

THE GREAT CULTURAL REVOLUTION WILL SHINE FOR EVER

Editor's note: It is ten years since Chairman Mao personally initiated and led the Great Proletarian Cultural Revolution. Practice over the past decade has proved that "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." Beginning with this issue is a new feature "The Great Cultural Revolution Will Shine For Ever" which will reflect the tremendous changes that have taken place on the various fronts in China since the start of the Great Cultural Revolution.

We Couldn't Do Without the Great Proletarian Cultural Revolution

by the Peichiao Timber Mill Workers'
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OUR great leader Chairman Mao pointed out: "Apparently, we couldn't do without the Great Proletarian Cultural Revolution, for our base was not solid. From my observations, I am afraid that in a fairly large majority of factories—I don't mean all or the overwhelming majority—leadership was not in the hands of real Marxists and the masses of workers. Not that there were no good people in the leadership of the factories. There were. There were good people among the secretaries, deputy secretaries and members of Party committees and among the Party branch secretaries. But they followed that line of Liu Shao-chi's, just resorting to material incentive, putting profit in command and, instead of promoting proletarian politics, handing out bonuses, and so forth." "But there are indeed bad people in the factories." "This shows that the revolution is still unfinished." Chairman Mao's directive has penetratingly explained the necessity for the Great Proletarian Cultural Revolution and clearly pointed out that in carrying out socialist revolution we must wage struggles against the capitalist-roaders in the Party. The Great Proletarian Cultural Revolution is the great practice of hundreds of millions of people in combating and preventing revisionism. It is precisely this broad, deep-going great political revolution which smashed the two bourgeois headquarters of Liu Shao-chi and Lin Piao, frustrated their plots to restore capitalism, criticized their revisionist line, tempered the masses and educated the cadres, and as a result Chairman Mao's revolutionary line has taken deep root in the hearts of the people. It is precisely this great revolution that has transformed that part of the superstructure which was not suited to the socialist economic base, criticized and repudiated the ideology of the exploiting classes, restricted bourgeois right and promoted the flowering of socialist new things; made the dictatorship of the proletariat more consolidated and brought about the situation in which industrial and agri-

cultural production and the entire national economy are thriving. Our great motherland presents a revolutionary scene: "Everywhere orioles sing, swallows dart."

The facts of the class struggle in our mill prior to the Cultural Revolution also completely confirm that "we couldn't do without the Great Proletarian Cultural Revolution." A series of mergers of small private mills, 213 of them, finally resulted in the local state-owned mill it is today. Prior to the Great Cultural Revolution, under the influence of Liu Shao-chi's counter-revolutionary revisionist line, more than 60 capitalists at one time or another had been cadres of the mill, of whom seven had held the posts of director and vice-director, and 23 had been leading cadres of various sections and workshops. Making use of that portion of power they had, these capitalists dealt harshly with the workers or edged them out while cultivating the favour of cadres in a bid to win them over and corrupt them. Some of the cadres succumbed to their onslaughts by "sugar-coated bullets." At the same time some cadres, whose consciousness of class struggle and the two-line struggle was not high, did not uphold proletarian politics but followed the revisionist line of Liu Shao-chi and peddled such stuff as "material incentives," "putting profits in command" and "letting experts run the factories." All this showed that although the system of ownership had changed, there still was the question of which class not in name only but actually owned the mill, a socialist enterprise. If it had not been for the Great Proletarian Cultural Revolution, the leadership of the mill would not have come into the hands of real Marxists and the workers. We understand profoundly that in factories like ours we just couldn't do without the Great Proletarian Cultural Revolution.

The Great Proletarian Cultural Revolution has brought deep revolutionary changes to our mill. During

the Great Cultural Revolution, the revolutionary workers and cadres mounted a criticism of the revisionist line. A mass movement to study the works of Marx, Engels, Lenin and Stalin and Chairman Mao's works swept the whole mill and the consciousness of the workers and cadres in class struggle and the two-line struggle has been steadily enhanced. The sturdy growth of socialist new things has forcefully restricted bourgeois right. The "Charter of the Anshan Iron and Steel Company" has been conscientiously implemented and the mass movement of "In industry, learn from Taching" has been unfolded, and irrational rules and regulations have been done away with. Relations among people have been adjusted according to socialist principles, the workers have become the real masters of the mill and the communist spirit has been greatly fostered.

Revolution promotes production. The total output value of the mill has progressively risen by an average of 18 per cent each year since 1969. The total output value of the mill today is 3.5 times that before the start

of the Great Proletarian Cultural Revolution. The Great Proletarian Cultural Revolution is simply wonderful! Hence we workers, peasants, soldiers and revolutionary cadres and intellectuals must defend, consolidate and develop the fruits of the Great Cultural Revolution.

Defending the Great Cultural Revolution means defending Chairman Mao's revolutionary line, and expanding the achievements of the Great Cultural Revolution means persevering in the continued revolution under the dictatorship of the proletariat. It is with this understanding that our mill, under the solicitous care of Chairman Mao, is going exactly counter to the revisionist line and doing things contrary to what the arch unrepentant capitalist-roader in the Party Teng Hsiao-ping wanted. Firmly adhering to Chairman Mao's revolutionary line and wholeheartedly relying on the working class, our mill has stood firm against the Right deviationist wind to reverse correct verdicts and expanded the achievements of the Great Proletarian Cultural Revolution.

Changes Brought to Our Brigade By the Great Cultural Revolution

by the poor and lower-middle peasants of the Nannao Production
Brigade of the Tachai People's Commune, Hsiyang County, Shansi Province

THE Great Proletarian Cultural Revolution personally initiated and led by our great leader Chairman Mao is really fine and we poor and lower-middle peasants support it with all our heart.

Teng Hsiao-ping Talking Nonsense

The great victory of the Great Proletarian Cultural Revolution has brought about an excellent situation throughout the country and unimaginable changes have taken place in our Nannao Brigade. Teng Hsiao-ping, however, spread the nonsense that "the present is not as good as the past."

Let us first have a look at all the changes that have occurred and see whether "the present is not as good as the past" or it is better than the past.

The Nannao before the Great Cultural Revolution was indeed a typical case of poverty. In those days our brigade was just 15 little hamlets along a three-li-long ravine joined by narrow meandering paths. Water was scarce and it was a hard time we had trying to grow enough grain on the bare slopes. During the Great Proletarian Cultural Revolution, Nannao changed. Look at the land. There are serried terraced fields now and the hill-tops have been levelled and turned into "small plains." And the hill slopes, no longer bare, are green with trees. Look at the roads. A broad road now leads into the village and there is a constant stream of motor vehicles all day. Look at the water. Water is led in from afar and there is piped water right at our doorsteps. Look

at our village. Row upon row of new houses and brand-new cave-dwellings for the brigade members to live in.

The changes are many and great. Let us itemize the various changes.

Output. The brigade produced 55,000 kgs. of grain in 1966, an average of 1,373 kgs. per hectare. In 1975, the total output was 300,000 kgs., or 7,628 kgs. per hectare. An increase of almost sixfold in nine years.

Income. Total income for the brigade in 1966 was 21,000 yuan. In 1975 it was 92,000 yuan. More than quadrupled in nine years.

Accumulation of fund. The brigade in 1966 had 9,000 yuan in public accumulation, or 30 yuan per person. In 1975 the total was 120,000 yuan, or 400 yuan per person. A more than 13-fold increase in nine years.

Contribution. Before 1966 the brigade each year consumed 5,000 to 10,000 kgs. of grain supplied by the state. In 1975 the brigade sold 150,000 kgs. of grain to the state, equivalent to each person selling 500 kgs.

Living standards. Prior to the Great Proletarian Cultural Revolution each workday was worth between 0.2 and 0.3 yuan. It is now 1.1 yuan. In those days the ration for each brigade member was 135 kgs. of grain per year. Today it is 260 kgs. Every household now has surplus grain and about 90 per cent of the families have bank savings.

The hills, roads, fields and output have all changed in Nannao but the biggest change of all is the ideologi-



Members of the Nannao Brigade flattening hilltops for cultivation of crops.

cal change in the people. Take the womenfolk for example. During the Great Cultural Revolution they have been emancipated from the hearth and, as the other half holding up the sky, they have played their part in emulating Tachai. Farming for the revolution, they are not afraid of hard work and difficulties. They carry loads and pull carts, reclaim land and handle explosives; they can do anything that needs doing. They take the lead in breaking with old customs and habits. Weddings are no longer extravagant affairs. They are enthusiasts for planned births.

The Great Proletarian Cultural Revolution has popularized Mao Tsetung Thought in the village on a scale unknown before and the ideological level of the brigade members has risen considerably. The shepherd Li Chin-sheng was once very egocentric. In addition to getting 15 work-points a day, he was given a stipend of 200 yuan each year as well as 100 kgs. of grain for looking after the collective's flock. But the flock did not prosper. After the Great Cultural Revolution began and Liu Shao-chi's "work-points in command" and "material incentives" were criticized, Li Chin-sheng gave up high work-points and a large subsidy, and the collective's flock multiplied. He also sees to it that the young shepherds are not obsessed by work-points but should strive to become worthy successors to the proletarian revolutionary cause.

It is as clear as day that the present is much better than the past as a result of the Great Cultural Revolution, yet Teng Hsiao-ping yabbered that "the present is not as good as the past." He is talking through his hat, that's what he is doing. Brigade book-keeper Li Fu-lu said: "I've been a book-keeper for 22 years since agricultural co-operation started and I've settled accounts

with Liu Shao-chi and Lin Piao. The score I am settling with Teng Hsiao-ping now is a continuation of that. Teng Hsiao-ping wanted to reverse correct appraisal of the Great Cultural Revolution and settle accounts with it, that is very much against the will of the people. We must speak out for the great achievements of the Great Cultural Revolution and settle accounts with Teng Hsiao-ping for his reactionary crimes of trying to reverse correct verdicts and restore capitalism. We must settle accounts with him!"

New Things Blossoming Everywhere

The Great Proletarian Cultural Revolution has brought about the blossoming of socialist new things everywhere across the vast motherland. A lot of new things have also emerged in our Nannao Brigade. Take the co-operative medical service and the barefoot doctors. How pleased we poor and lower-middle peasants are with these! Why? Because we know too well from experience the bitterness of having no doctors and medicines. Way back in 1941 when our Nannao was merely a small village of 60 households, there was a typhoid epidemic. Some 80 persons were laid up and we lost more than 20 able-bodied young people in under a month. After liberation, it was easier to get medical attention and medicines; but before the Great Cultural Revolution began, the "Ministry of Health for Urban Overlords" held sway and doctors seldom could come down to the villages. So it was still difficult for us commune members to get medical treatment. During the Great Cultural Revolution this was solved when we set up a co-operative medical service and trained our own barefoot doctors. In the old society the doctors came on horseback or on sedan-chairs if they ever deigned to call. Now our barefoot doctors come to treat us and give us medicine in our own homes. Keng Feng, a barefoot doctor in our village, is a young man in his early twenties. In 1968 he graduated from the health school at Tachai and has since been back here with us. He works in the fields during the day and visits the sick in the evenings. He has no airs about him and doesn't expect special treatment. He has a red heart, several silver acupuncture needles and a bagful of medicinal herbs. They mean much to us poor and lower-middle peasants for they represent the love and solicitude shown by the Party for us.

The co-operative medical service and the barefoot doctors are fine, really fine, but the blackhearted Teng Hsiao-ping slandered that our barefoot doctors are of a "low standard." Socialist new things are the solid fruits of the Great Proletarian Cultural Revolution and are full of vitality. They are conducive to restricting bourgeois right and to reducing the differences between town

and country, between worker and peasant and between mental and manual labour. They are the daily rising communist shoots which no one can suppress.

The Great Cultural Revolution Is Indeed Fine

The Great Cultural Revolution is indeed fine. It is fine because it has settled scores with the two bourgeois headquarters of Liu Shao-chi and Lin Piao in a timely way, settled the hash for the counter-revolutionary revisionist line, seized back that portion of power usurped by the capitalist-roaders and upheld the continued revolution under the dictatorship of the proletariat.

The Great Cultural Revolution has enabled us to distinguish Marxism from revisionism, and socialism from capitalism. Before the start of the Great Cultural Revolution Teng Hsiao-ping worked hand in glove with Liu Shao-chi to whip up the evil wind of *san zi yi bao** and "four freedoms.**" Some people in our brigade became disorientated, and the Party branch of the brigade also did not bother about the line so long as it brought money into the brigade. During the Cultural Revolution we criticized the revisionist line and everyone decided to learn from the Tachai Brigade. We built a two-and-a-half-kilometre motorway to the east of our village to bring in tractors and open the village to motor transport. The mass movement of learning from Tachai in agriculture developed vigorously. Two roads, two lines brought about diametrically opposite results. One brought us happiness, the other bitterness. This is something we shall always remember well.

The Great Cultural Revolution has also taught us to take class struggle as the key link, adhere to the Party's basic line and take the bright road of learning from the Tachai Brigade in agriculture. Back in 1963 a terrific flood struck our brigade as it did Tachai. The watchword of the Tachai people was: "We do not want state relief funds, grain or materials, and we will not give the brigade members less rations than planned, set aside less grain as reserves or sell less grain to the state." They made good their losses and built a new Tachai by their own efforts. What about us in Nannao? We accepted everything. We got 15,000 kgs. of relief grain, 4,000 yuan, 40 kgs. of cotton and more than 30 metres of cloth from the state. We wanted everything except the self-reliant spirit. We put our reliance solely on the state. The more we relied on state help, the lazier we got and the weaker our will became. In the course of the Great Cultural Revolution, we repudiated the revisionist line peddled by Liu Shao-chi and Teng Hsiao-ping and we learnt from the Tachai Brigade, persisted in taking class struggle as the key link and relied on our own efforts to fight the elements and rearrange the mountains and rivers. We have put down more than

* This refers to the extension of plots for private use and of free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of farm output quotas for individual households with each on its own.

** The "four freedoms" means the freedom to practise usury, hire labour, buy and sell land and engage in private enterprises.

5,000 metres of water pipes of various calibres without using any state fund. We have put up more than 9,000 metres of high-tension power lines, again not asking for financial help from the state. We have flattened five hilltops and created 100 hectares of "little plains," built 140 new cave-dwellings of hewn rock and houses totaling 100 rooms as well as a small building of several stories — all by our own efforts without any financial help from the state. As the poor and lower-middle peasants of the Tachai Brigade put it: "A red heart, a pair of industrious hands and reliance on our own efforts give us everything we want."

In the course of the Great Cultural Revolution we have come to realize more and more clearly that in the long historical period of socialism, the principal contradiction is that between the proletariat and the bourgeoisie and revisionism is the main danger, and the target of the revolution is the bourgeoisie, with the capitalist-roaders in the Party as the main target. Why was it so hard to get things done properly in Nannao prior to the Great Cultural Revolution? It was because of Liu Shao-chi, Teng Hsiao-ping and capitalist-roaders like them monkeying about up above, and because Chao Chih-wu, the responsible comrade of our Party branch, had a low political consciousness. He followed the revisionist line and led us down a blind alley. He could not see the class struggle going on, saying: "The landlords have no land now and the rich peasants are no longer rich. What's the use of grasping class struggle? We all live by earning work-points; so as long as production is being done well, then all's fine." The class enemies praised Chao Chih-wu as a good cadre; what they really praised was Liu Shao-chi and Teng Hsiao-ping's revisionist line. The Great Cultural Revolution has educated the cadres. Comrade Chao Chih-wu made a self-examination, admitted his errors and corrected himself, so the masses re-elected him as a cadre of the brigade. During the Cultural Revolution a new Party branch was elected which has been conscientiously implementing Chairman Mao's revolutionary line. That is why the situation in Nannao today is so fine.

The realities of the two-line struggle in the Party clearly point out: "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."



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