

# Remoulding World Outlook in Great Cultural Revolution

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The Shashihiyu Production Brigade in Tsunhua County lies in the northeastern mountain area of Hopei Province. Split up by many valleys, it once lacked water and soil. Before liberation the grain yield here was a mere 70 or 80 *jin* per *mu* and the peasants lived in extreme poverty year in and year out. It was only after they had taken the road of collectivization following the liberation that they started to build farmland on mountain slopes and water conservancy projects by their own collective efforts. This brought some changes in Shashihiyu's poor conditions.

During the Great Proletarian Cultural Revolution, the brigade members, in the spirit of the Foolish Old Man who removed the mountains, built several hundred *mu* of terraced fields on the stony slopes by first erecting embankments made with stone quarried on the spot and then filling in the plots with soil carried from far off. Their grain yield has gone over 600 *jin* per *mu* and the Shashihiyu Brigade has become a nationally known model in learning from the Tachai Brigade. — *Ed.*

**T**HE Great Cultural Revolution began in our Shashihiyu Brigade in 1966. Chairman Mao has taught us: "The current Great Proletarian Cultural Revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism." Our brigade was unable to resist even short dry spells and this revolution is like a timely rain during a long drought as far as Shashihiyu is concerned.

It is hard to imagine which road, socialist or capitalist, a brigade like ours and a man like myself would have taken without this revolution.

Born in a poor peasant family, I was a hired labourer and a beggar who suffered and was oppressed just like any of Shashihiyu's poor and lower-middle peasants. Fleeing a famine I came here in 1933. With the help of other poor people, I earned my living doing odd jobs, peddling and reclaiming waste land. Under the leadership of Chairman Mao and the Chinese Communist Party and relying on the poor and lower-middle peasants, I have done some work for our cause from the periods of the War of Resistance Against Japan, the War of Liberation and the co-operative movement up to the present time. Nevertheless, did I ever take the wrong road? I did. It was education in Mao Tsetung Thought that helped me back to the right road whenever I strayed from it.

After the land reform, I was hit by the poisonous idea of getting rich and prosperous — a fallacy spread by Liu Shao-chi and other political swindlers like him. The superior Party organization helped me correct my mistakes on time and I was able to join the masses in getting organized and working for the common prosperity.

In 1956 our village and three neighbouring villages formed an advanced farm co-op and I was elected chairman. Class struggle at that time was very acute. Although I was vigilant against sabotage by the class enemies to a certain extent, I couldn't resist being corrupted by bourgeois thinking.

For one thing, someone said to me: "You're now chairman of an advanced co-op. You needn't spend so much time doing manual labour, better concentrate on considering the problems. If you've overlooked something, the losses will be tremendous in a big co-op like ours." I was taken in and gradually stopped taking part in productive labour. What's more, I often called meetings of cadres and they also had no time to do it. As it was inconvenient for us to eat at home if we held a meeting, we cooked and had meals together. Step by step we began making better dishes.

When I went to meetings in the county town I used to walk. Someone said: "Now that you're a cadre, it doesn't suit your position not to ride a bike." "But," I replied, "I haven't the money to buy one." As soon as I said this, someone told me: "That's easy. If you need a bike to go to meetings you can borrow 50 yuan from our public fund." I thought that was fine so I bought one with the 50 yuan I borrowed. When I came back to the village, Li Shu-chun, a veteran Communist Party member, came up to me: "Kuei-shun, you've made a mistake. Brigade members aren't borrowing from the public fund, why should you? You shouldn't have bought a bike if you couldn't pay for it." At the time not only did I not take his advice, I was repelled by it.

Afterwards Liu Shao-chi pushed a revisionist line which allowed the growth of a capitalist force in the rural areas. Through our brigade's tree-tender I also sold my own fruit saplings at high prices on the free market and got a sum of money. Next I thought of building a new house with the money. Since I didn't have sufficient timber, I made use of my leading position to cut down trees belonging to the brigade. Thus, I went quite a long way on this erroneous road.

All these errors had been criticized during the socialist education movement before the Cultural Rev-

olution. However, I then had only a vague idea as to their seriousness and the lessons I should have drawn from them.

Chairman Mao pointed out long ago: **"In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration."** I had a very poor understanding of this teaching in the past. In the Great Proletarian Cultural Revolution, I came to realize that my previous errors were reflections of the contradictions between the proletariat and the bourgeoisie and between the socialist road and the capitalist road. Step by step, the bourgeoisie had dragged me along the capitalist road. The Great Cultural Revolution pulled me back to the socialist road.

During the Great Proletarian Cultural Revolution, the poor and lower-middle peasants told me many times that this time they would help me remould my world outlook at whatever cost. At first, I could not understand this. I figured that my world outlook had long been proletarian and there was no more need of remoulding. After repeated and patient help and education by the Party organization and the poor and lower-middle peasants, I realized that the root cause of my serious mistakes was that I had not remoulded my world outlook well and the concept of self-interest still occupied a place in my mind.

I had always thought I had a deep feeling for Chairman Mao and the Communist Party because I came from a poor peasant family and suffered a lot in the old society and I owed everything to Chairman Mao and the Party. Now I realized that such a feeling derived from my personal emancipation was only a simple class feeling, not the proletarian world outlook. Only when the proletariat emancipates all mankind can it achieve its final emancipation. If a person thinks only of his own emancipation and happiness and works for himself, he is likely to slide down the wrong road.

I used to think that if I had not earned merit in bringing about the enormous changes of Shashihiyu, at least I had made efforts. What did it matter even if I made some mistakes! This erroneous idea was corrected by the poor and lower-middle peasants during the Great Cultural Revolution. I recited my merits, but they also helped me review my personal history. They said: "You came to Shashihiyu in 1933 and joined the Party in 1941. But why couldn't you lead us in making revolution between 1933 and 1941?" This touched my very soul.

I was over 30 when I joined the Party. However, before that time I didn't know what revolution meant so I couldn't take the lead in making revolution in Shashihiyu. Thanks to the Party's education since 1941, I came to understand the meaning of revolution and raised my ability in the course of working for the revolution. We gradually improved conditions in Shashihiyu by acting in accordance with Chairman Mao's in-

structions and relying on the hard struggles of the masses. We owe our achievements to Chairman Mao and the masses. If anyone claims credit for himself, assumes the airs of a self-styled hero above the masses and enjoys privileges because of his position, then he must become an overlord sitting on the backs of the people and a new exploiter.

The struggle between self-interest and public interest is one between the two world outlooks. The root of my mistakes was the selfishness in my mind. Unless this is conquered, it is impossible to completely foster the proletarian world outlook.

With this understanding, I conscientiously corrected my mistakes by exposing my selfishness, went among the masses and criticized myself and took an active part in collective productive labour. While mobilizing the masses to carry out revolutionary mass criticism of my mistakes, I corrected mistakes by action.

For a brief period, I could not work smoothly with Comrade Li Shu-wang, deputy secretary of our Party branch. I was mainly responsible for the disharmony that existed since he is much younger. When I was secretary of the Party branch he was still the leader of the Children's Corps in the village. He later was admitted into the Communist Youth League and the Party and then became a member of the Party branch committee. During one period in the Great Cultural Revolution he was the Party branch secretary, but because of my previous record I didn't accept this. Arrogantly resting on my past record, I could hardly listen to the masses' opinions. When he let me know what they had said, I felt he was deliberately trying to make trouble for me.

Guided by the line of unity and victory of the Ninth Party Congress, I had many heart-to-heart talks with Comrade Li and criticized my mistakes harshly. Through criticism and self-criticism, we have strengthened our unity.

Before the Great Cultural Revolution, I got some favours from the collective. After realizing my mistakes in this respect, I felt extremely ashamed. I made up my mind to correct them and never forget the class brothers who had suffered bitterly in the old society. I moved from my newly built house to the old place I had once lived in and made the new house available for collective use. This Cultural Revolution has further raised my consciousness of class struggle and the struggle between the two lines and strengthened the unity between the Party branch deputy secretary and myself. This promoted the revolutionization of our leading group and the development of our brigade's revolution and construction.

Through the Great Proletarian Cultural Revolution, I have deeply realized the seriousness of the mistakes I committed in the past few years. I am now clear on what is the socialist road and what is the capitalist road. On the basis of this understanding, I am determined to carry the revolution through to the end along Chairman Mao's proletarian revolutionary line.