUR DEEPEST LONGINGS. WE WILL NEVER FORGET THIS JOYOUS MOMENT. GUIDED BY YOUR BRILLIANT THOUGHT, WE WILL CARRY THE REVOLUTION THROUGH TO THE END.
People Are Critics", reflects the spirit of the deepening mass movement for the revolutionization of man's thinking, the wide dissemination of Mao Tse-tung's thought and the Chinese people's determination to fight China's Khrushchov to the end. Another, "Re-

spond to Chairman Mao's Great Call to Fight Self and Repudiate Revisionism and Carry the Great Proletarian Cultural Revolution Through to the End", shows the revolutionary masses' determination to dig up the ideological foundation of revisionism, the bourgeois concept of "self", and to foster the proletarian concept of "public interest". These works depicting the struggle of the revolutionary masses express the great truth put forth by Chairman Mao: "The people, and the people alone, are the motive force in the making of world history."

Popularization of Revolutionary Art

Art works and cartoons from wall newspapers of revolutionary mass criticism, and huge and striking wall paintings which were put up along the streets, reflect a situation in which artistic creation is being widely popularized as never before, a situation unmatched by the renaissance in art and literature of any previous age. The present art exhibition comprises a general review of these popular art works.

Of particular significance are the illustrations for quotations from Chairman Mao which appeared in the course of this vast popularization of the arts. Chairman Mao teaches us: "We must popularize only what is needed and can be readily accepted by the workers, peasants and soldiers themselves." And these quotation-pictures have found the widest welcome among them because they convey in graphic form the most urgent need of the masses—the ever-victorious thought of Mao Tse-tung. A worker puts it very well: "Through these quotation-pictures, those who can read can deepen their understanding of Chairman Mao's think-

ing and those who can't read can catch the meaning at once."

The appearance of quotation-pictures has helped spread the mass movement for the study of Chairman Mao's works and opened up a new vista for revolutionary artists.

The victory of Chairman Mao's revolutionary line in literature and art is the theme of other works. The oil painting, "Warm Care, Great Inspiration", shows movingly how Chairman Mao and Comrade Chiang Ching stand with the revolutionary artists.

It is Chairman Mao who points the correct direction for the revolutionary literary and art workers. It is Comrade Chiang Ching, courageous standard-bearer of the great cultural revolution, who persists along Chairman Mao's revolutionary line in literature and art and leads the proletarian revolutionaries in these fields in creating model revolutionary productions for the stage. With the appearance of these productions, workers, peasants and soldiers have become truly masters of socialist literature and art, and a new era in proletarian literature and art has begun.

The victory of Chairman Mao's revolutionary line in the fundamental reason for the rich harvest which the art world reaped in the great proletarian cultural revolution and why workers, peasants and soldiers have become masters of China's socialist art.
A hundred-ton rolling-mill roll, standing high as a two-storey building and so big that four men can touch outstretched arms around it, moved along swiftly on an overhead travelling crane and dropped easily into the opening of the heat-treatment tower. As red and green lights on the control panel flashed, the giant roll was rapidly turned, to be heated and quenched. The ten-metre-high tower, large in size and piece of equipment for heat treatment using industrial frequency electric power was built in China by the Shanghai Heavy Machinery Plant, was made last year during the great cultural revolution by the Shanghai Heavy Machinery Plant.

A New Achievement
China's rapid industrial development urgently requires giant cold-rolling mills with long, heavy, extremely hard rolls for making strip steels and other metals. Previously the hard surface was achieved by heating the rolls in a pit-type furnace and then quenching in water. The mechanics knew that they had to solve many problems: support of the huge roll, cooling and immediately quenching it with water. The electricians knew the work, and so they found a method of raising and lowering the heating coils several times and getting the roll to absorb quenching water and harden it on the outside and toughen it on the inside. But their only thought was how they could find the answer, the sooner there would be more rolling mills for the country, and the greater would be their contribution in the fight against imperialism and revisionism. "Chairman Mao, we worked as the most loyal fighters," they declared confidently. "With your brilliant thought to guide us, all difficulties will be like paper tigers!"

The daring of these "nobodies" amazed some people but won the respect of others. And a few well-intentioned friends were worried and advised them, "This is too big a responsibility. It'll be all right if you succeed, but if you fail you'll get into trouble." The majority of the people, however, supported their plan. With the help of revolutionaries among the leading cadres, a team of mechanical and electrical technicians and other workers, with these "nobodies" as the nucleus, was set up and went to work.

Revolutionary Approach to Design
How should they begin to design such a giant piece of equipment? One way was to follow the conventional method in which all plans are drawn up before work begins. This was what the bourgeois "authorities" and "experts" thought should be done, but in this way just drawing the blueprints would take six months. The great proletarian cultural revolutionaries, who were already under way in the plant, had made the members of the team see what they must not do things in that way.

Instead, they began by inviting the workers who would use the new equipment to take part in designing. basis on what Chairman Mao teaches about correct ideas coming "from practice and the masses; they come from three kinds of social practice, the struggle for production, political activities, and scientific experiment". The future users knew from their rich experience what they had been really required of the equipment. With the team, they drew chalk sketches on the wall. Mao's thought, discussed and argued among themselves. They got many ideas from the successful construction of the heavy 10,000-ton hydraulic press they saw every day in the plant. Thus they gradually drew up the plans along which the heat-treatment equipment should be constructed.

Work on some of the parts began while the design for the whole was still being drawn up, with the team members keeping in close touch with the workers making them. Therefore, within four months not only had the design for the structure and the parts been completed, but some of the major parts had been finished.

The group in charge of the electrical system drew sketches for its installation right on the finished parts, which saved nearly a hundred blueprints. As the parts were manufactured, they revised and improved so as to get the best possible layout for the circuits, pipes, cables and meters of various kinds.

In Their Own Hands
When the great proletarian cultural revolution began, the handful of capitalist-leaners in authority in the plant had done everything they could to sabotage both the revolution and production. They placed many obstacles in the way of construction of surely-needed equipment. The future of the whole project was put in jeopardy early in 1967 by the evil plot of the Shanghai Municipal Party Committee.

When the storm of the "January Revolution" swept Shanghai, the proletarian revolutionaries of the Shanghai Heavy Machinery Plant, too, seized power from their capitalist-roaders. The new revolution- ariosts immediately gave their full support to the heat-treatment equipment and themselves undertook to do the job through.

Because of the size of the parts, they had to be processed on especially large machines. Such machinery, however, already had a lot of work ahead of them, and the plant did not want to fall behind on any of these orders because it would mean a loss to the state. The dispatchers and machine operators worked closely with the members of the team, so that whenever one of these machines was idle for a short time between jobs, it was quickly put to work on parts for the heat-treatment equipment. The workers did this readily, despite the trouble it was for them to retool and replace the workpiece in the machine for such a short time. In this way some of the big parts were completed in record time. With the wholehearted support of workers in all sections, the project moved ahead at top speed. When welders were needed, the revolutionaries in the welding shop would respond immediately with any number asked for. When more hands were required for assembly, the metal working shop on its own initiative sent over a group which finished the job quickly. The subsequent trial run also set something of a record for speed.

All through the project the workers kept uppermost in their minds Chairman Mao's great directive that "Economy must be prati- tioned only from out revolution". In both design and manufacture the team members calculated everything as closely as possible and tried wherever they could to utilize waste materials, even old nuts and bolts. Roughly 60 per cent of all the materials in the new piece of equipment were scrap, surplus or rejects. In the construction the workers were able to use some of the equipment which had been used for the 10,000-ton hydraulic press. Another feature of the new equipment which will mean a saving of hundreds of thousands of yuan for the state is the fact that it can handle not only huge pieces but as small as 10 centimetre-

In this way another piece of new equipment, once only a bold dream of a handful of innovators, has become part of China's working class, armed with the thought of Mao Tse-tung.
People's Army Wins New Merits for the People

A YEAR ago in January 1967, at the critical moment when the great proletarian cultural revolution entered its high tide stage to seize power, Chairman Mao, our great supreme commander, issued a miltiant call to the People's Liberation Army to support the broad masses of the Left. Vice-Chairman Lin Piao also instructed the army "to hold high the great red banner of Mao Tse-tung's thought and to win new merits in the great proletarian cultural revolution". Like other army units, our Kweichow Provincial Military Area resolutely carried out these instructions. While ever vigilantly defending our socialist motherland and the dictatorship of the proletariat, we, in the past year, have given active effect to the "three supports" — support for the revolutionary Left, for industry and for agriculture — and the "two militaries" — exercising military control in certain organisations and giving military and political training to students.

Glories Tradition of the People's Army

Our heroic people's army was founded personally by Chairman Mao and is under the direct command of our chairman. In the early days of its founding, Chairman Mao issued a national programme for building the army. He taught us: "The Chinese Red Army is a mobile body for carrying out the political tasks of the revolution" and "The sole purpose of this army is to place the masses of the Chinese people firmly on its own back and to serve them wholeheartedly". For the past 40 years, our army, implementing Chairman Mao's great thinking on army building, has undertaken three major tasks: it is a fighting force and at the same time a source of force to build revolution. It has maintained and developed its glorious tradition of being "soldiers of the people".

Soon after the great proletarian cultural revolution began in 1966, Chairman Mao further instructed us that "The People's Liberation Army should be a great school that it should "be able to do mass work", and that it should "at all times participate in the struggles of the cultural revolution to criticise the bourgeoisie".

Following Chairman Mao's teaching, we helped commanders and fighters in our Military Area to grasp the significance of the great proletarian cultural revolution and the struggle between the two lines by organizing them to expose and denounce the crimes of the handful of Party persons in authority who took the capitalist road and opposed the Party, socialism and Mao Tse-tung's thought. As a result of this, our commanders and fighters expressed bitter hatred for the handful of capitalist-roaders and the bourgeoisie reactionary line which this handful had carried out, and gave the firmest support to the proletarian revolutionary line represented by Chairman Mao. They took a correct attitude towards the mass movement and halted the actions of the proletarian revolutionaries. This explains why, when in January 1967 Chairman Mao issued his call for the army to support the broad masses of the Left, our commanders and fighters were so elated that many of them were tearful and shouted "Long live Chairman Mao!"

Supporting the Left to Seize Power

Early in the summer of 1966, the handful of capitalist-roaders in Kweichow carried out a bourgeois reactionary line and frenziedly suppressed the proletarian revolutionary forces. Comrade T'en Chun-han, our deputy political commissar, who was estruated by the Military Area Party Committee with work in the Provincial Cultural Revolution Group, had waged a determined struggle against the handful and resolutely supported the proletarian revolutionary actions by the Left. He established close contact with the young Red Guards from Peking then visiting Kweichow for the exchange of revolutionary experience, and with the mass revolutionary organizations in the province itself. He reported regularly to the Military Area Party Committee and the Cultural Revolutionary Group of the Central Committee in Peking on the progress of the movement. At the same time, the Provincial Military Area sent many cadres to keep in close touch with the revolutionary organisations in different organizations and set up reception centres to listen to the opinions of the masses. In this way it was able to keep abreast of developments.

When the proletarian revolutionaries of Kweichow rose to criticise the bourgeois reactionary line, the handful of capitalist-roaders, in an attempt to undermine the revolution, turned up in full force, using every ill wind of the economic difficulties to terrorize and oppress the people and to disturb the activities of the revolutionary groups. They distributed in large sums, ostensibly as "subsidies" and "wage increases". They also incited workers to desert their production posts and to engage in activities to disrupt the work of the revolutionary groups. The difficulties in transport and communications did not prevent either. In many cases, the rebels left leaftlets and distributed them on trucks for propaganda broadcasts, gave performances in the streets, distributed leaflets, went to factories, villages, and governmental organizations and even went to schools to spread to young people, the teachings of Mao Tse-tung, studied and applied Mao Tse-tung's thought together with the students.

P.L.A. comrades who were assigned to support agricultural production conducted night school, organized study groups and systems of study in the countryside. They also encouraged the military members to act as the backbone of the movement. They trained more than 700,000 commune members as instructors to help organize and carry on study in the communes. Meanwhile, the armymen themselves set good examples by taking part in studying and making the study of Mao Tse-tung's thought more practicable.

In a memorable Kweichow demonstration, the People's Liberation Army of the Kweichow Provincial Military Area shows its firm support for the proletarian revolutionaries in their struggle to seize power from the handful of capitalist-roaders in the province.

In the same year, the army also supported the movement to support the study of Mao Tse-tung's thought among students. They trained more than 700,000 commune members as instructors to help organize and carry on study in the communes. Meanwhile, the armymen themselves set good examples by taking part in studying and making the study of Mao Tse-tung's thought more practicable.

FEBRUARY 1968

issieh kuang

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Members of a Mao Zedong's thought propaganda team from the Military Area discuss a quotation from Chairman Mao with a former poor peasant.

the mass criticism and repudiation of China's Khrushchov which began in April 1967. With their help, the workers and the former poor and lower-middle peasants used Mao Zedong's thought as their sharpest weapon and drew on their personal experience of exploitation and oppression in the old society to expose the counter-revolutionary and falacious theories of China's Khrushchov, such as "expulsion has its merits," the "seven or eight" and the "four freedoms" and the "dying out of class struggle." They angrily condemned the handful of top Party persons taking the capitalist road for their crimes of plotting a restoration of capitalism and carrying out the bourgeois reaction on line. Also with the help of the P.L.A. men, government workers, revolutionary teachers and students and Red Guards took up their pens and used them as weapons to fire fiercely at China's Khrushchov. In cities and villages, wall newspapers of mass criticism were widely posted and large and small criticism and repudiation meetings held.

The revolutionary mass criticism of China's Khrushchov developed and strengthened the revolutionary great alliance and revolutionary three-in-one combinations and united more than 90 per cent of the masses and cadres. This was the key link in consolidating the victory won through the seizure of power.

Back in the early period of the cultural revolution, the handful of capitalist-leaners in the former provincial Party committee had carried out the bourgeois reactionary line and branded many cadres as "counter-revolutionaries." At the same time they sent other cadres to suppress the masses. They also controlled some conservative groups. In this way, they were able to instigate cadres to organize the masses and set one group of the masses against another.

After the proletarian revolutionaries seized power, the armymen organized the masses to study Chairman Mao's teaching on how to correctly distinguish the two kinds of contradictions—those between the enemy and ourselves and those within the ranks of the people. They helped the masses to study Chairman Mao's instruction that "We must not confuse our judgement to a short period or a single incident in a cadre's life but should consider his life and work as a whole. This is the principal method of judging cadres."

They also organized the masses to expose and repudiate the bourgeois reactionary line and the crimes of the capitalist-leaners. Through criticism and repudiation, the revolutionaries came to understand Chairman Mao's revolution on line. Only when they thoroughly treached their hatred on those handful of Party persons who took the capitalist road and proclaimed the revolutionary line into effect. Moreover, the armymen assisted the masses to accept Chairman Mao's policy of "unity—criticism and self-criticism—unity" to help the cadres who had made mistakes and the Party persons in the spirit of the conservative group to realize where they were wrong and return to Chairman Mao's revolutionary line.

Later, a number of the revolutionary cadres were accepted as members of the three-in-one combinations, the provisional organs of power set up in their places of work.

To promote revolutionary great alliance, the armymen organized the revolutionary organizations, the Provincial Revolutionary Committee and the Military Area began in March 1967.

In Kweiyang, by September 1967, of the 53 enterprises where armymen were sent to support the Left, had set up their great alliances by establishing unity on a place-of-work basis. And in the 26 schools where there had been military and political training, the students and teachers had also formed great alliances, after first uniting classes. In companies and other revolutionary great alliances had been achieved practically throughout the province. There were favorable conditions for further carrying out revolutionary mass criticism and repudiation and struggle-revolutionary activities.

Grasp Revolution and Spur Production

"Grasp revolution and spur production" is another great strategic policy of Chairman Mao's. In line with the call issued by him and the Party Central Committee in February 1967 for the army to support the spring ploughing, the Provincial Military Area mobilized militia to go out and act as a shock force in this work. It also sent many cadres and fighters deep into the countryside where they made propaganda for this great policy of Chairman Mao's. Concerning all manner of hardships, they helped the commune members to build water conservancy projects, repair roads, transport fertilizer, overhaul farm equipment, and plough the land.

The commanders and fighters of the 2nd Engineer section of the Kweiyang Railway Administration where there were several revolution and lower-middle peasants of the Miao and Puyi nationalities to build a river dam which, when completed, would irrigate more than 1,000 mu of land. Though working for hours in bone-chilling water, these soldiers, with their infinite loyalty to Chairman Mao and boundless love for their peasant class brothers, triumphed against great odds. Reciting aloud Chairman Mao's quotation "Be resolute, fear no sacrifice and surmount all difficulties to win victory," and working with a tenacious fighting spirit, they pushed the job ahead at great speed. The chairman of a former poor and lower-middle peasants' association praised them, saying, "Only soldi- ders taught by Chairman Mao could be so good! They deserve the title 'soldiers of the people'!"

During the busy summer and autumn seasons, the armymen again went to the villages to spread Mao Zedong's thought and take part in productive labour. Those comrades who were assigned to industrial enterprises to support the Left lived, ate and worked with the workers, learning eagerly from them. They were prompt and regular in propagating Mao Zedong's thought and the policy "grasp revolution and spur production," and helped people to adopt the P.L.A.'s good style of work.

With army support, the workers and former poor and lower-middle peasants gave active play to their enthusiasm for building socialism.

A bumper grain crop was won, the total output increasing more than 10 per cent over that of 1966. The province's industrial output, by value, also exceeded that of the preceding year, showing substantial increases for many items including pig-iron, electricity, coke, diesel engines, pumps and machine-made paper.

Tempered in the Storm of Class Struggle

In their common struggle, the armymen and the proletarian revolu-

tionaries have developed deep class feeling for each other. Solidarity between the army and the people has become stronger than ever before. Chairman Mao's great call to "support the army and cherish the people" has taken root in all minds.

Following Comrade Lin Piao's instruction that we should regard ourselves both as a motive force and a target of revolution, the commanders and fighters working for the "three supports" and "two militaries" use Mao Zedong's thought as a weapon to struggle against ideas of self in their own minds. By doing so, they have strengthened their class consciousness. The storm of class struggle has accelerated the revolutionization of their ideology and this has brought forward a new generation of communist-minded people and many advanced units. A preliminary survey in 1967 showed that 57.6 per cent of the armymen had won the honoured
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Export Fair Shows New Gains in Socialist Construction

THE twenty-second Chinese Export Commodities Fair was held in Kwangchow (Canton) between November 15 and December 15, 1967. It offered more industrial, agricultural and art handicraft products than ever before. Over 7,000 foreign businessmen from every continent attended, as well as great numbers of overseas Chinese and compatriots from Hongkong and Macao. More than 30,000 transactions were concluded and the total value of exports and imports involved far exceeded that of any earlier fair. Among the nearly 30,000 exhibitors, a great many were new varieties or of new design. In some halls there were several times as many such new items as in fairs held before. The great proletarian cultural revolution, and in others scores of times as many.

This fair testified to the tremendous spiritual force which our masses of workers and peasants, armed with Mao Tse-tung’s thought, have generated in the cultural revolution. It illustrated how this spiritual force has been transformed into a material force, accelerating the great leap forward in China’s industrial and agricultural production and national defense. Its flourishing aspect was a telling blow against the imperialists, modern revisionists and reactionaries of all countries, who had viciously tried to sabotage the holding of this fair.

Advanced Heavy Industry

Chairman Mao says, “The masses have boundless creative power.” The great proletarian cultural revolution has enabled this power to be fully displayed. Revolutionary workers in China’s industries have rebelled against reactionary bourgeois academic “authorities” and declared war on unthinking, servile faith in books and in foreign “experts”. Greatly enriching the fair were numerous products conforming to advanced world levels which they have successfully developed since the cultural revolution began.

As compared with the 1967 Spring Fair, 160 more kinds of scientific instruments and meters were on display, and 42 per cent more machinery. Forty times more electronic apparatus was on show than in the Spring Fair of 1966, just before the cultural revolution. As for the machine-tools and sets of large precision machines which stood, row upon row, in the pavilions, fully two-thirds of them had been successfully produced, or been greatly improved, during the great cultural revolution.

One of these was a high-precision instrument lathe producing a 12-degree mirror-smooth surface finish on parts. This is a type of machine few countries can make, yet revolutionary workers of the Shanghai Instrument and Meter Plant successfully built it to their own design.

These workers criticized and repudiated, right down to the ground, the blind worship of foreign science and technology promoted by the handful of
Party capitalist-readers headed by China's Khrushchev, and by reactionary bourgeois "authorities", imbibed with Chairman Mao's teaching, "We must break away from conventions and do our utmost to adopt advanced techniques", they resolved to heur their own road. Overcoming a host of difficulties, they produced cutting tools made of Chinese hard alloy steels which can replace imported diamond-edge tools in processing high-precision machine parts. These new tools are produced at only 0.1 per cent of the cost of the foreign article.

Also displayed in the Machinery Hall was the CAT-13 cylinders-in-parallel diesel engine. Small in size, it develops tremendous power. Traders from abroad called it one of the world's advanced marine engines.

Medical equipment was represented at the fair by more than 90 varieties, including the main surgical instruments which Chinese surgeons used to rejove severed fingers for the first time in world history. Also shown was an ultrasonic diagnostic instrument suitable for mobile medical teams in rural areas. Electronic counters for red and white blood cells are embargoed for import by the imperialists. But now we ourselves export such counters, produced by textile workers and technicians of the Shanghai Medical Apparatus Factory.

State foreign trade corporations dealing in grain, edible oils and food products displayed over 1,000 of the 3,000 different items they handle. The huge grain and oil stands featured 140 varieties, many of high international reputation. Scores of new products came from food industry bases built up in coastal provinces and cities. Great interest was shown in grain and other farm products from areas known as far and unproductive in the past, which appear as experts for the first time. Viewing the wealth of exhibits, foreign businessmen praised China's achievements in socialist construction during the cultural revolution.

Light Industry, Arts and Crafts

The great proletarian cultural revolution has sparked a vigorous movement to destroy old ideas, culture, customs and habits and foster new ideas, culture, customs and habits. This has given a new look to China's light industry. As our great leader Chairman Mao points out, "All decadent modes of thought and other unsuitable parts of the superstructure are daily crumbling." In consumer items the taint of feudal or bourgeois ideology has been swept away and revolutionary content has taken its place. In many respects the textile and light industry have seen a flowering of workers' and technicians' initiative and creativity. Designs on textiles, glass and enamelware breathed revolutionary spirit.

outstanding workers, peasants and soldiers, and scenes reflecting the creative study and application of Mao Tse-tung's thought. Ancient art such as embroidery and the carving of ivory, jade, cowrie shell and stone, have been purified of feudal dregs. With new revolutionary content and a distinct national character, they have gained strikingly in beauty.

Chairman Mao's Works for All the World

The Books and Publications Hall had a large-scale display of Chairman Mao's works in many foreign languages. According to its staff, 150 countries and regions have placed orders for Mao Tse-tung's works. The fair has made it possible to increase their distribution, meeting the urgent needs of revolutionaries throughout the world.

During the past year and a half of the great proletarian cultural revolution, China's revolutionary publishers and printers have translated and issued Chairman Mao's works in dozens of foreign languages, in addition to huge numbers of the Selected Works of Mao Tse-tung and Quotations from Chairman Mao Tse-tung in Chinese. The 1966 circulation of translations of Chairman Mao's works in foreign languages was 100 times that of 1952. In the year from October 1966 to September 1967 Quotations from Chairman Mao Tse-tung, the treasured book of revolutionaries in all countries, was published in 24 different foreign languages. For instance, 13,300,000 copies of which were distributed in 120 countries and regions.

Even on this scale, the supply could not meet the demand. The people in many parts of the world have been translating and publishing Chairman Mao's works on their own. Many such editions, too, were on view at the fair. Included were copies of the Selected Works and the Quotations in the Laotian language, mimeographed on rough paper and carrying Chairman Mao's portrait in red on their covers. They showed graphically how strongly the world's revolutionaries feel the need of Mao Tse-tung's thought to guide them.

In the book section, too, were many letters from friends abroad filled with revolutionary enthusiasm. A Japanese friend wrote, "Long, long live the mighty development and progress of the great proletarian cultural revolution! My heart swells with joy to think the day will come when the great proletarian cultural revolution, led by the great Chairman Mao Tse-tung, the matchless genius of the centuries, will be inherited by the people of the entire world." A friend from New Zealand said, "The heart of the world revolution throbs in China. I join you in celebrating the dissemination of Marxist thinking among the broad masses of the people and their growing understanding and grasp of Mao Tse-tung's thought."
New Herdsmen from Peking

Chairman Mao's thought to guide us was to play something of a vanguard role in the cultural revolution. But the cultural revolution also showed up our petty bourgeois unsteadiness. The revisionist line in education had fostered this because under it we had had no contact with class struggle, with the workers and peasants and with the realities of life. Therefore when it came to struggle we were not as firm as the workers and peasants. Sometimes we were 'left', sometimes too far to the right. This is a question of world outlook. Can people with such a world outlook exercise the power of the proletarian state, and can they exercise it well? Can they guarantee that our country will never change its political colour?

"No," the young man emphatically answered his own question. "Now we understand more deeply than ever before why Chairman Mao points out, young people with education must integrate with the workers and peasants. That's why we made up our minds to come out here.

Revolutionary Education

Revolutionization of education is one of the most important tasks of the great proletarian cultural revolution. The youngsters feel that steading themselves as revolutionary proletarian successors by becoming herdsmen is as much a part of this task as remaining in their schools to revolutionize the system of education there. That is why he had come to Inner Mongolia, said one young man of 20, a recent graduate of Peking Middle School No. 23. Chairman Mao has long been calling on young people to go to the countryside. Three years ago when this young man finished junior middle school, he had made up his mind to respond to this call. But the administration of his school, carrying out a revisionist education policy, had never heard of it. Revolutionary successors can also be reared in the classroom, they said. So he went on to senior middle school. There he began to feel more and more his isolation from the three great revolutionary movements — class struggle, the struggle for production and scientific experimentation — and that isolation ran completely counter to Chairman Mao's line on education. Chairman Mao teaches that "in order to have a real grasp of Marxism, one must learn it not only from books, but mainly through class struggle, through practical work and close contact with the masses of workers and peasants," and that young people should be trained to "become a worker with both socialist consciousness and culture." He also teaches that young people must take part in proletarian politics and be combined with productive labour.

This young man's school, however, seemed to deny everything it could to lead young people away from politics and towards the idea of pursuit of individual fame and fortune. It confined them within four walls and its old educational ideas and methods limited their minds. He felt even more strongly the seriousness of the problem when he learned that Chairman Mao had made sharp criticism of the existing educational system but that the school authorities had kept the news from the students and teachers. Therefore, though many obstacles were put in his way, he got together with some other students and began a campaign to criticize the school authorities who were carrying out the wrong line. After the cultural revolution began and the struggle between the proletarian and bourgeois lines in education burst forth on all fronts, this young

Members of the Erhaq People's Commune ride out to welcome their new recruits from Peking.
A Diary Entry

Not long ago, I went (to) see (the) performance (of) the Albanian amateur art troupe called "With a Pick in One Hand and a Rifle in the Other," which was visiting China.

I was deeply moved by every item in the performance. The performance vividly expressed the revolutionary spirit and firm determination of the Albanian people who are labouring selflessly for socialist construction and stand ready to take up the rifle in defense of their socialist fatherland.

I was especially excited when the performers sang "The East Is Red," "Reign on the Helmand When Sailing the Sea," and other songs in Chinese. This testifies that the Albanian comrades, like the Chinese people, have ardent love for Chairman Mao.

As I watched the performance, I more than once thought of Chairman Mao's words, "China and Albania are separated by thousands of mountains and rivers but our hearts are closely linked."

Explanatory Notes

1. De 是 a particle used to link up an adjectival modifier with the noun it describes. For example, lái Zhongguo fángguó "coming to China to visit". When this particle is linked by de to Zhòngguó yǒu "Chinese", it becomes an adjectival modifier for the latter, and lái Zhōngguó fángguó yǒu "Chinese" means "the Albanian art troupe that came to visit China". Similarly, in Zhōngguó rénshén wèi shūshìzhì "written (in) Chinese" jīnzǎi "written" (in) Chinese), all the words preceding de is serve as an adjectival modifier for "written" (in) Chinese. partitions (revolutionary spirit).

2. Dōng fēng fēng "East wind" is often used after a series of nouns to express the idea of "more than one" or to imply that the things enumerated are not fully listed. E.g., "Dōng fēng fēng, "Dà Hǎi Hāngkōng Kāi Dōngxiān Si "Big Sea sailing, cities." Dōng fēng fēng "East wind" means "songs such as "The East Is Red," "Reign on the Helmand When Sailing the Sea"."
that we should serve the people and make politics the supreme commander and the soul of all our work. We were proving to each other and helping each other to do our work better, and we accomplished our production tasks very successfully.

The Sinister Hand Reaches In
Then the sinister hand of China's Khrushchov and his gang reached into our mill. In the autumn of 1961 their agents in Shanghai—the handful of capitalist-reading members of the former Municipal Party Committee—on the pretext of strengthening management in a number of Shanghai factories, instituted a whole series of revisionist measures which were really capitalist measures.

For achieving industrialization there are two roads, two lines and two methods—the socialist and the capitalist. The socialist road means relying on the working class and the broad revolutionary masses, on putting politics in the forefront, on the revolutionary consciousness and initiative which Mao Tse-tung's thought arouses in hundreds of millions of people, so that leadership of enterprise will be truly in the hands of proletarian revolutionaries. Taking the capitalist road, on the other hand, means relying on a few bourgeois "experts", on material incentives, and on conservatives so that the leadership can be usurped by a privileged stratum representing the interests of the bourgeoisie. Through his agents in Shanghai, China's Khrushchov tried to restore capitalism in our mill.

The first thing they opposed was our study of Mao Tse-tung’s thought. Their new rules emphasized "production first", but made no mention of the need to revolutionize people’s thinking. Some time before, we workers had on our own organized spare-time groups for political study. The capitalist-reading leaders in our mill not only did not support these, but they tried to undermine them by spreading the idea that political and ideological work was nothing but a promissory note, while technical measures were really ready cash. Political and ideological work, they said, was like water far away, which could be of no help in putting out a fire nearby. On the pretext that the shops must be neat, they wouldn’t even allow us to put up portraits of Chairman Mao or quotations from his works. But they had no objection to putting up baskets of paper covers, which were given as production awards.

Chairman Mao teaches us: "The Chinese Communist Party is the core of leadership of the whole Chinese people. Without this core, the cause of socialism cannot be victorious." We workers understood these words well. We knew that the Great Leap Forward had achieved what it did precisely because Party leadership and education in Mao Tse-tung’s thought had been upheld.

The agents of China’s Khrushchov and his gang, however, advocated one-man leadership, which gave complete power in administration to the mill director, and power over production and technical matters to the chief engineer. In this way they completely abolished the collective leadership of the Party committee and the workers’ participation in management. All we workers could do was obey orders and await the regulations. A new air of “expert control” and “technology does everything” pervaded the mill. Because of their "know-how", some backward and even reactionary bourgeois intellectuals gained control over important work, while cadres from workers’ families were discriminated against. “The leadership of our mill was no longer in the hands of the proletariat, but in the hands of bourgeois technicians,” the workers recall, thinking back over that time. “They were not carrying out the dictatorship of the proletariat but a dictatorship of the bourgeoisie.”

Material Incentives Pushed
Chairman Mao teaches us that "political work is the life-blood of all economic work." He stresses that "revitalizing politics is of the first order of importance. First of all, regard the human factor as primary, and revolutionize people’s thinking. The more a man is capable and greater, faster, better and more economical results in production. But all these factors are measured, sometimes realistically put money in command, trying to stimulate production through material incentives. Loading bourgeois individualism, his benchmarks, the top two leaders in Shanghai's new-defunct Municipal Party Committee were punished, and our mill twice, trying to sell their master's revisionist goods. Through their "great concern" for our plant, we were forced to sell a hundred pieces of the two Shanghai mills serving as a testing ground for the partial piece-rate system.

We had originally received a fixed monthly wage. After the partial piece-rate system went into effect, we received only cash to pay in this way. The other half was paid on the basis of whether or not the worker fulfilled a certain quota. If a worker fell short of his quota for quantity or quality, a deduction would be made from his pay, but if he surpassed it, he would get a bonus. There were also provisions for other kinds of bonuses and special allowances. For every quota there was a long list of standards. These would be announced to every worker every morning so that as soon as a worker, with great effort, managed to reach the existing standard, he was expected to knock himself out to reach a higher standard. And if they didn’t meet the standards they'd take a cut in their pay. This was pretty much called advanced methods of raising labour productivity! The real aim was to force us workers to sweat blood for money and to turn us into spineless tools of the capitalist-reading leaders.

Furious Condemnation
Now, in the cultural revolution, at meetings both large and small, these harmful ideas were reviled; they were furiously denounced. Everyone is eager to hear how they poisoned his or her own outlook. This is what operators in the labor section say: In the past we thought of each other as class sisters. We had become accustomed to helping each other and help each other. Sometimes we’d get work ahead of time just to help our labor team to finish ahead of the shift before us to finish their job. We kept a close watch on quality, and anyone who punished us with the standard bolt of cloth felt worse than if she’d lost something she valued. Sometimes the inspectors measured the material and sometimes workers found out that the inspectors hadn’t caught a defect, they would help to look for it. Once even after some bolts with flaws had been packaged, we undid all the wrappings until we found them. If after the partial piece-rate system was introduced, we spent all day worrying that we might be punished. But after the partial piece-rate system was introduced, we spent all day worrying only about our own interests and our former relationship of intimate class kinship was ruined.

Workers from every shop pointed out that the most vicious aspect of the material incentive programme was the way it corrupted people’s thinking. As soon as some workers got more money, their minds became occupied with eating and dressing better and they lost their interest in collective production and national affairs. They even dropped out of political studies. One worker in the weaving section recalled with bitterness and remorse, “The only thing my mind was how to avoid being fined and how to get a bigger bonus. One night, when my children were making so much noise I couldn’t sleep. I said to them, ‘Be quiet. Let me get some rest tomorrow so I can be able to work better and earn more money to buy nice things for you to eat.’ This vicious system not only poisoned us, but was influencing the way I educated my children.”

Soon everybody came to understand that the most poisonous aspect of the material incentive system lies in its imperceptible corrosion of a person’s revolutionary will. It made a person work hard for money but forget about safeguarding the state power of the dictatorship of the proletariat. This amounts to abandoning the revolution. We must be particularly on our guard against these "economic bullets" such as these from China’s Khrushchov. "In his annalist book, China’s Khrushchov teaches people to take a small slice or so as to make a bigger gain," said a venerated worker in the warping shop, exclaimed at one meeting. "But if we think of the class of him, we will suffer a big loss! We must never let this happen!"

Controls and Restrictions
Chairman Mao teaches us, “The masses have a potentially inex-
haughty enthusiasm for socialism." He also teaches that building socialist industry is the joint undertaking of hundreds of millions of Chinese people. Only when we believe in and rely on the masses and respect their creative spirit can we run socialist enterprises successfully. But China's Khrushchev and his gang wanted to do exactly the opposite. Taking the stand of the bourgeoisie, they feared the masses, strenuously opposed the mass movement, and did their utmost to control and restrict the masses. Their agents in our Mugdung drew up a 33,000-word, 170-page document of new rules and regulations. Many of these were designed to hamper the initiative and creativity that the workers have used to build socialism. These rules and regulations are now angrily denounced at criticism-repudiation meetings as "invisible chains around our necks so that we couldn't move." One speaker declared, "We workers were only allowed to obey, but not to rebel!"

One of the things the capitalist-readers did was to put these regulations and the names of the parts of every machine on a set of cards. At any time a worker could be asked to draw one card and the rule written on it. Then the worker would have to follow the rule and do it immediately. He didn't even have to vote a regulation to have his pay docked, all he had to do was fail to recite it correctly.

Under these new rules and regulations, many of the inventions and innovations which the workers had thought up after the Great Leap Forward began were tossed aside—even those already functioning well in use—because they hadn't been proven by so-called formal scientific tests. For example, they stopped using equipment for the automatic cleaning of the shops invented by the workers and much welcomed by them. The words of the chief engineer and some of the technical authorities became like the scriptures. Even if what they said was wrong, we had to obey them. At one time, we began getting a new kind of cotton which we felt should be worked at a higher moisture content than the raw material we had been using. The chief engineer would not accept this reasonable suggestion, and consequently a great deal of poor-quality cloth was produced. Instead of admitting his own mistake, however, he put the blame on this for the workers and ordered them to do more work. As a result of the material incentives and curbing of the workers' initiative, in the three years between 1962 and 1964, the mill's total output was 13.46 per cent less than that during 1958-1960, the first three years of the Great Leap Forward.

The Workers Rebel

We workers have been against this revisionist stuff for a long time. Class-conscious workers watched its development with deep anxiety in their hearts. These things are diametrically opposed to Chairman Mao's idea of putting politics in command, and to the many new things that were begun as a result of the Great Leap Forward*, they often moaned. Many of the older operators had protested to the mill management, "We're working for the revolution, for socialism. We have high consciousness and initiative for production. These rules and regulations are completely unnecessary."

Liu Lan-ying, an outstanding worker in the loom section, many times told the mill management of her opposition to the partial piece-rate incentive system in the factories. "I'm a Communist," she said, "and should follow Chairman Mao's teachings in Service to the People. It's my duty to do more work, and one shouldn't get more money simply because one has increased the speed in production."

As a result of the material incentives and curbing of the workers' initiative, in the three years between 1962 and 1964, the mill's total output was 13.46 per cent less than that during 1958-1960, the first three years of the Great Leap Forward.}

Liu Ding-jun (first from right), a child labourer before liberation, discusses work problems with workers in a railway station's revolutionary committee.

Learning advanced experience from another in order to do a good job of both production and revolution under the great red banner of Mao Tse-tung's thought.


mouldly "company meals"; the damp and filthy living quarters in the mill infested with bedbugs and mosquitoes. . . . China's Khrushchev wants to pull us all back onto that road," she shouted. "He wants us to suffer like that again. But his dreams will come to nothing! We'll never let him do it! Never, a thousand times no! The whole audience rose and shouted with her, "Let us never forget the sufferings of our class. Our hatred is made of blood and tears!"

Victory

The revisionist measures that China's Khrushchev and his gang had forced on us were finally smashed to smithereens. As a result of a strong demand from all the workers, our mill has abolished the material incentives and restored the old wage system. All the regulations which curbed our initiative and creativity for building socialism have been smashed in a furious storm of criticism and repudiation. A new proletarian order of revolution and production is being established in every shop. Bases for our根据自己 and the leaders of the mill, together with the masses of the workers, are being established as a socialist order. According to Chairman Mao's instructions: always put politics in command, strengthen the leadership of the ship, vigorously carry out mass movements, carry out the technical revolution and put into practice the "two participations, one change and the three-in-one combination" (that is, cadres participating in physical labour and workers participating in management; change of old rules and systems; and the education of leaders, technicians and workers in work).

The whole mill is firmly grasping the line of leadership and vigorously promoting production. During the first half of 1967 total value of production surpassed the plan by 4.33 per cent, an increase of 6.21 per cent over the corresponding period of 1966. Product value for the third quarter of 1967 surpassed the original target by 2.96 per cent, and the quality of both yarn and cloth have improved.

At present we revolutionary workers at the mill are in a new campaign to study Chairman Mao's thought. We carry on our discussions about applying it not only to knocking down those who are more and the answers to our problems in his writings. We are determined to better arm ourselves with Mao Tse-tung's thought and to thoroughly criticize, repudiate and discredit China's Khrushchev and his gang.

With the thinking of Mao Tse-tung we will create a revolutionized and militant proletarian order of revolution and production in our mill to defend our socialist state power and guarantee that it will never change political colour.
Most Sincere Fraternal Greetings

Guided by Comrade Mao Tse-tung, the Chinese people are firmly and securely marching along the prosperous road of socialism. On behalf of my relatives, friends and myself, on the occasion of October 1, 1967, the 38th anniversary of the founding of the People's Republic of China, I send my most sincere and militant greetings, wishing you all with all my heart again bigger successes in the building of socialism, which is the source of peace, work and happiness. Greetings also to the comrades in the armed forces as well as the anti-aircraft men who recently shot down several U.S. planes carrying out orders from their masters, the Pentagon, to violate the sacred air space of People's China. I wish excellent health to Chairman Mao, my fraternal greetings to you and to the Chinese people and its glorious armed forces that are defending heroically the sacred land of your socialist country and your people's creative and peaceful work.

Havana, Cuba

M. L. S.

Chairman Mao Has Saved Marxism-Leninism

We, the people of revolutionary Asia, Africa and Latin America, are proud of the great leader Chairman Mao Tse-tung and his thought. He has saved the revolutionary theory of Marxism-Leninism from the Brezhnev-Kosygin clique. These so-called communists of the Soviet Union are trying to ruin the revolutionary theory of communism. We are quite at a loss to understand how they criticize the great proletarian cultural revolution, when they so outspokenly claim that they are followers of Marxism-Leninism. Can a true Marxist-Leninist drink toasts with imperialists and colonialists who are always suppressing the proletariat of the world and are trying to destroy the people of south Vietnam who are struggling for national salvation? But Mr. Kosygin drank a cordial toast with the so-called socialist labor premier Mr. Wilson of England (who is a great defender of the U.S. aggressors at the time of the cruel and barbarous aggression of Vietnam by Mr. Johnson, who is the Hitler of the present world).

B. M. MAZUMDER

Dacca, Pakistan

Everyone Wears a Badge of Chairman Mao

Have you not remarked in your magazine that everyone is carrying a badge of Chairman Mao, and that these people appear courageous and proud of being his pupils? No one can prevent me from wearing a badge of this great proletarian son. I should carry this invincible figure, the great leader of the people of the world. His figure alone has a force exactly as tremendous as an atomic bomb to destroy the Soviet revisionists who are impeding the achievement of socialism. I am ready to show my open support for Chairman Mao by carrying his portrait.

Rose Hill, Mauritius

C. THANDAN

Comrades-in-Struggle

I wish to begin my letter thanking you very much for your latest letter, which I received two days ago. Your words made me feel that the Chinese people are comrades-in- struggle of all oppressed peoples and that they are the real brothers of the fighting Arab people.

Your letter clearly indicates the strong friendship between the friendly Chinese people and the fighting Arab people. The 700 million Chinese people, as you said in your letter, will always and forever stand beside the Arab people and all the fighting peoples in Vietnam, Africa, Asia and Latin America. Now, I welcome your good feelings and I am honored by your friendship. I greet the great Chinese people who support the struggle of all peoples, especially the Arab people, against the schemers of U.S. imperialism and its running dog, Israel.

Hama, Syria

M. N. ABD-EL-FULAMID

Opinions Confirmed

The more the bourgeoisie "experts on China" ridicule and belittle the great thought of Mao Tse-tung and the great proletarian cultural revolution, the more I am convinced that Mao Tse-tung's thought is the most valuable weapon of the peoples of the world in their struggle against U.S. imperialism and modern revisionism and that the great proletarian cultural revolution has strengthened the peoples of the world in this struggle.

And the more the bourgeois newspapers and "experts on China" talk about the "total failure of the cultural revolution", the more I am convinced that the great proletarian cultural revolution is winning victory after victory.

After I have read your informative magazine my opinions have been confirmed.

PETER KRISTANSSON

Vallentuna, Sweden

Shoulder to Shoulder with Vietnam

I write you as a reader of China Reconstructs to express my strong support for the Chinese people's support of the Vietnamese people in their struggle against the U.S. imperialists. We people of the Afro-Asian countries will fight shoulder to shoulder to defeat the U.S. imperialists and victory will be ours. The world will one day see the U.S. imperialists defeated by the Afro-Asian peoples.

Long live the People's Republic of China!
Long live the people of Vietnam!
Long live the people of China!
Long live the great Mao Tse-tung!

Nairobi, Kenya

NAVIN J. PATEL

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