

PEKING REVIEW

13

March 29, 1974

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報

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Nyerere**

**China Lodges Strong Protest With
Soviet Government**

— Against sending Soviet aircraft to intrude into China
for espionage and disruptive activities

**Working People's Struggle Against Confucius
In Chinese History**

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Chairman Mao Meets President Nyerere

CHAIRMAN Mao Tsetung met Julius K. Nyerere, President of the United Republic of Tanzania, on the afternoon of March 25.

This was the third meeting between Chairman Mao and President Nyerere. When President Nyerere visited China in 1965 and 1968, Chairman Mao met and had cordial and friendly conversations with him.

Meeting President Nyerere on March 25, Chairman Mao extended a warm welcome to him and said cordially: We haven't met for several years. President Nyerere warmly wished Chairman Mao good health, firmly shook hands with him and warmly embraced him. President Nyerere then introduced to Chairman Mao Minister for Foreign Affairs John S. Malecela, Minister for Commu-

nications and Works Job Malecela Lusinde, Minister for Defence and National Service Edward Moringe Sokoine and Minister of State of the First Vice-President's Office Hassan Nassor Moyo, who were accompanying the President on the visit, as well as Tanzanian Ambassador to China R.S. Wambura. Chairman Mao shook hands with all the distinguished guests and then had a wide-ranging conversation with President Nyerere and Ministers Malecela and Moyo.

The meeting proceeded in a sincere and friendly atmosphere.

Also at the meeting were Premier Chou En-lai, Vice-Chairman Wang Hung-wen, Assistant Minister Wang Hai-jung, and Tang Wen-sheng and Chang Han-chih.





President Nyerere Arrives in Peking

JULIUS K. Nyerere, President of the United Republic of Tanzania, arrived in Peking on March 24 by special plane on a state visit to China at the invitation of Acting Chairman Tung Pi-wu and Premier Chou En-lai.

President Nyerere and other distinguished Tanzanian guests accompanying him were given a rousing welcome at the airport by Chinese leaders Chou En-lai, Yeh Chien-ying, Li Hsien-nien, Teng Hsiao-ping, Chen Hsi-lien, Wu Teh, Ngapo Ngawang-Jigme, and leading members of departments concerned Chi Peng-fei, Fang Yi and Peng Shao-hui, as well as several thousand people in the capital.

Peking was filled with a warm atmosphere of friendship between the people of China and Tanzania. Red lanterns hung over the Tien An Men rostrum; coloured flags fluttered in the breeze at the airport and along the main streets in the city proper; long streamers trailing from tall buildings read: "Warmly welcome President Nyerere!" "Firmly support the Tanzanian people's just struggle to safeguard national independence and state sovereignty!" "Long live the friendship between the people of China and Tanzania!"

When the plane carrying President Nyerere and other Tanzanian guests touched down, the airport resounded with warm applause amid the beating of gongs and drums. Premier Chou En-lai, Vice-Chairman Yeh Chien-ying and other Chinese lead-

ers walked up to President Nyerere and warmly shook hands with him and embraced him. A grand welcome ceremony took place at the airport which flew the national flags of China and Tanzania.

In the evening, Premier Chou gave a grand welcome banquet in the Great Hall of the People. Both Premier Chou and President Nyerere spoke at the banquet. (For excerpts of speeches see pp. 7-9.) Their speeches were punctuated by warm applause.

Renmin Ribao published an editorial on March 24 on President Nyerere's visit to China. It said: President Nyerere once again brings to us from fighting Africa the precious friendship of the Tanzanian people. We hereby extend a warm welcome to this respected friend of the Chinese people.

The editorial pointed out: We have consistently advocated that countries should be treated as equals—be they big or small, rich or poor, strong or weak. We resolutely oppose the hegemonism and power politics of the big browbeating the small, the rich oppressing the poor and the strong bullying the weak. The Chinese people will always stand on the side of the people of Africa in their united just struggle against imperialism.

In conclusion, the editorial sincerely wished President Nyerere complete success in his visit, expressing the hope that the friend-

ship between the people of China and Tanzania will endure as long as the Himalayas and Kilimanjaro.

Celebrating Cambodian People's Anniversary

March 23 was the 4th anniversary of the founding of the National United Front of Cambodia and the People's Armed Forces of National Liberation of Cambodia. To celebrate the occasion, Samdech Norodom Sihanouk, Head of State and Chairman of the National United Front of Cambodia, and his wife Princess Monique Sihanouk gave a banquet in Kwangchow that day, attended by leading members of the Revolutionary Committees of Kwangtung Province and Kwangchow Municipality as well as of the local P.L.A. units. Another banquet given by Ambassador of the Kingdom of Cambodia to China Toch Kh. Doeun and his wife in Peking the same day was attended by Vice-Premier Li Hsien-nien and leading members of departments concerned.

Renmin Ribao published an editorial on March 23, warmly greeting the Cambodian people on this anniversary.

Entitled "The Heroic Cambodian People Are Advancing Triumphantly," it said: "In the last four years, the Cambodian people, under the leadership of the National United Front of Cambodia with Head of State Samdech Norodom Sihanouk as Chairman, have heroically waged a war to resist U.S. imperialism and take punitive action against the traitorous Lon Nol clique



in order to realize the five-point declaration and the political programme of the Front. They have brought about an excellent situation through fighting. Now, over 90 per cent of the national territory with a population of some 5.5 million have been liberated and people's administra-

tions at various levels have become increasingly consolidated. The People's Armed Forces of National Liberation of Cambodia have been expanding steadily and becoming stronger and stronger in battle. They have developed into a powerful people's armed force. The Royal

Government of National Union of Cambodia has won the enthusiastic support of the broad masses in the country as well as extensive international sympathy and support; its prestige is rising daily."

The editorial pointed out that under heavy pounding by the patriotic armed forces and people, the traitorous Lon Nol clique is tottering and may collapse any day. It cannot do otherwise than bottle itself up in Phnom Penh and several other isolated cities, trying to prolong its precarious existence. This gang of national scum can never escape total collapse no matter how desperately it struggles.

We are convinced, the editorial said, that so long as the Cambodian people strengthen their unity and persevere in the struggle, they will certainly be able to attain their national aspirations and fundamental national rights.

Chinese Government Lodges Strong Protest With Soviet Government

Chinese Vice-Foreign Minister Yu Chan summoned Soviet Ambassador to China V.S. Tolstikov on March 23 and handed him a note lodging a strong protest with the Soviet Government against its sending aircraft to intrude into China for espionage and disruptive activities. The protest note reads:

"On March 14, 1974 a Mi-4 armed reconnaissance helicopter belonging to the Soviet Union intruded deep into China's Sinkiang Uighur Autonomous Region, landed on more than one occasion in Habahe County and carried out espionage activities. The helicopter and the three military personnel on board were captured on the spot by Chinese frontier guards and militiamen.

"The Soviet authorities cooked up a bunch of lies to cover up the crime. In its notification to the Chinese Embassy in the Soviet Union on March 15, the Ministry of Foreign Affairs of the Soviet Union alleged

that a Soviet helicopter had entered China unintentionally while on a 'first aid' mission. However, thorough investigation by the Chinese side established that the helicopter carried neither medical personnel on a 'first aid' mission, nor any medicine or medical equipment; instead, it carried arms and ammunition and reconnaissance equipment. Documents found on board and the activities of the three military personnel prove that they were instructed to carry out a 'special mission.' With the culprits and material evidence at hand, the case is conclusive. It is impossible for the Soviet authorities to shirk their criminal responsibility of sending this helicopter to intrude into China for espionage.

"It must be pointed out that this is not an isolated incident. Over a long period, the Soviet authorities have frequently sent aircraft to intrude into China's border areas to disrupt the productive activities of

Chinese inhabitants and engage in flagrant espionage. Despite the repeated protests of the Chinese side with the Soviet authorities, Soviet air intrusions have grown more frequent and unbridled. In the period from January 1973 to the present alone, there have been as many as 61 Soviet air intrusions into China's Sinkiang region. This fully reveals the Soviet authorities' consistent position of disregarding China's sovereignty and being hostile to the Chinese people.

"The Chinese Government hereby lodges a strong protest with the Soviet Government against its dispatching of aircraft to intrude into China for espionage and disruptive activities. The Chinese Government demands that the Soviet Government guarantee against similar incidents in future. Otherwise, the Soviet Government must bear full responsibility for all the consequences arising therefrom."

and achieve the independence, neutrality, sovereignty and territorial integrity of Cambodia.

"The people of China and Cambodia have always encouraged and supported each other in their common struggle. In the days to come, the Chinese people will, as always, stand firmly on the side of the Cambodian people and staunchly support their just struggle till complete victory," the *Renmin Ribao* editorial concluded.

Diplomatic Relations Established Between China and Guinea-Bissau

Kang Hsiao, Representative of the Government of the People's Republic of China, and Victor Saude Maria, Representative of the Government of the Republic of Guinea-Bissau, signed a joint communique on the establishment of diplomatic relations between China and Guinea-Bissau in Conakry on March 15, 1974. The communique said:

"The Government of the People's Republic of China and the Government of the Republic of Guinea-Bissau, in conformity with the interests and desire of the two countries, have decided to establish diplomatic relations at ambassadorial level.

"The Chinese Government and people resolutely support the Government and people of the Republic of Guinea-Bissau in their just struggle against imperialism, colonialism and neo-colonialism as well as for the liberation of the country's entire territory and the complete independence of their fatherland.

"The Government of the Republic of Guinea-Bissau recognizes that the Government of the People's Republic of China is the sole legal government representing the entire Chinese people and that Taiwan Province is an inalienable part of the territory of the People's Republic of China.

"The two Governments have agreed to develop friendly relations and co-operation between the two countries on the basis of the principles of mutual respect for sovereignty and territorial integrity, mutual non-

aggression, non-interference in each other's internal affairs, equality and mutual benefit and peaceful coexistence."

Renmin Ribao published an editorial on March 22 congratulating the event.

It said: The people of Guinea-Bissau, who have a glorious tradition of combating foreign aggression, have waged a protracted and heroic struggle to rid themselves of Portuguese colonialist rule. The founding of the Republic of Guinea-Bissau has powerfully encouraged and supported the African people who are struggling for national independence.

The editorial pointed out that part of the territory of Guinea-Bissau is still illegally occupied by the Portuguese colonialists who are still enforcing a fascist colonial rule and carrying out a brutal war of aggression. The people of Guinea-Bissau are determined to liberate the whole country and win the complete independence of the fatherland. The editorial expressed profound confidence that the Guinean-Bissau people will certainly win complete victory.

Premier Chou Meets Philippine National Basketball Delegation

Premier Chou En-lai on March 23 met all the members of the National Men's Basketball Delegation of the Philippines with Eduardo Romualdez as the leader and Gonzalo Puyat as the deputy leader. He had a friendly talk with delegation leader Romualdez.

Following the delegation's arrival in Peking on March 19, the Chinese and Philippine men's basketball teams played a friendly match on March 21. Vice-Premier Teng Hsiao-ping was present and met the leader and deputy leader of the delegation before the match. The excellent technique and good sportsmanship of the players of both countries in play drew enthusiastic applause from the 18,000 spectators. The Chinese team won 112:92.

The Philippine team is scheduled to play several matches with other Chinese teams.

Revolution Promotes Peking's Industrial Production

The mass movement to criticize Lin Piao and Confucius now developing all over China has greatly fired the revolutionary enthusiasm of the workers and staff in Peking's industrial and transport departments and vigorously promoted production.

Gross industrial output rose 7 per cent in January and 29 per cent in February compared with the corresponding months last year. In the first two months of this year, the city's power industry generated 25 per cent more electricity and the railway bureau handled 8 per cent more freight and 14 per cent more passengers than in the same period in 1973. Output of steel, rolled steel, coal, synthetic ammonia, chemical fertilizer, motor vehicles, cotton yarn, cloth, sewing machines, wrist watches and other major products all surpassed state quotas. The quality of many products is stable or has further improved in some cases.

The main force of the movement, the workers actively take part in the struggle of criticizing Lin Piao and Confucius. Party committees at various levels have attached top importance to this struggle. Leading cadres go to basic units to study and criticize together with the masses. Study classes are run and a backbone force of more than 200,000 people has been trained.

The workers first concentrated their criticism on Lin Piao's reactionary programme for restoring capitalism — "restraining oneself and returning to the rites." The more they criticize, the more their hatred for capitalism grows and the more they love socialism, and they become more determined to step up socialist construction. Veteran worker Hou Teh-lin of the Peking Motor Vehicle Corporation worked hard at trial-producing a new-type sedan car chassis spring while taking part in the criticism, and did not go home for more than 10 days.

Many workers voluntarily took over heavy tasks. They increased output of vehicles 43 per cent in the

(Continued on p. 26.)

Premier Chou's Speech

(Excerpts)

ON behalf of Chairman Mao Tsetung, Acting Chairman Tung Pi-wu and the Chinese Government and people, I wish to express our warm welcome to His Excellency President Nyerere and the other distinguished guests from Tanzania.

Tanzania is a country that is young and full of revolutionary vigour. The Tanzanian people are a people with a glorious tradition of combating imperialism and colonialism. Under the leadership of President Nyerere, the Tanzanian people have since independence continually frustrated imperialist, colonialist and neo-colonialist schemes of aggression, interference and subversion, successfully defending their national independence and state sovereignty. Acting on the principles of independence and self-reliance embodied in the Arusha Declaration formulated by President Nyerere personally, the Tanzanian people have worked hard with vision and determination and achieved marked success in developing the national economy and culture and building up national defence. In international affairs, the Tanzanian Government has consistently upheld justice, firmly opposed imperialism, colonialism, neo-colonialism, racism, Zionism and big-power hegemonism and rendered active support to African national-liberation movements as well as the just struggles of the Arab, the Indochinese and the Korean peoples. It has thus made outstanding contributions to the reinforcement of the Afro-Asian people's cause of unity against imperialism and won the acclaim and admiration of other Third World countries and the people of the whole world. We, the Chinese people, regard the victories of the fraternal Tanzanian people as our own victories and greatly rejoice at your achievements. We sincerely wish that you will continue to win new and still greater victories on your road of advance.

At present, the international situation is characterized by universal great disorder. It is developing in a direction ever more favourable to the peoples of the world and unfavourable to imperialism and reaction, particularly to the two superpowers which are contending with each other in a vain attempt to seize world hegemony. One of the superpowers, beset with troubles both at home and abroad, is having a hard time. The other superpower entertains wild ambitions but lacks the strength to achieve them; it reaches out in all directions but runs up against the wall everywhere. It is in a dire predicament. The two superpowers at times

talk about detente, but in actuality they are engaged in an intense rivalry. Strategically, Europe is the focus of their contention. At the same time they are also contesting with each other in many other areas. From the Mediterranean to the Arab world, the Middle East, the Indian Ocean — everywhere they are fiercely contending with each other. Their intensified contention and their constant aggression, interference, control and subversion directed against sovereign states are drastically sharpening all the basic contradictions in the contemporary world, further arousing the people of all countries and impelling the Third World to closer unity. At present, the struggle of the Third World countries and peoples to safeguard or win national independence and oppose the power politics and hegemonism of the superpowers, and the struggle of the masses of people in the capitalist countries against monopoly capital's exploitation and shifting of the burdens of economic crises on to them are supporting each other and developing in depth and breadth, which presents an excellent revolutionary scene of "The wind sweeping through the tower heralding a rising storm in the mountains." Countries want independence, nations want liberation, and the people want revolution — this has become the irresistible historical trend. Viewing the future of the world, we are full of confidence. As the verse goes, "flowers fall off, do what one may," the superpowers are bound to decline further. The people of the world will surely advance triumphantly amidst the great turbulence.

The current situation in Africa, too, is excellent. The African people are continually winning important victories in their struggle against imperialism, colonialism, racism, Zionism and big-power hegemonism. The Republic of Guinea-Bissau was born in glory amidst the flames of armed struggle. The armed struggles and mass movements for national liberation carried on by the peoples of Mozambique, Angola, Zimbabwe, Namibia and Azania continue to develop in depth. The numerous independent states, on the basis of the struggles they waged in the first decade, are advancing victoriously along the road of consolidating political independence and winning economic independence. The African countries extend support and solidarity to each other in their common struggle, bringing about an excellent situation of unity against imperialism and hegemonism. We are convinced that the African people,

strengthening their unity and persisting in struggle, will surely win complete independence and liberation for the entire continent of Africa. Following the teachings of Chairman Mao Tsetung, the Chinese people stand firmly by the African people and will unswervingly support their just struggle. We have always held that the revolutionary struggles of the people of all countries support each other. The revolutionary struggles of the people of Africa and other countries are all a powerful support to our revolutionary cause.

China is a socialist country, and it is our bounden proletarian internationalist duty to sympathize with and support the revolutionary struggles of the people of other countries. How can a communist party or a socialist country be worthy of its name if it does not support the people's revolutionary struggles? We will, as always, firmly support the revolutionary struggles of all op-

pressed peoples and all oppressed nations. This principled stand of the Chinese people will never change.

China and Tanzania are both developing countries belonging to the Third World. Our two peoples have met with similar experience and have always sympathized with and supported each other in our protracted struggles against foreign aggression and oppression and for national independence and liberation. It is our similar experience in the past and our common fighting tasks at present that provide a solid foundation for the continuous development of the friendly relations and co-operation between our two countries. We believe that the current visit to China by His Excellency the President will certainly make a new positive contribution to furthering the friendly relations and co-operation between China and Tanzania and the friendship between our two peoples.

President Nyerere's Speech

(Excerpts)

ON behalf of my colleagues and myself I wish to express our thanks for the warmth of the reception we have received since landing in your country. Tanzania is a small state in the Continent of Africa. It is neither rich nor powerful; its 14 million people are a numerically insignificant portion of the world's population. Therefore, when we are received with so much honour and so much kindness in this great country I believe that the People's Republic of China is doing a very significant thing. You are asserting, once again, that China recognizes the humanity of all men, and the rights of all nations, regardless of their power or their strength.

This is not surprising to those of us who have begun to understand the principles upon which the People's Republic of China is based. Nor is it a show designed to conceal the realities of Chinese policies. For we in Tanzania have reason to know that the Chinese people, under the leadership of Chairman Mao Tsetung and the Communist Party of China, demonstrate their convictions first by action, and only afterwards by words and displays.

There are two reasons why I am pleased to visit your country for the third time. The first is that I want to learn more. When I first came to China in 1965 I was impressed by the serious dedication of your people and your Government to the cause of national development. I was impressed by your discipline, the selflessness of the people and the people's cadres, and the way in which you were using your own resources

for the benefit of the masses rather than the enrichment of a few individuals.

In 1968 I saw that the Chinese people themselves had still been dissatisfied with the progress which had so much impressed my colleagues and myself in 1965. The Cultural Revolution reflected that dissatisfaction, and the determination to remain true to the revolutionary principles of the Chinese Communist Party. It seemed to me then that this new effort had further strengthened the people of this country, and enhanced their power over themselves and over their destiny.

Now we have come to learn of the further progress which you have been making. I suspect that we shall, once again, be impressed by your achievements, and that we shall discover that you and your colleagues, Mr. Prime Minister, are still dissatisfied. As I am a Christian I regard your attitude as that of "divine discontent," for although you do have an almost permanent dissatisfaction with the speed of your advance, the Government and people of China never allow themselves to be disheartened. Instead you use any failure to attain the very exacting standards you set for yourselves as a spur to further efforts. It may be that this is the secret of China's constantly increasing rate of advance towards justice, well-being, and equality, for all its peoples. I think that we in Tanzania, who have done very much less than you have done, have need to study what you would regard as your revolutionary discontent and to apply it, in our language, to our own situation.

So the first reason for my visit is to continue with the education of myself, and I hope indirectly of my countrymen. We are therefore grateful for the time which you, Mr. Prime Minister, and your colleagues, take from your manifold and pressing duties to explain to us what you are trying to do and how you intend to do it. We also appreciate the opportunities which you give us to visit developments in your rural areas, and in your factories and other industrial undertakings. We shall not flatter you by trying to make an exact copy of what we see. But I hope we shall be good pupils who learn, and then apply their lessons to their own situation.

The second reason for my pleasure in being here again is that it gives me an opportunity to express, in this country, Tanzania's appreciation of the many Chinese actions of solidarity with the people of the United Republic of Tanzania, and with the peoples of Africa who are still suffering under the yoke of colonialism and racialism.

Tanzania and Zambia are neighbouring frontier states in Africa. We both share borders with countries which are still occupied and governed by alien powers in their own interests. Zambia is in much the worse geographical position because it is land-locked and shares borders with three of the colonially dominated areas of Africa. Further, Zambia has copper, which is of great interest to the neo-colonialist forces of the world, who are therefore very active in that state. Yet although the UNIP Government of Zambia, and the TANU Government of Tanzania, recognized their need for solidarity and united action from the moment of their independence, contact and communication was extremely difficult. At the beginning, when President Kaunda and I spoke to each other on the telephone, we were linked up through Salisbury — the capital of a racist minority state! We had one dirt road linking our two territories, and no railway.

Yet when we looked to the wealthy nations and institutions of the West for help in remedying this situation, we found that their protestations of friendship did not mean a willingness to help us against the danger from the racist and colonialist states of southern Africa. They assured us that a railway was uneconomic and unnecessary — as indeed it was from their point of view. For a railway between Zambia and Tanzania would take traffic from the railways built by, and run for the benefit of, the imperialist forces. And it would strengthen the economies and the security of both our anti-imperialist states.

It was in this situation that China demonstrated its true nature. Despite the manoeuvres and machinations of the neo-colonialist forces, an agreement was signed in 1970 under which China undertook to build this railway, and to lend us the money for it. And the

terms of the loan and of the technical assistance the work requires are an example to the world of what friendship and revolutionary solidarity really mean. The rich nations of the world talk about aid to the poor nations. A few of them give it, but many attempt to use the concept of Aid as a cover for further exploitation. China, which is not a rich country, has talked about nothing. It has simply made it possible for us to have a railway linking our two independent African frontier states, without profiting out of our need or even making great propaganda out of it — which you would have every justification for doing.

We in Tanzania are grateful to the people of China for the genuine help they are giving to us on the basis of human brotherhood. The railway construction is going ahead faster than anyone of us believed possible. Despite the very difficult country it had to traverse, the railway line has already crossed the border from Tanzania to Zambia and is racing forward to its terminal point at Kapiri Mposhi.

The work is a long way ahead of schedule; it is clearly going to be finished before the target date of 1976. This is so obvious to everyone that the enemies of our countries are now adopting a new technique to try and discredit the value of the assistance which China is giving to us. They are inventing new target dates of their own in the expectation that they will then be able to suggest that there has been a delay in completion! Let me therefore repeat that the due date for completion is towards the end of 1976. If the railway becomes operational at any time before then, Tanzania and Zambia will have received a further advantage from the assistance given to us by the People's Republic of China.

This railway will be of tremendous value to my country and to free Africa. But the example of hard work, and selfless service, which is being provided by the Chinese comrades who are acting as technicians and teachers on the railway may be of equal importance to Tanzania's future development.

I could speak for a long time about the practical assistance which China is giving to my country, and to the freedom struggle of Africa. The main reason for my not doing so is my hope that we shall one day be able to express our appreciation in action. By that I do not mean that I expect us to be able to benefit China in the way that China is assisting us. But I hope that we shall be able to express our appreciation through our success in guarding, and extending, the people's revolution in Africa. For I believe that you are helping Tanzania, and the African liberation movements, as a contribution towards the cause of world revolution. Our best thanks to you will be to carry that cause to success in our own areas. I promise you that we shall do our best.

Working People's Struggle Against Confucius in Chinese History

by Tien Kai

I TAKE it no other people in the world know Confucius as well as the unlearned rabble in China do," said Lu Hsun in one of his essays entitled "Confucius in Modern China." Indeed, while the reactionary ruling classes exalted Confucius to incredible heights by honouring him with the awe-inspiring title "the sage" and accepting Confucianism as "the sage's way," the labouring people did quite the opposite—they called Confucius (whose name was Chiu and family name Kung) "Chiu the Robber" and dismissed Confucian canons as "bugaboo." These two different attitudes vividly reflect the fundamental antagonism in ideology between the toiling masses and the reactionary ruling classes.

(1)

As a thinker who stubbornly upheld the slave system, Confucius in his words and deeds ran directly counter to the great historical current of the liberation of the slaves. No sooner had he appeared on the political stage and started his counter-revolutionary career than the slaves in his time waged a tit-for-tat struggle against him. It was at the time when the slave uprising led by Chih* had struck terror into the hearts of the slave-owning aristocrats. Using his ideas of virtue and morality, Confucius tried to dissuade Chih from making revolts and offending the upper orders. But Confucius, ashen-faced and tongue-tied, was completely refuted by Chih in the debate. This demonstrated the strong class hatred the insurgent slaves had for Confucius, the spokesman of the slave-owning aristocracy, and their dauntless spirit in the fight.

Asked about the whereabouts of his master by Tzu Lu, a disciple of Confucius, an old man working in the fields carrying weeds in a basket replied: "Your four limbs do not toil and you people do not know the difference between the five grains—what kind of master is he anyway?" Hitting the nail exactly on the head, this critical remark showed the utter contempt the toilers had for Confucius, an exploiter and parasite. Since then this has become a household expression to describe the exploiting classes and their intellectuals.

* Chih, whose family name was Chan, was an outstanding leader of the slaves' uprising at the end of the Spring and Autumn Period.

Confucius sought a personal audience with Chih on another occasion. Chih shut the door upon him, loathing the sight of a man like Confucius who, he scoffed, "gets his food without farming and his clothing without weaving."

Gaining without working was the very nature of Confucius and the slave-owning class which he represented—existence of this exploiting class was the root cause of the slaves' untold suffering. As an exploiter who engaged neither in farming nor weaving and yet wanted to eat and dress well, Confucius worked up many reactionary arguments to justify exploitation and hold manual labour in contempt. In his mind, the "ideal" thing was for the exploiters to do nothing and get everything while the labourers do everything and get nothing. He said: "If the ruler loves propriety, the common people will not dare to be irreverent. If he loves righteousness, they will not dare to disobey. If he loves sincerity, they will not dare to hide what is in their minds. If he does all this, the common people will flock to him from all quarters, carrying their children on their backs. What need has he to know farming?"

In the opinion of Confucius, no slave-owner had to work in the fields himself for the people would submissively allow themselves to be exploited and oppressed as long as the slave-owner used propriety, righteousness and sincerity to preserve his rule and order. This kind of statecraft on the part of the exploiters suggested by Confucius was, however, seen through by the slaves who countered it by putting forward their own ideal society in which a person "farms to feed himself and weaves to clothe himself and does no harm to others." Basically speaking, the slaves' opposition to Confucius was a reflection of the demand of a class to fight against exploitation and oppression and win freedom and liberation.

Confucius' reactionary political stand—restoring the old order and retrogression—was also bitterly attacked by the slaves. In his day, the collapse of the slave system already became an inevitable trend, but he travelled from place to place with a view to saving the slave system from ruin. His banner was: "Revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity." This retrogressive attempt by Con-

Confucius aroused strong dissatisfaction and indignation among the working people. Confucius, said a door-keeper of his time, was a diehard who did not know the times, one who "knows that the trends cannot be turned back and still wants to do it." He was also ridiculed by two tillers, Chang Tsu and Chieh Ni, when his disciple Tzu Lu asked the two to show him where a ford was. Both replied: "The flood is everywhere under the sun. Who can go against it?" They meant to say that the slave system's collapse was like a big flood and no one was in a position to change this historical trend. When Confucius vainly tried to change this, he was really overreaching himself! Chih, the leader of the slave uprising, was even more straightforward when he angrily denounced Confucius for his reactionary stand of falsely praising King Wen and King Wu and of considering the past right and the present wrong. Chih held Confucius culpable for his attempt to roll back the wheel of history and obstinately preserve the evil slave system.

With "benevolence" as its core, the Confucian school of thought was denied by the slaves. Chih did not hesitate to make it known that "what Chiu says is all that I mean to reject." As Confucius saw it, filial piety and brotherly love were the fundamentals of "benevolence," for there could not be insubordination and rebellion if everybody had these two things in their minds. It was from these fundamentals that Chih proceeded to criticize Confucius' idea of "benevolence." Citing facts to show that the ruling slave-owning aristocrats were "unkind to their children," "had no filial piety," were "sots," "banished and killed people at will" and were "conspirators," he exposed Confucius' false talk about filial piety and brotherly love as sheer lies to fool the people.

Based on the interests of the slave class, Chih presented his own viewpoint on morality which was diametrically opposed to that of Confucius. He maintained that the slave-owners were most immoral when they took possession of things without working for them while it was most moral for the slaves to rebel against the slave-owners and get back the ill-gotten gains the latter had seized. This demonstrates that the slaves and the slave-owners had nothing in common in ideology.

From the words and deeds of Confucius, the slaves clearly saw that politically he was a man with a despicable character and they fully exposed and criticized this. Mouthing virtue and morality all the time, Confucius bragged that "heaven has endowed me with virtue [to govern the world]" and he had the impudence to consider himself "the sage." In the eyes of the slaves, however, he was just an "artful deceiver," mean and shameless. In the words of Chih, he was a reactionary politician "wagging his tongue to create trouble," "telling lies and using false pretences to bewitch the rulers with a view to seizing wealth and position"; he was a "cunning and deceitful person" "habitually praising people to their faces" and "also

habitually abusing people behind their backs." Indeed, these succinct words graphically portrayed the ugly features of Confucius. "Cunning and deceitful person" means more or less the same thing as when we now call some one a hypocrite, a political swindler and a double-dealer.

Confucius indeed said all the nice things while stopping at no crime. Paying lip-service to "love for men" and preaching "what good is there to resort to killing in running a government," Confucius, seven days after coming into office, executed Shaocheng Mou who advocated reform. Behind his back, Confucius accused Chih of "bringing havoc to mankind" but in his presence, Confucius said that Chih possessed the "three sterling qualities" of mankind [tall and handsome, the faculty to understand the world and bravery — *translator*]. Doesn't this show him for a double-dealer who flattered people to their faces and maligned them behind their backs? The way Chih showed Confucius for what he was remains to this day valuable experience for us in determining who are the careerists, conspirators and double-dealers.

Out of the class instinct of the reactionary slave-owning aristocracy, Confucius was extremely hostile to the slaves and even openly cursed the labouring people for being "birds and beasts" "not to be mixed up with." The slaves, of course, treated him with utter indignation and snubbed him wherever he went. For instance, he was detained by the local inhabitants when he travelled to Kuang (in present-day northeastern Honan Province); he was refused food when he went to the State of Chen (now the southeastern part of Honan and northwestern part of Anhwei Province); he was likened to "a homeless dog with its tail between its legs" when he was in the State of Cheng (now that part of Honan where Chengchow and Hsinhsiang are). This reflected the slaves' strong resistance to the slave-owning class.

The revolutionary spirit of the slaves in their struggle against Confucius demonstrated their determination to overthrow the evil slave system. It was precisely the indomitable and heroic fight of the slaves that had shaken the slave system's rule to its foundations and propelled society to change from that system to the feudal system.

(2)

In feudal society, however, the theory of the social hierarchy and the concept of patriarchal ethics which Confucius used for holding on to the slave system were modified by the intellectuals of the landlord class and made the theoretical basis of the feudal system and the spiritual weapon of the landlord class to exercise its rule over the peasants. This is why in Chinese feudal society which lasted more than 2,000 years all the peasants' revolutionary struggles, from that of Chen Sheng and Wu Kuang to that of the Taiping Heavenly Kingdom, invariably took Confucius and his reactionary thinking to task.

Chen Sheng and Wu Kuang*, leaders of the first peasant uprising in Chinese history, posed the question: "It cannot be that princes and earls, generals and ministers are of a special pedigree!" They denied point-blank that "the king's authority is bestowed by Divine Rule" and thus in essence repudiated the idealist Confucian theory of "fate" and his reactionary preaching that "the king is a king and the minister a minister."

Towards the end of the Eastern Han Dynasty, the Yellow Turbans** who staged an uprising declared: "The God of Blue Heaven is no more. The God of Yellow Heaven is to hold sway." Their desire to change the "heaven" of the landlord class into the "heaven" of the peasant class was actually a forceful repudiation of the Confucian school's idealist metaphysics that "Heaven changeth not, likewise the Tao changeth not."

During the peasant uprising at the end of the Tang Dynasty, the banner of "equalitarianism" was raised for the first time and its leader Wang Hsien-chih*** called himself "The Heaven-Sent Great General of Equalitarianism"; peasant uprisings in the Sung Dynasty**** raised the slogan "eliminate the differences between the high and the low and between the rich and the poor"; the Red Turban insurgents at the end of the Yuan Dynasty† made clear their intention to "wipe out injustice"; Li Tzu-cheng†† who led the uprising in the late Ming Dynasty issued the slogan "equal distribution of land" and "no grain tax payments" and so on. All these represented the natural demands for equality and equalitarianism by the Chinese peasants in their fight against the feudal system. These ideas were clearly the very antitheses of Confucian ideas which upheld the patriarchal hierarchy, and so it was inevitable that all these peasant uprisings, directly or indirectly, spearheaded their attacks on Confucius, the defender of the feudal system.

The peasants in revolt also defied Confucius, the feudal ruling class "sage," by direct revolutionary

* In 209 B.C., these leaders of China's first peasant uprising led 900 impoverished peasants in a revolt against the ruthless exploitation by the feudal court of the late Chin Dynasty and won nationwide response.

** The Yellow Turbans' Uprising: A peasant revolt in 184 A.D. in the late Eastern Han Dynasty. Led by Chang Chiao, the insurgents were named after their headdress.

*** Leader of a peasant uprising which broke out in Shantung in 874 A.D. and was joined the following year by Huang Chao, leader of another uprising. After Wang Hsien-chih was killed in action, the insurgents came under the unified command of Huang Chao.

**** These include the uprisings led by Wang Hsiao-po and Li Shun in the years 993-995 A.D. in the early Northern Sung Dynasty, by Fang La in 1120-21 in the late Northern Sung Dynasty and by Chung Hsiang and Yang Yao in the early Southern Sung Dynasty.

† So named because of their red headdress. Led by Liu Fu-tung, a peasant revolt broke out in 1351 in Yingchow (now Fuyang in Anhwei) and later developed into a big peasant uprising at the end of the Yuan Dynasty.

†† Leader of the peasant revolt in the late Ming Dynasty who captured Peking in 1644.

action. An uprising by the Red Jackets (named after the red jackets they wore) broke out at the beginning of the 13th century in the northern part of China. When one contingent led by Hao Ting took Chufu, the birthplace of Confucius, they burnt down the temple of Confucius and all the "halls and sanctuaries, porticoes and corridors were reduced to ashes"; they also set the three juniper trees said to have been planted by Confucius himself on fire to give vent to their burning hatred for him. In the middle of the Ming Dynasty, the peasant insurgents led by Liu Lu and Liu Chi††† also captured Chufu; they billeted in the temple of Confucius for a night. To show their strong indignation against Confucius and his thinking, they grazed their horses at the "sacred place" and threw the "Four Books" and "Five Classics" kept in the temple library into a cesspool. The peasant rebels also often took stern measures against the Confucian scholars who "quoted history books" and opposed the revolution, thus hitting at Confucianism which the latter tried to defend.

The revolution of the Taiping Heavenly Kingdom led by Hung Hsiu-chuan in the middle of the 19th century, the biggest peasant uprising in China, was also a mammoth campaign against Confucius hitherto unknown in China's history. One marked feature of the revolution was that it expressly combined from the outset the overthrow of the feudal system of autocracy with the destruction of Confucianism, the spiritual pillar of feudal rule, by its pointed criticism of Confucius and his reactionary thinking.

In the year following the conclusion of the Opium War††††, Hung Hsiu-chuan, imbued with a dauntless revolutionary spirit, smashed the deified tablet bearing the title "Great Perfection, Ultimate Sage and Foremost Teacher" conferred on Confucius by the Ching Court which was on display at the village school where he had taught. This was an open challenge to Confucius and to the whole feudal system. Some time later, to help the peasants free themselves from the bondage of traditional feudal ideas, he worked up a story in which, in the name of an authoritative "God King," he came down on Confucius, pointing out that the books of Kung Chiu "are full of misleading and wrong ideas" and had led people astray. In a fury, the "God King" ordered a divine messenger to flog Kung Chiu who fell on his knees and repeatedly begged for mercy. This "God King" actually was a personification of the revolutionary peasants fighting for libera-

††† Leaders of a peasant revolt in the early 16th century, the biggest of its kind in the middle of the Ming Dynasty. The insurgents three times pushed their way to the vicinity of Peking, the imperial capital of the Ming Court.

†††† In 1840, when the Chinese people opposed the opium traffic, Britain used the pretext of protecting trade to send troops to invade China. The Chinese armed forces commanded by Lin Tse-hsu fought a war of resistance. The people of Kwangchow spontaneously organized themselves into the "Quelling the British Corps" (Ping Ying Tuan) which dealt heavy blows to the aggressor.

tion; the denunciation of Confucius by the "God King" who had Confucius lashed represented the ruthless criticism of him by the revolutionary peasants who sought to square accounts. This story told by Hung Hsiu-chuan vividly stood for the resolute opposition to Confucius by the revolution of the Taiping Heavenly Kingdom.

Hung Hsiu-chuan held that the reactionary thinking of Confucius was the ideological root of all evil under feudal rule. So the Taiping Heavenly Kingdom declared the canons of the Confucian school a "bugaboo" and banned the reading of these books. "All Confucian and Mencian bugaboos and heresy are to be burnt, the buying and selling or collection and perusal of them are forbidden, and any violation of this is punishable by law." After Nanking was made the capital of the regime, a special "office to expunge books" was set up under the personal auspices of Hung Hsiu-chuan and the "Four Books" and "Five Classics" of the Confucian school were examined and revised.

It can be seen from this that the Taiping Heavenly Kingdom was quite resolute in its criticism of Confucian thinking.

The Taiping Heavenly Kingdom published volumes of revolutionary literature to expound the theories of revolution and formulated a series of revolutionary policies and measures on the basis of these theories, thus repudiating the reactionary thinking of Confucius in both theory and practice and serving the feudal system a heavy blow. By summing up the experience of the peasant uprisings in history, this revolutionary literature developed the peasants' revolutionary ideas of ancient times in China to a new high and was spear-headed directly at the feudal-patriarchal ideology and system and at Confucian thinking which was the theoretical basis.

Worth noting is the Taiping regime's revolutionary proposition on the emancipation of women; it uncompromisingly criticized the reactionary idea preached by Confucianism that "men are superior and women are inferior" and fiercely attacked things that kept women in bondage, namely, the feudal masculine authority of husbands and the so-called cardinal guides and constant virtues propounded by Confucianism.

Hung Hsiu-chuan said: "All men in the world are brothers and all women in the world are sisters." He stood for equality for all and equality between men and women. It was stipulated in writing that "land is to be distributed to everyone, regardless of sex." This was aimed at giving women economic equality with men. Women in the revolutionary ranks of the Taiping Heavenly Kingdom were free to take part in political activities and eligible for official posts; they could join the army to share combat duty with men and could take part in civil service examinations so that women were men's equals politically, culturally and in military affairs as well. To raise women's social status, venal marriages were banned; traffic in slave girls and prostitution were both prohibited; all horrible customs

meant to humiliate women, such as foot-binding, were abolished. The movement for the emancipation of women in the Taiping Heavenly Kingdom showed that the struggle of the peasantry in China at that time to break away from feudal-patriarchal rule had developed to a new stage.

The revolution of the Taiping Heavenly Kingdom which had denied and repudiated Confucian thinking, together with action taken in revolutionary practice to firmly oppose Confucius (setting fire to the temple of Confucius, destroying the wooden tablets in his memory, expunging the Confucian canons and the ban on Confucian ethics), aroused great panic and inveterate hatred on the part of the feudal ruling class. Tseng Kuo-fan, the butcher who strangled the revolution of the Taiping Heavenly Kingdom, wailed: "All the proprieties, righteousness, the set of human relations, classics and moral codes China has had for several thousand years are being thrown away and swept clean at one stroke. This is not just a disaster to our great Ching Dynasty but an unprecedented, worst disaster to the Confucian Establishment, a disaster bemoaned by our Confucius and Mencius in the other world." He then went on to call on the counter-revolutionary "gentlemen upholding virtue and morality" to take action in defence of the doctrines of Confucius and Mencius. The curses and dirges of the reactionaries showed by negative example that the campaign against Confucius launched by the Taiping Heavenly Kingdom actually had touched the feudal ruling class in a sore spot.

For more than 2,000 years, the working people of our country have advanced wave upon wave in their heroic and indomitable campaign against Confucius, which, being an important component part of their struggle against the decadent slave system and feudal system, was a concentrated manifestation of that struggle in the ideological sphere. Where there is oppression, there is resistance; the greater the oppression, the stronger the resistance. This is a law of the class struggle. So, the more highly the reactionaries exalted Confucian thinking calculated to preserve class exploitation and oppression, the more resolute were the working people in their struggle against Confucius.

(3)

Historically, compared with the struggles against Confucius by the landlord and capitalist classes in the periods of their ascendancy, the working people's struggle against Confucius had a peculiarity of its own. Before they seized political power and for a time after they had, these exploiting classes representing the direction of social progress wanted to change the old social system; to establish and consolidate their own rule; for this reason they were for once strongly opposed to Confucian thinking which harped on restoring the old order and retrogression. Their repudiation and exposure of Confucianism in this aspect was often sharp, penetrating and of revolutionary significance.

But this was the limit beyond which they could go no farther in their criticism of Confucius.

The working people, in contrast, besides exposing Confucius as a diehard advocating a return to the old, also showed him up for an exploiting class parasite. When the landlord class and the capitalist class became the ruling classes and their position in history changed, they no longer demanded social change but endeavoured to consolidate the rule of their respective exploiting classes and so gradually changed from opposing Confucius to worshipping him. But the working people, whose fundamental interests coincided with the direction of social progress and who were the decisive forces in social changes, always stood in the forefront of the fight against Confucius in the course of the revolutionary struggles.

The new emerging landlord class and capitalist class fought Confucius for the purpose of replacing one old system of exploitation with a new one. The working people, on the other hand, who were in the class position of being exploited and oppressed, fought Confucius because they were against class exploitation and oppression of all kinds. In the interests of their own classes, they brought up the revolutionary view of "equal distribution" as diametrically opposed to the Confucian theory of "benevolence and righteousness"; this was something beyond any exploiting class progressive thinker. The working people in their struggle raised such revolutionary slogans as "equality for all without classifying people in higher and lower orders," "eliminate the difference between the high and the low and between the rich and the poor"—all this stood for their plain wish to abolish at its root the social hierarchy and even the class differentiation.

Lenin pointed out: "The idea of equality is the most revolutionary idea in the struggle against the old system of absolutism in general, and against the old system of feudal landlordism in particular." (*The Agrarian Programme of Social-Democracy in the First Russian Revolution 1905-1907.*) When the working people called for the elimination of the differences between the high and the low, between the rich and the poor and stood for equality and democracy, their revolutionary nature determined the fact that they were bound to be more courageous and more thoroughgoing than any thinkers of the exploiting classes in criticizing Confucius' reactionary thinking on preserving the system of inequality. They closely linked the ideological struggle with the political struggle because they criticized Confucianism not only ideologically but in revolutionary practice as well.

Although having its own peculiarity different from the thinkers of the exploiting classes, the criticism of Confucius by the working people historically was, after all, limited by the confines of their own classes and the time they lived in. Neither the slave class nor the peasantry represented a new mode of production; none of them could advance a new social system to replace the old one, nor could they counter the world

outlook of the exploiting classes with a scientific world outlook. It was impossible for them to fully reveal the class interests which Confucius represented, or to understand correctly the class content embodied in the struggle between the Confucian school and the Legalist school. This is why in their struggle against Confucius, despite the heavy blows they had dealt Confucius and his reactionary thinking, they failed to win in the end, nor could they succeed in replacing his thinking with something else. This is a task only the proletariat can accomplish. The proletariat is the greatest revolutionary class in history and it is carrying out "the communist revolution [which] is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas." (*Manifesto of the Communist Party.*)

At the time of the great May 4th Movement (see footnote 4, p. 9, *Peking Review*, No. 8, 1974), the Chinese proletariat entered the stage of history and became the leading class in revolution. Guided by Marxism-Leninism, the new democratic revolution which was thoroughly anti-imperialist and anti-feudal began, opening up a new chapter in the Chinese working people's struggle against Confucius. The sonorous militant slogan "Down with the Confucius Shop" was raised during this period. Chairman Mao pointed out: "The cultural revolution ushered in by the May 4th Movement was uncompromising in its opposition to feudal culture; there had never been such a great and thoroughgoing cultural revolution since the dawn of Chinese history." (*On New Democracy.*)

Since the May 4th Movement, a new cultural force armed with Marxism and in a new uniform and with new weapons has made heroic attacks on the thousands-of-years-old feudal culture represented by Confucian thinking; it displayed the thoroughgoing revolutionary spirit of the proletariat to effect a rupture with all traditional ideas.

In a number of his works, including *Report on an Investigation of the Peasant Movement in Hunan*, *The Orientation of the Youth Movement*, *On New Democracy* and *Oppose Stereotyped Party Writing*, our great leader Chairman Mao used the Marxist world outlook to penetratingly criticize Confucius' reactionary thinking and linked his criticism closely with the practice of the new democratic revolution.

In *On the People's Democratic Dictatorship* which he wrote on the eve of the founding of the People's Republic of China, Chairman Mao criticized in a clear-cut way the reactionary nature of the so-called "policy of benevolence" advocated by Confucius, and this work has become the programme of the Chinese people for consolidating the proletarian dictatorship. The criticism of the reactionary film *The Life of Wu Hsun*—the first major campaign on the ideological and cultural front led by Chairman Mao after the founding of the

(Continued on p. 24.)

Safeguarding Women's Interests

by Liu Chao

FOR women to improve their political and economic status, they must take part in political and productive activities together with men. And to enable them to do this, a series of special problems related to women, such as physiological factors, bringing up children and housework, have to be taken into consideration and solved. Hence particular attention must be paid to safeguarding their interests and satisfying their special demands in mobilizing women to take part in social revolution and the women's emancipation movement.

The revolutionary teacher Engels said: **"Real equality of women and men can come true only when the exploitation of either by capital has been abolished and private housework has been transformed into a public industry."** And Lenin pointed out that **"we are setting up model institutions, dining-rooms and nurseries, that will emancipate women from housework."**

The Party's Constant Concern

Chairman Mao and the Chinese Communist Party have always paid great attention to protecting women's interests. As early as 1922 the Second National Congress of the Chinese Communist Party unequivocally proposed that "women workers and child labourers be protected" and "all laws setting restrictions on women be nullified and equal rights be ensured to women in political, economic, educational and all other fields." In 1943 the Central Committee of the Communist Party of China stressed in a decision on the policy for women's work in the anti-Japanese base areas that simultaneous with mobilizing women to take part in production, attention must be paid to safeguarding their immediate interests, investigating the concrete conditions of women and taking care of their needs in housework and their physiological limitations.

The 1948 decision on women's work in the rural areas of the Liberated Areas pointed out that in order to raise the enthusiasm of women for production various problems related to them must be solved. For example, in areas where land reform was under way, the Government should publicly announce its guarantee for women's right to own land. Where a family as a unit was issued a land deed, equal right in land ownership for both sexes should be written into the deed and, if

necessary, a separate deed should be issued to the woman. The decision also stipulated that attention must be paid to protecting the special interests of women, such as promoting the health of women and children (classes to train cadres for women and child health, organizing medical co-operatives, and so on), and eliminating consciously and in a planned way feudal ideas and traditional habits and customs that held women back from taking part in political, economic and cultural activities.

Under the leadership of the Chinese Communist Party, the women's movement in the base areas had always been guided by this principle in all the historical periods of the Chinese democratic revolution. This ensured that the Party could in the course of the revolution mobilize on a fairly extensive scale women to come forward and take part in social revolution and productive labour and enabled them to contribute their share to the revolution and the construction in the base areas. The level of political consciousness and enthusiasm of women in the base areas were greatly enhanced and a fundamental change took place in their political, economic and social position.

Women Workers' Welfare

The socialist system established after the founding of New China in 1949 opened up greater vistas for protecting women's interests and the further emancipation of women. The People's Government promulgated labour protection and other regulations and adopted a series of measures to help women solve all sorts of specific difficulties so that they could join in social revolution and productive labour. This ensured the women's emancipation movement reaching a development in breadth and depth never attained before liberation.

Tientsin is just one example. Based on the state's unified stipulations, the city adopted in 1953 its regulations to protect women workers which clearly prescribed: Both women and men workers should enjoy equal pay for equal work and equal opportunities in jobs and in acquiring new skills. Dismissal of expectant mothers and nursing mothers from jobs was prohibited. Special care should be given to women workers when they are pregnant, confined or nursing. Nursing rooms and creches should be established.

I have spent most of my time since liberation in the textile industry where women workers make up most

The author is the Party committee secretary of the Tientsin Municipal Textile Bureau and chairwoman of its revolutionary committee.



A regular physical check-up for women workers at a Tientsin factory.

of the personnel. Every time I visit a textile mill and see the various welfare services and facilities set up by the state for women workers I am deeply moved.

My mother was a city textile worker under Kuo-mintang rule before liberation. There was no one to look after me when I was a baby and my mother often sneaked me into the yarn shop for me to sleep in one of the baskets, covered by tangled yarn to conceal me from the bosses. When I was older I spent my time foraging for vegetable leaves and firewood in the streets or the suburbs to help the family out. A woman worker then frequently worked upwards of 12 hours a day and still got only a pittance which was not enough to support a family.

The capitalists said that women workers getting married and having children affected their work. Whenever they found out they threw a married woman out of job. A pregnant worker would tightly bind her abdomen for fear of discovery by the foreman. This often led to still-births. Because of overwork and prolonged undernourishment, my mother became seriously ill and was dismissed. This left us worse off than ever.

And what is it like today? There are more than 60,000 women textile workers in Tientsin, half the number working in the industry. Each of the more than 100 factories working on cotton, wool, silk, hemp, chemical fibres and dyeing and printing has its own fairly well-equipped clinic which gives free treatment. There are regular health check-ups for all women workers which have helped check many of the more common ailments among women. Last year, for instance, several cases of cancer were discovered in the course of a routine screening in a few factories, and because of early

discovery and treatment they have been practically cured.

In accordance with women's special physiological factors, regulations insist that special consideration be made in four periods — menstrual, pregnancy, maternity and nursing. Pregnant workers get regular free health checks in the hospital and from the seventh month on are taken off their machines and given lighter tasks. They also get an extra hour a day of rest on top of the regular rest intervals. Maternity leave is 56 days with full pay; in cases of difficult births, it is 70 days. Nursing mothers are given time off to feed their infants twice a day during working hours and they can put their infants in the nurseries run by the mills. Special stands are provided by the mill to look after the machine while a mother is nursing her child. Most mills have creches and kindergartens close by where mothers work. From their 56th day until they are seven years old and eligible for school, children are in creches and kindergartens which run a 24-hour service to cater for day and night shifts. Women workers retire at 50 on pensions which range from 50 to 70 per cent of their wages according to the length of time they have worked.

In the wake of developments in socialist construction, many new factories have gone up in recent years. In planning a new factory, the state takes into account the proportion of women workers and due attention is given to setting up creches, kindergartens, primary schools, hospitals and other ancillary facilities. Apart from those of the factories and offices, residential committees also run dining-rooms, sewing teams and other services to lighten the load at home for the working woman.

Equality of the Sexes in Marriage

The reactionary ruling classes in old China used feudal ethics in matters of marriage to forge heavy shackles on the woman. Rich men could have several wives while a woman could not even choose her marriage partner. Women even were bought and sold as commodities — as servant girls and child brides and prostitutes. Widows were not permitted to re-marry and wives who did not bear sons were discarded.

One important step in the liberation of China's women was shattering these shackles. In 1950, the year after the founding of New China, the People's Government promulgated the Marriage Law. It stipulates freedom of marriage for both men and women, monogamy, equal rights for both sexes; prohibits bigamy, concubinage, child betrothal, interference in the re-marriage of widows and the exaction of money or gifts in connection with marriage and other feudal

practices; and protects the lawful interests of women and children.

The Marriage Law was a powerful boost for the oppressed women and its proclamation was a big event which sounded the death-knell for the old feudal marriage system. After its proclamation, Tientsin, like the rest of the country, swiftly initiated large-scale city and countryside propaganda activities to familiarize every family. Many women incarcerated by landlords and capitalists before liberation broke free. Many who had been trampled underfoot in their homes lifted their heads. Protected by the Marriage Law, many young men and women broke with feudal ethics and married as they chose. Old people declared they would never again interfere in their children's marriages. Wife-beaters and mothers-in-law who had mistreated their sons' wives began turning over a new leaf. Women who in the past seldom went out of the house strode out into society and took part in political and social activities.

At the same time Tientsin passed a resolution wiping out brothels. Prostitution is a canker common to all societies under the rule of exploiting classes and a very cruel destroyer of womanhood. In the new society where the people are the masters that state of affairs could not be tolerated. After the brothels were closed down, the Tientsin People's Government organized the thousands of women who had fallen into this hellish business to join in political studies and helped them see that their victimization had its social roots. At the same time doctors were sent to treat them. They were organized to learn a trade and arrangements were made for them to lead a new life. Many later found employment in factories, and others went back to their villages to take up productive work. Now they have their own families and are living happily.

In order to protect the equal rights of women in matters concerning marriage, the Marriage Law has again been widely publicized in recent years and struggle carried out against remnants of backward customs in marriage matters.

Equality of Men and Women In the Home

The women of China fought shoulder to shoulder with the men in the revolutionary struggles and fulfilled their role as "the other half" in socialist construction. This has naturally led to changes in family life. The new, comradely relationship which have replaced the authority of the male in the home is one of mutual respect and help and the sharing of housework which social institutions have not yet been able to take over. Old ideas and old customs have been given a heavy pounding, particularly since the start of the Great Proletarian Cultural

Revolution, and the new type of family relationships has become more widespread.

Late marriages and birth planning, in addition to making for better-planned population increases, are also of great importance for better safeguarding the interests of women and children. Women with many children generally cannot take part in collective production and this also affects their participation in political activities and study and their status at home and in society.

In China, apart from regions where minority nationalities live in fairly compact communities and in sparsely populated areas, efforts to publicize the benefits of birth planning have been stepped up in recent years. Contraceptives, chemical and mechanical, are distributed free. Birth planning is greatly welcomed by women in both urban and rural areas and is achieving initial results.

As our great leader Chairman Mao has pointed out: **"Invariably, remnants of old ideas reflecting the old system remain in people's minds for a long time, and they do not easily give way."** The old ideas born of the doctrines of Confucius and Mencius for almost 25 centuries that men are superior and women are inferior have not been completely eradicated and to some extent vestiges of old customs and habits still obstruct the development of women's liberation. The women of China, like the rest of the people of the whole country, are actively taking part in the movement to criticize Lin Piao and Confucius and are making it a motive force for winning the thorough emancipation of women.



Children are growing up healthily in the kindergartens.

Antonioni's Anti-China Film Denounced

THE Chinese press has devoted much space since January 30 to articles denouncing and repudiating the anti-China film *China* by the Italian director Michelangelo Antonioni. Unable to hold back their anger, the writers of these articles condemned this out-and-out reactionary film and pointed out that Antonioni, in a fruitless effort to denigrate the Chinese people, despicably twisted things round in a desperate effort to distort reality in socialist China.

We published several of these articles criticizing this notorious film by the anti-China buffoon in *Peking Review*, Nos. 5, 8 and 11. Here we publish excerpts from some recent articles to further expose the ugly features of Antonioni who serves imperialism and social-imperialism.

Bad Intentions, Denigrating Attempts

One of China's largest modern bridges, the Nanking Yangtze River Bridge links the north and south banks of the river. Its over 6,700-metre-long double-tracked railway allows two trains to cross simultaneously and its more than 4,500-metre-long highway bridge has four motor traffic lanes. The bridge was designed and built by the Chinese people after they had smashed various plots of the Soviet revisionist social-imperialists to sabotage construction. Foreign visitors all expressed their admiration when they saw this bridge which was built in the 1960s. Many Italian friends have said it is "a symbol of the revolutionary spirit of the Chinese people." But there is a handful of reactionaries who mortally hate the great creativeness of the Chinese people. Antonioni is one. Let us see how he went out of his way to slander China. Chiao Kung of the bridge administration office wrote:

When he got to Nanking in early June 1972, Antonioni said he wanted to film the bridge and we provided him with all kinds of conveniences. But he was not interested. When we briefed him about the bridge, he became very impatient. He refused the camera-crane we had ready. Instead, he asked to be taken by motorboat far down river where he deliberately took shots of the bridge from very bad angles so that the magnificent structure seemed to be crooked and wobbly. Even more despicable, he inserted a shot of clothes hanging out to dry below the bridge to make the scene ridiculous. Hunting for more shots to defame the Chinese people, Antonioni asked to be taken farther down the river. We immediately refused this request which had ulterior motives and asked him: "How can you shoot

the bridge from that far?" Shamed, this anti-China imperialist element flew into a rage and shouted: "All right, I won't shoot. Everybody knows about the bridge. I won't shoot any more."

In the more than five years since the bridge was built, workers, peasants and soldiers from all parts of the motherland come every day to see it. Many have been inspired and have drawn great strength from it. Their revolutionary spirit of attaining national prosperity and strength through self-reliance is heightened. However, Antonioni who has extreme hatred for the Chinese people did not film scenes reflecting the Chinese people's spirit of self-reliance. On the contrary, he deliberately distorted and vilified the heroic images and mental outlook of the Chinese people. He is reactionary to the core!

To meet the anti-China needs of a handful of imperialists and social-imperialists and create public opinion for their criminal anti-China activities, Antonioni did all he could to detract from the great achievements of our socialist construction and venomously malign China's policy of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts." This has thoroughly exposed the reactionary features of this imperialist element.

In Shanghai, Antonioni again resorted to shameless tricks. Now called Yuyuan, the people's bazaar known as Chenghuangmiao before liberation was a notorious place where Kuomintang agents, local despots and thugs rode roughshod over the people. Since liberation, under the guidance of Chairman Mao's revolutionary line, it has been gradually reorganized and transformed so that the old Chenghuangmiao has changed beyond recognition. What did Antonioni film when he went to Yuyuan? An article by the revolutionary committee of the bazaar said:

Antonioni came to our bazaar not to shoot the picturesque surroundings or the well-stocked shops crowded with customers and the flourishing scenes. He looked everywhere for what he could use to make false propaganda. He went to a teahouse and pointed the camera — now at teapots, now at ash-trays or other trifles. All these were the "good" materials this "famous director" tracked down. After filming things on the tables, this anti-China buffoon even knelt down to shoot scenes under the tables. A lovely innocent child also became his "target." All of a sudden, he thrust a tape recorder at a small child, and when the child was frightened into crying he took the

shot with satisfaction. In this less than 200-square-metre teahouse, Antonioni filmed for more than two hours, working with might and main to capture some "weird atmosphere."

Antonioni viciously attacked the Chinese people in his film, saying they were "thinking of the past, but loyal to the present." We feel this is quite ridiculous. He used the phrase "loyal to the present" in a negative sense. Who is "thinking of the past"? It is only a handful of imperialists, landlords, rich peasants, counter-revolutionaries, bad elements and Rightists and such chieftains of opportunist line in the Party as Liu Shao-chi and Lin Piao who yearn for the past and dream day and night of a capitalist restoration. The imperialist element Antonioni who yearns to restore the reactionaries' lost "paradise" in China sings the same tune as Confucius and Lin Piao and wants us to turn back the wheel of history. But it's all daydreaming!

This anti-China film also viciously attacked China's medical and health work, which has aroused the greatest indignation in Chinese medical circles. Antonioni said that "acupuncture and medicinal herbs were a pitiful start in medical science." Several doctors working in Peking, among them the well-known gynaecologist Dr. Lin Chiao-chih, jointly wrote an article rebutting Antonioni's slanders. The article said:

As everyone knows, acupuncture is a valuable treasure of Chinese medical science. In accordance with Chairman Mao's teaching "**Chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level,**" China's revolutionary medical workers have successfully created acupunctural anaesthesia, a branch of medicine peculiar to China, which after repeated practice has been brought to a brand-new technical level. Our labouring people have amassed rich experience in the fight against disease over thousands of years and have all along used traditional medicinal herbs and acupuncture to prevent and cure illnesses and diseases. There are rich sources of Chinese traditional medicinal herbs and they are most efficacious; acupuncture is a simple and an easy to apply method which gives good results. The integration of traditional and Western medicine is the correct road pointed out by Chairman Mao for China's medical and health work.

The article pointed out that it was precisely because full play was given to traditional Chinese medicine and herbs, to acupunctural therapy and integration of traditional Chinese medicine with Western medicine that the co-operative medical system in the countryside was able to develop on the basis of self-reliance and to develop rapidly in the vast rural areas and mountainous regions. Can Antonioni and those like him efface such achievements?

"Barefoot doctors" is something new and full of vitality which emerged on the medical and health front during China's Great Proletarian Cultural Revolution. They are playing a tremendous role in raising the

health standards of hundreds of millions of peasants and promoting the cause of socialist revolution and socialist construction. But Antonioni scoffed maliciously at them for "having no diplomas." This only proves that he is a bourgeois aristocrat who hates China's Great Proletarian Cultural Revolution and its working people. Our "barefoot doctors" have no "diplomas" or "degrees" but they have the noble aim of serving the people and they study hard and earnestly to master skills to serve the poor and lower-middle peasants. How many times more noble and wise are they than those so-called "medical doctors" who rely on their so-called "diplomas" and "degrees" to extort money without caring for the lives of the working people and who stay in the cities to serve a few "lords"!

Fabrications and Distortions

One of the most vicious things Antonioni did was his recourse to fabrications in his anti-China film.

Ouyang Chuan-chuan, a worker at the Hui Nationality Noodle Snack-Shop in the city of Soochow, wrote in her article:

Antonioni said that our noodle snack-shop was "the best restaurant in Soochow." He lied deliberately. Ours is a small place, simply equipped and with a staff of only 11 people. Quite a number of big restaurants like the Sungholou and Hsinchufeng which have two or three thousand customers a day are part of the city's restaurant and refreshment trade. Noodle snack-shops like ours are everywhere, so how can our shop be said to be "the best restaurant in Soochow"? To achieve his criminal aim of attacking China's socialist system, Antonioni in his narration deliberately distorted the facts to try and give the false impression that Chinese cities are backward.

During his two hours in our shop, he did not shoot scenes that reflect flourishing socialist business, nor our enthusiasm in serving the people. On the contrary, he focused his camera on the coal and firewood in the kitchen and demanded that an attendant make gestures waiters in the old society used to do to attract customers. We ignored him. Even worse was that when Antonioni saw a customer and his child come into the shop, he put on an ugly performance. With his mouth opened wide, Antonioni stuck his tongue out and asked the customer to follow his example so that he could film the customer wolfing the noodles down. Realizing that Antonioni was trying to fabricate a scene in order to vilify the Chinese people, the people there rejected him outright.

This was no isolated example. Antonioni carried on in a similar way in other places too. The article by the Sino-Albanian Friendship People's Commune in Peking revealed that when he was shooting on that commune, he had the cheek to ask people to fake a fist-fight for him so that he could shoot the scene to slander the commune members.

An article by Shanghai's Fankua Lane Party branch and the lane's revolutionary committee showed

that when Antonioni came to film the lane, which before liberation was a "hell" for the labouring people, he showed no interest in the tremendous changes that have taken place. Turning a blind eye to the five-storey apartment buildings the inhabitants live in today, he concentrated on shots of several old houses and matsheds that the emancipated residents of the area had kept in order to remind themselves of the bitter past and to teach the younger generation about classes and class struggle.

The article pointed out: "Antonioni completely ignored the great changes that have taken place in China's cities and shamelessly turned everything upside down and wantonly slandered the housing of the working people in Chinese cities. He deliberately fabricated a gloomy picture of liberated China. We absolutely cannot tolerate this."

Big Difference Between Two Eras

Chinese cities have experienced two eras. The big difference between pre-liberation and post-liberation cannot be obliterated by Antonioni and his kind. Take Soochow and Peking, both of which he visited.

An article by a staff member in the Soochow Municipal Construction Bureau cited the great changes in this city south of the Yangtze since liberation to repudiate this anti-China buffoon's slander that Soochow showed "little difference from what it was at the time of its distant origin." The writer pointed out that before liberation the city proper was full of opium dens, gambling houses, brothels and pawnshops. A handful of Kuomintang reactionaries, landlords and capitalists wallowed in luxury and dissipation while the working people went hungry and lived in dire poverty. Many people were destitute and homeless. Big changes have taken place in the city since liberation and the working people have become masters of the country. That is the essential "difference."

The writer said that Soochow was a typical consumer city controlled by the reactionary Kuomintang bureaucrats, landlords and capitalists. Handicraft workshops accounted for 95 per cent of the city's industry. There were only 13 factories employing more than 100 workers each before liberation. Today the city has scores of modern factories, each with 1,000 or more workers as well as over 400 factories which employ 100 or more workers each. For the first time in its history, the city has a modern industry which covers metallurgy, coal, electric power, machine building, electronics and chemicals, and it turns out meters and instruments, textiles and a host of other goods. Do these great changes in the city show only a "little difference"?

There was no tap water, asphalt roads, buses or a single modern bridge in old Soochow. With water mains reaching every part of the city proper, tap water is now available to the people. Asphalt roads have replaced cobblestone streets. There are over a dozen bus lines in Soochow. Are all these changes just a "little difference"? There were almost

no trees in the streets of old Soochow. The city today has wide boulevards lined with trees. Many working people lived under the small bridges or in squat, dark matsheds before liberation. Now the city has many new workers' residential quarters. Are these changes merely a "little difference"?

It certainly is not a question of whether the difference between Soochow today and before it was liberated is big or little, but that fundamental changes have taken place and there is a world of difference between the two eras.

Twisting facts around about China's capital, Peking, has infuriated the Chinese people even more. Chang Pai-fa is a well-known building worker who has been doing his bit in building up the capital since 1951 when he was still under twenty. Together with other workers, in the last 20 years or so he took part in building the Great Hall of the People, the Capital Gymnasium, the heavy electrical machinery plant, several colleges and many workers' apartment buildings.

Chang Pai-fa noted in his article that total building floorspace at the time of the city's liberation in 1949 was only 20 million square metres. In the short space of about 20 years, compared to the city's several centuries previously, the amount of floorspace had gone up to 50 million in new buildings, an increase of 2.5 times. New roads and streets in Peking total several thousand kilometres.

He recalled that in old China the imperialists and the comprador-capitalist class were out to exploit the labouring people and there was no such thing as city planning. Since its founding, New China has set out to transform the old cities and build new ones in a planned way. At the same time, efforts have been made to dispose of waste gas, liquids and residue so as to lessen pollution and ensure the people's health. Isn't this far superior to the phoney "prosperity" in the capitalist countries where numerous slums are hidden behind high-rise buildings? Isn't this much better than the smog-enveloped cities in those countries where monopoly capitalists bent on making profits totally disregard the people's well-being?

Concluding his article, Chang Pai-fa wrote: "China is a developing socialist country and there are many shortcomings in our municipal construction and much work still remains to be done. We will continue to transform the irrational things in our cities left behind by the imperialists and the reactionary ruling class. We welcome concern and good-intentioned criticism from our friends abroad regarding our municipal construction. But we will absolutely not allow Antonioni and his kind to sling mud at our country under the pretext of presenting China to the world.

"The Chinese people have stood up. Gone for ever are the days when the Chinese people could be bullied and insulted. No matter how the reactionaries hostile to the Chinese people attack and slander us, they cannot prevent the wheel of history from advancing and hold New China back from marching ahead!"

Ruthless Plunder of India by Soviet Revisionist Social-Imperialism

USING "assistance" as bait, Soviet revisionist social-imperialism is plundering India economically through gross inequality in trade.

Export of Capital

The value of annual Soviet exports to India from 1951 to 1954 averaged only 10.1 million rupees. Since Khrushchov usurped the leadership of Soviet party and government, Soviet revisionism, patterning itself after Western imperialism, has used economic "assistance" as a pretext for massive exports of capital to boost foreign trade.

The Soviet exports to India greatly increased to an average annual value of 1,317 million rupees in the seven years 1966 to 1972, or 130 times the annual average in the four years 1951 to 1954. In the ten years 1955 to 1966, India's loans from the Soviet Union totalled 10,200 million rupees (about 1,283 million dollars).

According to Soviet revisionist stipulation, the entire amount had to be used to buy Soviet commodities, thus reducing India to a market for dumping poor-quality machinery and equipment. Nearly 70 per cent of the Soviet exports to India were machinery and industrial equipment, sold at prices 20 to 30 per cent higher — or even 200 per cent — than world market prices. For example, prices of the spare parts for the 15,000 tractors sold to India in 1969 trebled those at which the Soviet Union sold them to East European countries. In the same year, the Soviet Union sold India nickel at 30,000 rupees a ton as against only 15,000 rupees a ton on European markets.

By taking advantage of the urgent need of Soviet-aided factories in India for fittings and raw materials, Soviet revisionists grabbed exorbitant profits by black-mailing India into buying more sets of equipment than it needed to.

In a recent report, the *Times of India* stated that during the latest Indo-Soviet talks in New Delhi, India requested vital components with which its heavy electric machinery works could make their own equipment, it also asked for raw materials to manufacture other essential parts for electric machinery. However, as the report made clear, the Soviet side exerted great pressure, forcing India to buy two new complete turbo-sets as a condition for the Soviet supply of these components

and raw materials needed by India to produce power equipment and spare parts in developing its own production capacity. It also tried to get India to buy equipment for 2 million kw. super thermal stations.

Plunder of Resources

From the time the Soviet Union became India's creditor by means of selling outmoded machinery and equipment on credit, it has plundered more and more of India's important resources, forcing her to supply the Soviet Union with great quantities of agricultural and side-line products, industrial raw materials and light industrial products. In the four years 1951 to 1954, the average annual value of Soviet imports from India was barely 27.6 million rupees. In the seven years 1966 to 1972, the value of imports rose to an annual average of more than 1,849 million rupees, or a 68-fold increase. In fiscal year 1972-73, imports from India shot up to 3,050 million rupees. At the same time, the Soviet Union pushed down the prices of commodities it bought from India, in most cases to 20 to 30 per cent below world market prices.

Some 75 to 80 per cent of what the Soviet Union wants India to supply as a means of debt repayment includes more than 50 so-called "traditional goods" such as tea, coffee, cotton, hides, jute and jute manufactures, tobacco, oil seeds, nuts, spices and mica. Many of these goods are India's main foreign exchange earners.

An article in the Indian monthly *Liberation* in February 1969 pointed out that "India's exports to Russia consist chiefly of traditional commodities . . . these commodities are the same as those extracted by the British colonialists." In 1973 when the country's peanut production touched a 15-year low and there was a serious shortage of peanut oil on the Indian market, the Soviet revisionists pressed India for exporting peanuts to repay her debts. The Indian paper *Hindu* pointed out with indignation that "the repayment is effected by the export of goods, it has accentuated shortages in the country."

The Soviet Union once assured India that Indian products it bought would not be resold to a third country. But it took advantage of its position as a creditor nation to acquire with rupees large quantities of India's tea, coffee, pepper, oil seed cakes, mica, cashew

nuts, etc., and made profit by reselling these products to international markets for foreign currencies.

The Indian journal *Motherland* pointed out in an article last December 1 that "a disturbing part of this diversion is that it is now being done on a larger scale," and "as a result, India not only loses precious convertible currency earnings but also faces a disrupted market in terms of prices, loss of contracts and so on."

Exploitation of Cheap Labour

Under the pretext of "co-operation," the Soviet Union is exploiting India's cheap labour by getting Indian factories to do for it the labour-intensive processing work and by making India build a number of factories which produce only things needed by the Soviet Union.

The Indian paper *Financial Express* revealed that in 1972 the Soviet Union was to supply India with 20,000 tons of cotton to be converted into textiles for re-export to the former at a lower price. This, it said, "will result in a loss of at least rs. 2 crores to India." India was to pay the Soviet Union as much as 2,600 rupees per bale, which was 700 rupees more than the prevailing price in the Indian market for the same type of cotton.

The Soviet Union is setting up a five-lakh (500,000) ton alumina plant in India on condition that all needed equipment is to be imported on credit from the Soviet Union and that all products of the plant are to be shipped to the Soviet Union in redemption of debts. A number of similar projects are now being built in India. The *Financial Express* carried a reader's letter saying that "this business of 'orienting production' will give the U.S.S.R. an unwarranted lever-hold on Indian industry, just as it does on the economies of the East European nations."

The Soviet Union and India signed a 15-year economic and trade "co-operation" agreement late last November which aroused grave concern among many Indians of various circles. The *Statesman* published a reader's letter on December 5 which pointed out that the signing of the Soviet-Indian agreement "is a pledge to mortgage the entire area of basic industries in the hands of a country markedly poor in the production of consumer goods." In discussing the agreement in the Indian Parliament, some members put questions showing great concern and dissatisfaction. One of them said that the agreement wanted India to export many "traditional goods" to the Soviet Union, the result of which was in fact to "place India in a subordinate position."

Fight to Develop National Economy In Africa

by Tsai Chi-wen

THE African people's struggles in the last few years to safeguard their national sovereignty and develop their national economies reflect the irresistible historical trend that countries want independence, nations want liberation and the people want revolution.

Protecting National Resources

The African countries have come to know through struggle that it is necessary to build an independent economy in order to consolidate their political independence. This is because, if they lack genuine and consolidated economic independence, imperialism and old and new colonialism will do everything possible to subject them to interference, control and even subversive activities from a position of economic monopoly.

By dominating the market, dumping industrial goods at high prices and buying farm products and minerals at low prices through commerce, banks and

other financial institutions, the imperialists and old and new colonialists exploit and plunder the African people and undermine their new-born national economies. This has made the African people aware of the importance of their sovereign rights over commerce and banking.

Steps have been taken by many African countries to launch struggles in trade and financial affairs in the last few years. In 1970 the Zambian Government announced the take-over of 51 per cent of the stock of the Standard Bank and Barclays Bank owned by foreign capital. Not long afterwards, there was another decision to control other foreign banks. The Sudan recently took over all corporations in cotton exporting. The Malagasy Government announced its decision to take possession of 51 per cent of the shares of foreign banks. The economic institutions that were used by the colonialists to rob Africa are being gradually transferred to the hands of African countries.

Africa is a continent rich in natural resources. The imperialists and old and new colonialists have long regarded it as their cheap raw material base. Their indiscriminate exploitation in Africa has seriously impaired its natural resources and caused great losses to the African people. In recent years, the superpowers have intensified their scramble for maritime hegemony, which seriously threatens the independence and security of African countries.

In view of this situation, the Eighth Assembly of Heads of State and Government of the Organization of African Unity declared that the African countries are eternally entitled to their natural resources. Encouraged by this call, many countries announced they were extending their territorial waters and fishing areas. Ghana, Gabon, Guinea, Morocco, Nigeria, Sierra Leone, Tanzania, Congo, Senegal, Madagascar and Somalia have extended their territorial waters or fishing zones to a distance ranging from 30 to 200 miles respectively. Such actions are powerful measures to protect their sovereign rights over off-shore waters and maritime wealth. They also are a forceful support for the Latin American countries' demand for 200-nautical-mile territorial waters.

Restriction on Foreign Capital

Some African countries have restricted foreign monopoly capital activities and achieved nationalization of foreign companies to varying degrees. By these measures, they have been able to win back, step by step, the ownership of their resources and the right of exploitation. Libya in 1970 succeeded in raising the posted oil price and the tax rate on oil. Later, it nationalized a number of oil enterprises in different ways. A new petroleum law cancelling the oil concessions was proclaimed by the Algerian Government on April 12, 1971. The law also set the terms for foreign companies' oil exploration and exploitation in Algeria as well as the tax system for these activities. Between 1971 and May 1972, the Nigerian Government took possession of 33.3 to 60 per cent of the shares of some foreign oil firms. In December 1973, Zaire decided to nationalize the facilities of a corporation selling petroleum products throughout the country. All this has created favourable conditions for eliminating colonialist influence and developing the national economy.

More and more African countries and people are relying on their own efforts to build their national economies in their protracted struggle against old and neo-colonialism, imperialism and big-power hegemonism. President of the Algerian Council of Revolution Houari Boumediene pointed out: "We have seen the intensification of the neo-colonialist system of exploitation the rhythm of which is accelerated and the appetite of which is whetted up, trying to exhaust the resources of the developing countries." Under this circumstance, he said, self-reliance has become the corollary of the policy of non-alignment on the economic plane, and

one's own endeavours should be the main point of reliance.

Many African countries have made new achievements in developing their national economies through self-reliance. Proclaimed by Tanzanian President Nyerere in 1967, the Arusha Declaration emphasized the policy of self-reliance, development of the national economy and elimination of colonialist influence.

In order to gradually change the colonial economy, many countries not only attach importance to agricultural production but actively develop industry and mining, in an effort to build a diversified economy. There have been notable achievements in this respect. Since independence, Zambia has built its own coalfields, copper mines, and textiles, tyre, cement and many other factories. A group of light industry plants have been set up in Cameroon to use domestic materials to produce what national construction and the people need. In the last few years Algeria has established a number of medium-sized and small factories making machine tools, building materials, chemical fertilizers, paper, textiles, food and cement. In Mali which before independence relied almost entirely on imports of industrial goods to satisfy consumers' needs, a number of industrial enterprises have been set up since independence to meet domestic needs.

Development of Diversified Economy

Agriculture is the main sector of the African economy. As a result of long years of plunder by the old and new colonialists, farming development was lopsided; some countries, forced to grow only a few industrial crops, were not self-sufficient in food grain. To gradually change the situation, many countries have paid attention to diversification of the economy. The Zambian Government now gives priority to farm development and encourages the peasantry to produce grain so as to get rid of backwardness in agriculture. The 1972 bumper harvest of maize, the people's staple food, reached 630 million kilogrammes, or three times the figure at the time of independence. Having more than enough grain that year, the country exported 180 million kilogrammes of maize, a striking contrast with the past when it had to import an enormous quantity of grain.

While attaching importance to the development of water conservancy and improvement of seed strains, Algeria has expanded acreage planted to food crops since August 1971. This has led to increased output year by year. Fiscal 1971-72 saw grain production reaching 2.4 million metric tons, which by and large met domestic needs.

Tanzania, too, has made considerable headway in grain production in recent years. Cameroon is another country which in the last few years has paid much attention to diversification of agriculture by starting to cultivate paddies, maize and other food crops on large areas in the north. Thanks to measures such as enlarging acreage of land under cultivation and popularizing advanced farming methods, the Malian Government has

made significant successes in developing both the food and cash crops in the whole country.

Unity and Co-operation

The African countries held a number of meetings in 1973 on international trade and monetary problems with a view to safeguarding their own economic rights and interests. The need for African countries to unite, realize economic independence, and take concerted action through consultation and adopt a common stand in international economic affairs was stressed. Adopted at the 10th Assembly of the Heads of State and Government of the Organization of African Unity, the Declaration on Co-operation, Development and Economic Independence accused imperialism and old and new colonialism of economic exploitation and plunder in Africa and emphasized strengthening a common front of the African countries to attain their development targets. It expressed the African countries' firm determination to achieve their economic independence and develop the continent through the effective mobilization of its immense human and natural resources. Thanks to their common efforts, African countries have been able to expand trade steadily among themselves on the basis of equality, mutual benefit and exchanges to meet each other's needs.

Serious drought last year hit six West African countries — Mauritania, Mali, Chad, Niger, Senegal and Upper Volta; their economies and people's livelihood were both affected. Other countries like Algeria, Morocco, Ivory Coast and the Sudan voluntarily offered both financial and material aid to these stricken countries to help them overcome their difficulty. The Nigerian Government, despite the serious drought in four of

the northern provinces of the country, gave 2.5 million naira in emergency aid to these countries. It also sent two delegations to show its sympathy with them. All this has demonstrated the spirit of unity among African countries fighting with one mind to surmount difficulty.

Zambia's rebuff to the closure of the borders by the Rhodesian racist regime was one more manifestation of the new situation in which the African countries and people demonstrated solidarity with each other and united against the common enemy. In January 1973, the regime brazenly declared the closure of all Rhodesia's borders with Zambia to carry out an economic blockade and political blackmail against the latter. The Zambian Government and people firmly responded to this shameless provocation with counter blows. The struggle was supported by Tanzania, Zaire, Kenya, Malawi, Sierra Leone and other countries. Besides providing Zambia with new passage ways, ports and other transport facilities, they gave it financial aid in opening new routes of foreign trade. This united struggle by African countries finally forced the Rhodesian authorities to lift the border blockade.

In the economic field, the African countries and people have fought against control and robbery by old and new colonialism, imperialism and big-power hegemonism. In this struggle they have persisted in developing their own national economies through self-reliance, unity and co-operation. Their achievements have dealt old and new colonialism and big-power hegemonism heavy blows and greatly inspired the people of the Third World countries and the rest of the world in their just struggle. Though old and new colonialism, imperialism, hegemonism and racism are sure to carry out various forms of sabotage and to make trouble, they can never prevent the African people from marching on victoriously along the road of national independence!

(Continued from p. 14.)

People's Republic of China — tore away the mask of the "doctrines of Confucius and Mencius" in the light of iron-clad facts and exposed the reactionary colours of Wu Hsun: a big thug, a big money-lender and a big landlord in the service of the whole landlord class and the reactionary government. An attack on the bourgeoisie, the criticism in actual fact was also the first tit-for-tat battle waged against Confucianism in the period of the socialist revolution. Criticizing or worshipping Confucius since then has become an important content of the struggle on the ideological front in the period of the socialist revolution, the struggle between Marxism and revisionism, between those who strive to consolidate the proletarian dictatorship and those who scheme to subvert it.

The struggle now is the continuation of the historical struggle. Picking up the mantle of the reactionaries of the past and raising the tattered banner of

worshipping Confucius and the Confucian school of thought, Lin Piao and his gang futilely tried to bring back capitalism through the ghost of Confucius, which was instrumental to their plot for counter-revolutionary restoration. In view of this, the broad masses of workers, peasants and soldiers as well as the revolutionary intellectuals in our country, guided by Mao Tsetung Thought and carrying forward the revolutionary spirit of the working people's past struggle against Confucius, are making a thoroughgoing criticism of Confucius' reactionary thinking in deepening the movement to criticize Lin Piao and rectify the style of work. This is of both important immediate significance and of far-reaching historical significance in consolidating the dictatorship of the proletariat and achieving fresh victories in the socialist revolution in the realm of the superstructure.

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Azanian People Are Awakening in Struggle

THE Azanian people have been awakening in their struggle against apartheid and racial discrimination in the 14 years since the Sharpeville Massacre* on March 21, 1960. Encouraged by the excellent revolutionary situation in Africa in the last year or so, they have further developed their struggle against white racist domination.

Continuous Workers' Strikes

Under the South African authorities' reactionary domination, the 5.6 million African workers have suffered twin oppression and exploitation by racism and colonialism, and have been completely deprived of political, economic and social rights. In an attempt to divide the ranks of the working class, the authorities have enforced a discriminatory wage system. The average wage of African workers is one-tenth that of white workers, and in the mining industry it is only one-nineteenth. Consequently, 80 per cent of the African workers live below the poverty line. Their working conditions are deplorable and they have no security whatsoever. Conditions in recent years have worsened as a result of inflation and soaring prices. In this unbearable situation, the workers have waged large-scale, sustained strikes since the beginning of last year. In Durban, the largest port in the eastern part of South Africa, 65,000 African workers were on strike from mid-January to mid-February last year. Singing militant songs, workers took to the streets in defiance of the authorities' decree forbidding strikes and demonstrations and persisted in their struggle despite savage suppression.

Involving more than 100 factories and enterprises, the Durban strike, the biggest in South Africa in recent years, paralysed industrial production, port transportation and municipal services in this second largest South African industrial city. This city-wide strike swiftly spread to other cities and affected all trades and professions except agriculture. African workers in East London, Cape Town and Port Shepstone also went on strike with the support and sympathy of many progressive people and organizations. The alarmed authorities howled that the situation was "very serious" and a Western news agency called it "the most potentially explosive situation" since the Sharpeville Massacre.

* On March 21, 1960, Africans in Sharpeville in the Transvaal held a large-scale mass demonstration to protest the South African reactionary authorities' criminal rule, and oppose the "pass law" arbitrarily enforced by the latter. The South African white racist regime sent large numbers of troops and police to suppress the unarmed demonstrators with jet aircraft, armoured vehicles, machine-guns and tear-gas bombs, killing or wounding more than 200 Africans.

The African workers' strikes have not only been on a large scale but also have developed wave upon wave. On March 12 last year, 2,000 workers at a paper mill in Mandini and many municipal workers went on strike at the same time. On March 26, 1,700 African workers of two clothing factories in northern Natal downed their tools. Starting March 25, the week-long strike by 700 African workers in the Alusaf Aluminium Smelter Works at Richards Bay alarmed the authorities so much that they hurriedly dispatched more than 100 soldiers there to keep production going by working in place of the strikers. On April 2, in the same bay, 800 African construction workers stopped work at a port complex project. On the same day, in Johannesburg, the largest industrial centre in South Africa, about 1,000 African clothing workers and 250 foundry workers walked off the job. After the country-wide strike wave from January to April, the struggle of the African workers continued with scarcely a break. One thousand African workers at the Western Deep Levels Gold Mine in Carltonville, southwest of Johannesburg, held a demonstration last September in protest against rejection of their demand for higher wages. In January this year, 8,000 textile workers in Durban called a big strike which spread rapidly to ten other factories.

Students Start Vigorous Movement

The students also have started a vigorous movement since last year. Under the notorious "suppression of communism act," the reactionary South African authorities on February 27 last year brazenly imposed restrictions on freedom of action for eight leading members of the Multi-Racial National Union of South African Students. In early March, the authorities did the same with eight leaders of the Black South African Students' Organization. These fascist acts aroused indignation among the broad masses of South African students. In Johannesburg, Cape Town and many other cities, thousands of students held protest rallies and demonstrations. Some university chancellors and teachers also issued statements condemning the reactionary authorities' persecution of students and supporting the students' just struggle.

On May 16, the reactionary authorities put in force the "gatherings and demonstrations act" which forbids any public gathering of a political nature in central Cape Town. This touched off a strong wave of condemnation among the local students and people. Students of Cape Town University held a protest demonstration on the day the reactionary act was published.

Last June, about two-thirds of the students of University of the Western Cape boycotted lectures in

protest against the reactionary authorities' arbitrary action in putting their student leader, Henry Isaacs, under house arrest. On August 28, African students of Fort Hare University demonstrated to protest persecution of 159 African students on charges of "terrorist activities."

With the development of the university students' movement, secondary school students were also drawn into the struggle. On June 1, African students at a secondary school near Umtata in the southeastern part of South Africa held a demonstration. They clashed with the police who had been called in to suppress them, and overturned a police car.

Panicky South African Authorities

The reactionary authorities are panicky in the face of the daily growing mass struggle of the Azanian people. With imperialist and superpower support and connivance, more cunning and brutal means of repression have been adopted. Last April 4, a fraudulent draft bill on increasing African representation in industry was passed. The "representatives," in fact, are handpicked by the racist authorities and do not speak for the African workers. Having seen through the fraudulent nature of the reactionary draft bill, the African workers have carried their strike movement forward. Directed by the authorities, the Johannesburg City Council recently adopted a decision to scrap so-called "petty apartheid," which provides among other

things that a black man and a white man cannot sit on the same bench in a public park. This is an attempt to use trickery to stamp out the Azanian people's struggle against the racial discriminative system. In fact, the authorities are intensifying their suppression of the masses.

Last September 11, they fired at African miners in the Western Deep Levels Gold Mine who were holding a demonstration. They killed 12 African workers and wounded 27 others. This was the biggest massacre since Sharpeville. On February 1, the authorities also murdered with a letter bomb Abraham Tiro, a leader of a South African students' organization, in Botswana, and by parcel bomb on February 12 John Dube, a deputy representative of the African National Congress in Lusaka. The brutal acts of suppression cannot intimidate the brave Azanian people, but only arouse their greater indignation and resistance.

The Azanian people's just struggle against racist rule is not isolated, it has won the powerful support of the people of Africa and the rest of the world. Both the 10th Assembly of the Heads of State and Government of the Organization of African Unity last May and the 4th Summit Conference of Non-Aligned Countries last September adopted resolutions in support of the Azanian people's just struggle. The U.N. General Assembly last October rejected by the overwhelming majority the credentials of the so-called South African "delegation."

(Continued from p. 6.)

first two months of this year compared with the same period last year. Many workers at the Peking Arts and Crafts Factory recalled their sufferings in the old society and recounted their happiness in the new society. They said: We'll never allow Lin Piao's sinister plot to be fulfilled and never let the tragedy of the old society be repeated. They increased production, practised economy and overfulfilled their February production plan.

Workers and staff in many factories and enterprises have linked their criticism with practice. They wrote big-character posters and criticized the revisionist line in running enterprises. At the Peking "February 7" Rolling Stock Plant, workers and staff linked their criticism with the two-line struggle in their own plant and put forward many good suggestions, such as cadres should persist in taking part in labour and management of the enterprise should be further improved. The plant

Party committee warmly welcomed the masses' opinions, which inspired their revolutionary working spirit. In February, general industrial output went up 31 per cent compared with that of the same period in 1973.

Workers, cadres and technicians have come to a better understanding of strength of the working class through criticizing the idealist theory of "genius" that some are "born with knowledge" and the idealist conception of history that "the highest are the wise and the lowest are the stupid." They said: We are the people who Confucius and Lin Piao meant in saying "the lowest are the stupid." We are the masters of our factory, our country and our times. Having emancipated their minds, they have made great efforts in technical transformation and constantly raised production.

News Briefs

• Premier Chou En-lai met and had a friendly conversation on March 18 with Tikiri Banda Illangaratne,

Special Envoy of Sri Lanka Prime Minister Mrs. Sirimavo Bandaranaike and Minister of Foreign and Internal Trade. The envoy and his party were on a friendly visit to China from March 14 to 19.

• The Chinese Military Friendship Delegation led by Hsiang Chung-hua, Deputy Chief of the General Staff of the Chinese People's Liberation Army, visited Peru from March 6 to 18. General Edgardo Mercado Jarrin, Prime Minister, Minister of War and Commander of the Army of Peru, gave a banquet in the delegation's honour, which was attended by over 60 high-ranking Peruvian army, naval and air force officers.

• The Chinese Table Tennis Delegation which will take part in the Second Asian Table Tennis Championships scheduled to be held in Yokohama, Japan, from April 2 to 15 has been formed in Peking. The delegation which includes 13 players will be led by Hsu Ying-sheng, with Li Fu-jung and Hu Yu-lan as deputy leaders.

ROUND THE WORLD

VIENGSAI

Militant Solidarity of the Lao And Cambodian Peoples

The Delegation of the National United Front of Cambodia and the Royal Government of National Union of Cambodia led by Head of State and Chairman of the National United Front of Cambodia Samdech Norodom Sihanouk made an official visit to the Lao Liberated Zone at the invitation of the Lao Patriotic Front Central Committee from March 11 to 15. It returned to Kwangchow on March 19 via Hanoi.

During their stay in Laos, Samdech Sihanouk and the delegation he led were warmly greeted by Prince Souphanouvong, Chairman of the Central Committee of the Lao Patriotic Front, Secretary-General Phoumi Vongvichit, and Lao cadres, armymen and people of various nationalities.

Speaking at the March 11 banquet welcoming Samdech Sihanouk, Prince Souphanouvong praised the heroic Cambodian people for their great successes on the military, political and diplomatic fronts. He said that the Lao people will unite with the brotherly Cambodian people till they win complete victory.

In his speech, Samdech Sihanouk said: "It has been proved to the world that the consistent solidarity of the three Indochinese peoples has been steadily strengthened since the Summit Conference of the Indochinese Peoples. It shows in particular that they are closely bound to one another not only for the national salvation struggle of the three Indochinese peoples but also for the triumph of the idea of freedom, equality and peace in the whole world."

At a grand meeting held by the Central Committee of the Lao Patriotic Front at Viengsay Square in the Lao Liberated Zone on the morning of March 13 to warmly welcome the Cambodian delegation headed by Samdech Sihanouk, Prince Souphanouvong said: "Our unswerving and clear-cut stand is to recognize the

National United Front of Cambodia with Samdech Norodom Sihanouk as Chairman and the Royal Government of National Union of Cambodia with Samdech Penn Nouth as Prime Minister and Mr. Khieu Samphan as Deputy Prime Minister as the genuine representative of the Cambodian people. We will make every effort and take all measures that can be taken to resolutely support the just struggle of the Cambodian comrades-in-arms and brothers and the National United Front of Cambodia until final victory is won."

Samdech Sihanouk stressed in his speech the significance of the signing of the Vientiane agreement for the realization of peace and national concord in Laos.

The joint communique issued by the Delegation of the Lao Patriotic Front and the Delegation of the National United Front of Cambodia and

"VOICE OF THE MALAYAN REVOLUTION"

Revolutionary Torrent of North Kalimantan People Irresistible

A recent commentary "Sugar-Coated Poison" by "Voice of the Malayan Revolution" radio said: The Malaysian authorities "have staged in Sarawak on March 4 the farce of inducement to surrender. They made use of and played up the surrender of a few renegades who opportunistically joined the revolution and usurped the leadership of the North Kalimantan people's armed forces, in an attempt to shake the fighting will of the revolutionary fighters and people of North Kalimantan and put down the revolutionary armed struggle of the North Kalimantan people."

The North Kalimantan revolutionary organization was seriously undermined as a result of shameless betrayal by the traitors and the Malaysian authorities' intrigues and manoeuvres. "But, a bad thing can

the Royal Government of National Union of Cambodia at Viengsay in the Lao Liberated Zone on March 15 expressed the hope that the militant solidarity between the peoples of Laos, Cambodia and Viet Nam would be further strengthened.

"PEOPLE'S STAR" (JAPAN)

Communist Youth League's National Convention

The Japanese Communist Youth League recently held its Second National Convention. Delegates to the convention came from all parts of the country and more than half were from workers' families.

The convention stressed the need to staunchly hold aloft the revolutionary banner, thoroughly expose the new deceptive policies of the U.S.-Japanese reactionaries who are bogged down in crises, and wage an irreconcilable struggle against revisionism, reformism and national chauvinism.

The convention emphasized: "The Party's revolutionary line is our life."

be turned into a good thing, provided that the North Kalimantan revolutionary fighters and people sum up their experience, draw lessons from it and persist in revolutionary armed struggle," the commentary noted.

"Genuine revolution or revolutionary wars are always arduous and complicated things. The great leader Lenin had said, 'There has never been, nor can there ever be, a revolution that was guaranteed against a long and arduous struggle, and perhaps filled with the most desperate sacrifices.' It is hardly avoidable that setbacks in one way or another may take place in the course of a revolutionary war. Setbacks serve as a severe test for the revolutionary ranks, before which all capitulationists and cowards show their true colours but real revolutionaries are tempered and come out stronger than before," the commentary declared.

It concluded: No tricks by the enemy can prevent the revolutionary torrent of the North Kalimantan people from surging forward!

It is imperative to study and uphold the revolutionary general line set forth by the Party and make each production unit a revolutionary stronghold."

The convention called on members to develop the revolutionary rebellious spirit of communist youth and deal a firm blow to the U.S.-Japanese reactionaries who are in an irretrievable predicament.

The convention adopted a message of salutation to the revolutionary youth of the world which said: In the era of imperialism and proletarian revolutionary storms, the Japanese Communist Youth League is determined to uphold the banner of proletarian internationalism and fight to the end to defeat U.S. imperialism and Soviet social-imperialism and to achieve victory for the world revolution.

The delegates enthusiastically discussed and approved the political report and the report on the revision of the League's Constitution by the Central Committee. A new Central Committee was elected.

INDIA

Struggles Against Hunger and Corruption Continue

The struggles by Indian workers, government employees, students and doctors against food shortages and soaring prices are developing.

On March 15 the people of Gujarat State forced the Indian Government to dissolve the State Legislative Assembly for the first time in 27 years. This followed a growing struggle against scarcity of food grains, spiralling prices and government corruption, which brought on the resignation of the state government on February 9.

More than 80 people have been killed by the Indian police since the struggle started on January 10. Defying police brutality, the people have persisted in their struggle.

On March 16, students all over Bihar State went out in protest against high prices, government corruption, and mounting unemployment among educated youth. Following the March 16 demonstrations, large-scale student demonstrations

broke out again in almost all towns in Bihar on March 19. Angry people in many places seized grain from the state granaries.

Patna, the state capital, was still tense and under a 24-hour curfew up to March 20. Army units patrolled the city, traffic was forbidden and police were called out to suppress the people. Incomplete figures show that more than 20 innocent people had been killed by March 20.

The Indian Government has been greatly shocked by the scale and ferocity of the people's struggle in Bihar. Prime Minister Indira Gandhi hastily sent Defence Minister Jagjivan Ram and Home Affairs Minister Uma Shankar Dikshit to the state to "direct restoration of order." After returning to New Delhi, Dikshit told parliament that the situation in Bihar "continues to be serious and disturbing."

Referring to the popular resentment in Bihar State, *The Times of India* said in an editorial on March 21, "Everyone knows that corruption is rampant in almost every department of the government, that the ministry's (food) procurement has been miserably poor and that unscrupulous elements have been freely exploiting the shortages to make windfall gains."

An article in the paper admitted that this is a "symptom" of a "crisis" that India's social system is facing.

MIDDLE EAST

Contention Between Two Hegemonic Powers: A New Round

Since last October's Middle East war, the two hegemonic powers, the United States and the Soviet Union, have locked horns several times: now military confrontation and sabre-rattling, now both overt and covert diplomatic encounters, with each trying to best the other.

Whatever the form of the contention, the real end of each is to expand its own influence and hegemony in the Middle East while eliminating the influence of the other. This peculiar feature again finds its expression in a new round

of contention centring on the most recent travels of Kissinger and Gromyko to the Middle East.

From February 26 to March 3, U.S. Secretary of State Kissinger went to the Middle East for the fourth time and made "shuttle" visits to Syria, Egypt, Israel, Saudi Arabia and Jordan. In his three previous visits, the U.S. Secretary of State, bypassing the Soviet revisionists, succeeded in making Egypt and Israel reach an agreement on troop disengagement by both sides, thus strengthening Washington's position in the region. In his last visit to the Middle East, the accent was on promoting talks on a Syrian-Israeli military disengagement.

Kissinger's efforts were to bring about a separation of military units on the Syrian front in the manner of the separation in Egypt. Both Syria and Israel have already agreed to send delegations to Washington this month and hold "indirect peace talks," with Kissinger presiding. There also has been discussion between the U.S. Secretary of State and Egyptian leaders on the question of reopening the Suez Canal. As announced by the U.S. State Department, the U.S. Government has sent a mine-clearing group to Cairo which is having concrete negotiations with the Egyptian Government.

Confronted with the situation in which the United States is continually expanding its influence in the Middle East, the chieftains of Soviet revisionism are ill at ease and on tenterhooks. Several hours before Kissinger's arrival in Syria, Brezhnev sent a "special message" to the Syrian President. This was followed by Soviet Foreign Minister Gromyko's visit to Syria and Egypt between February 27 and March 7 in an effort to offset the influence of Kissinger's activities.

While in Cairo and Damascus, Gromyko repeatedly expressed his strong dissatisfaction with Washington's single-handed "mediation" of Middle East affairs to the exclusion of the Soviet Union. Soviet revisionism is especially vexed by the fact that Syria and Israel are to discuss, under U.S. sponsorship, the question

of separating their military units. Gromyko made it clear that the military disengagement must be based on an agreement jointly drawn up and guaranteed by the Soviet Union and the United States. On the question of reopening the Suez Canal, the Soviet Foreign Minister was also opposed to Washington's single-handed efforts and declared that the Soviet Union was ready to take part in the restoration of the Suez.

Lately, both Moscow and Washington have let it be known that the top leaders of the two countries, Brezhnev and Nixon, will soon visit the Middle East. This escalation of visits, undoubtedly, marks an escalation portending a still fiercer contention soon to unfold in the Middle East between the two hegemonic powers, the United States and the Soviet Union.

U.S.A.

Deplorable Housing Conditions Of Working People

Worsening housing conditions for the American labouring people have become one of the major U.S. social problems.

A study by Harvard University and the Massachusetts Institute of Technology reported in December 1973 that at least one out of every five American households lived in "substandard" or overcrowded conditions or was forced to spend an excessive part of its income on rent.

Slum housing conditions are particularly deplorable. The *Washington Star-News* pointed out last November that news reports on Washington slums "have overflowed with accounts of human misery." Describing an apartment building occupied by poor families on the same street as the White House, the paper said that the doors are shattered and the hallways dark, the smell outside is "a nose-wrinkling miasma of vomit and urine that hangs over the sidewalk like an invisible fog." "The dank hallways are ankle deep in trash, broken glass and excrement." People in these kinds of apartments have to live with stray dogs and cats, as well as rats and vermin, with rats sometimes biting children, the paper stated.

The housing problem is far more serious for the labouring people of the minority nationalities in the United States. In the east Los Angeles Mexican-American community, 35 per cent of the dwellings are considered substandard. Furthermore, Indians living on reservations reside in tents, discarded automobile bodies and abandoned chicken coops.

Ever-rising rents have become a heavy burden for the labouring people. The more deplorable the housing conditions of low-income families, the greater the share of their rent in proportion to their income. For many of them, rent eats up as much as 25 to 35 per cent, or even more, of the whole family income.

Under the circumstances mentioned above, the American labouring people had to rise in struggle against rising rent with some refusing to pay it.

PORTUGAL

Political Situation Unstable

Under the heavy blows of the African people's armed struggle, the political situation in Portugal is very unstable. It is facing the most serious political crisis since the establishment of the military dictatorship in 1926.

The crisis has stemmed from sharp dissensions within the ruling clique on how to maintain its colonialist rule as armed struggle for national liberation has been scoring ever greater victories in Angola, Mozambique and Guinea-Bissau. It is reported that Antonio de Spínola, deputy chief of staff of the Portuguese armed forces, concluded from his long experience of bitter defeats in trying to stamp out national-liberation movements that military suppression alone cannot maintain Portuguese colonialist rule and that by devoting 50 per cent of the state budget to military expenses Portugal is strangling the country's economic development. Along with military operations, he advocated deceptive reforms. Many junior officers, dissatisfied with their pay and service conditions, support Spínola's views.

Taking exception to Spínola's views, the Portuguese Government placed the armed forces on alert on March 9-12 and dismissed Antonio de Spínola and his supporter Francisco da Costa Gomes, Chief of the General Staff, from their posts on March 14.

A revolt by 300 junior officers who opposed the dismissal of the generals took place on March 16. The government ordered a new state of alert the same day, disarming those junior officers and arresting some people.

CHILE

Nationalized U.S.-Owned Companies Returned to Original Owners

The military government in Chile has returned to their original owners a number of U.S.-owned enterprises which were nationalized during the rule of its predecessor.

Among these enterprises are the Dow Petrochemical Plant and the Dow Distributor Corporation, both affiliated with the U.S.-owned Dow Chemical Corporation. They were expropriated on October 20, 1972. Seventy per cent of the Dow Petrochemical Plant's shares and all of the Dow Distributor Corporation's shares were held by the Dow Chemical Corporation.

Earlier, the Chilean Corporation for the Development of Production and the representative of the "Carrillos Copper" Metallurgical Company, a joint Chilean-U.S. enterprise expropriated by the former Chilean Government last July, signed an agreement on the official return of that company.

Five nationalized U.S.-owned film companies operating in Chile—Columbia Pictures, Metro-Goldwyn Mayer, United Artists, 20th Century Fox and the International Cinema Corporation—have also been returned to representatives of their original owners.

Speaking at a press conference in Port Montt on February 19, Chilean Minister of Mines Arturo Yovane Zuniga said that the Chilean Government offered absolute guarantees for foreign investment in Chile.

ON THE HOME FRONT

The Bustling Northern Border Region

AFTER more than 20 years of hard work, the people of different nationalities in China's northernmost Province of Heilungkiang have transformed large tracts of virgin land into agro-pastoral and timber bases.

Before liberation the northeastern part of the province was a vast wilderness. Since liberation in 1949, 1.33 million hectares of land have been brought under cultivation and many reservoirs and irrigation channels built. Today the area supplies over a million tons of marketable grain to the state each year.

The well-known richly forested Greater Khingan Mountains are also known as China's "Green Treasure-House." Nine years ago the place was uninhabited.

In 1964 tens of thousands of pioneers braved the bitter cold and went to the snow-bound primeval forests there. To speed up timber production for the state, they overcame many difficulties to set up a host of work-sites. Since the start of the Great Proletarian Cultural Revolution construction work in the timber areas has been speeded up. There are now eight lumber bureaus, many factories, villages and towns and a network of railways and motor roads. The area accounts for a big proportion of China's annual timber production.

The vast Hulunbuir grassland today is one of the province's pastoral areas. Animal husbandry is flourishing with fat flocks of sheep and sturdy herds of horses. The number of livestock in 1973 was 27 per cent higher than the figure in 1972.

In order to change the traditional reliance on the whims of nature, the herdsmen and herds-

women of various nationalities have relied on the strength of the collective economy of the people's communes to develop and improve livestock breeding. Going in for large-scale capital construction, they have in the last two years built 2,400 hectares of pastures, and sank a number of wells, both ordinary and power-operated, turning water-poor grassland into thriving stock farms.

Industrial, transport, trade, cultural, medical and health undertakings serving pastoral production have also showed all-round development.

With Halar city as the hub, motor roads radiate to over 90 per cent of the communes on the grasslands. In the early days after liberation only a few handicraft workshops existed. Today there are woollen mills and plants for processing dairy and other animal products and making carpets and machinery for local needs. Mechanization on the grassland is developing apace.

New Kwangtung Opera

A NEW colour film, the Kwangtung opera *Shachiapang*, is now showing in China's cities and countryside.

The film is an adaptation of the model revolutionary Peking opera of

the same name which was one of the earliest model theatrical works of China's proletarian revolution in literature and art. The story is about how the army and people, led by the Chinese Communist Party, persisted in armed struggle during the War of Resistance Against Japan (1937-45) in the enemy's rear and smashed the encirclement and suppression campaigns of the Japanese and Kuomintang puppet troops.

The success of the renewed Kwangtung opera can be seen in the film. In the old Kwangtung operas the working people were smeared while emperors, kings, generals, ministers, scholars and beauties dominated the stage. Worker-peasant-soldier heroes and heroines now have mounted the stage. With the adoption of new themes reflecting the revolutionary spirit of the era and proletarian sentiments, this local opera form which is popular in south China has been rejuvenated.

The film has critically assimilated Kwangtung opera's traditional technique and made changes and new creative efforts.

For instance, the traditional arias, mostly delicate and flippant, lacked militancy. This made this opera form unfit to reflect the swift changing revolutionary era or the lofty and heroic images of the workers, peasants and soldiers. The revitalized opera has discarded the



The commander (left) of an army unit in the War of Resistance Against Japan and the underground Communist (right) in the Kwangtung opera "Shachiapang."

soft and frail melodies, while retaining the strains and traditional characteristics which are more healthy. Creative efforts went into the melodies, singing and the use of musical instruments. In this way, the adapted opera has successfully depicted the images of a brave and resourceful commander of a unit fighting the Japanese invaders, an underground Communist and other heroic characters. And the theme — armed struggle — becomes more prominent.

In the last few years, one of the main features of innovations in local operas has been the adaptation of model revolutionary theatrical works in local forms, using local dialects and folk tunes. Personally nurtured by Comrade Chiang Ching, the model revolutionary theatrical works containing high revolutionary qualities and artistry have a unique national style. They are fine examples of weeding through the old to bring forth the new. Dozens of local opera forms have adapted the well-known revolutionary Peking operas *Taking Tiger Mountain by Strategy*, *The Red Lantern*, *On the Docks* and *Shachiapang*, and have been staged by more than a hundred opera troupes. In Sinkiang, *The Red Lantern* has been adapted in Uighur opera.

The showing of the new colour film — the Kwangtung opera *Shachiapang* — not only further popularizes this model revolutionary theatrical work, but also pushes ahead the deep-going revolution in local operas.

Continual Increase of Bank Deposits

LAST year saw a fairly large increase in money deposited in the bank by the Chinese people. Compared with 1972, urban deposits were 10.5 per cent higher and deposits by commune members in the rural areas were 32 per cent more. Of total city and countryside deposits, almost half were put in the bank in the seven years since the start of the Great Proletarian Cultural Revolution in 1966.

Increased bank deposits signify the excellent situation in industrial and agricultural production and steady improvement in the people's lives.

One example is in the Chechan-chieh district in the city of Wuhan in central China. Before liberation many people here who were jobless were often forced to borrow money at usurious rates in order just to exist. Factories have been built since liberation and also housewives have gone out to work. As a result, family incomes have gone up. More than 2,000 new accounts have been opened in the district since the beginning of 1973. The total amount deposited last year was 82 per cent more than in 1965.

Constantly threatened by drought, Linhsien County in Honan Province was a poor area in the past. Things have changed since liberation. Relying on their collective strength, the people there built the Red Flag Canal in this mountainous area after 10 years of hard work, putting 40,000 hectares of farmland under irrigation. Compared with 1965, the gross output value of farm production in the county was 130 per cent higher in 1973, people's commune members' income was 60 per cent greater and their deposits in the credit co-operatives trebled, with total deposits amounting to over 10 million yuan.

Deposits by national minority peoples in Sinkiang, Inner Mongolia, Kwangsi and other areas have gone up by a big margin. In the Kwangsi Chuang Autonomous Region, deposits in the cities and towns in 1973 (ending November) were 148 per cent more — 159 per cent greater in the countryside — compared with the corresponding period in 1965.

Prices of daily necessities have in the main remained stable for more than 20 years in our country. Rents and transportation costs are low. In addition, the state allots large sums of money for labour insurance and people's welfare. Thus, people's livelihood are fundamentally guaranteed. The basic reason for the increased deposits of our people is that expansion of industrial and

agricultural production means a steady rise in their income.

Environmental Protection In a New Industrial City

THE capital of Chinghai Province in northwest China, Sining, protects and improves the city environment in step with industrial expansion.

Aside from 8 handicraft workshops, Sining had little industry before liberation. Since liberation, however, the pace of socialist industrialization has been quick. Sining now has more than 130 modern factories, in addition to nearly 200 smaller ones run by the city and district administrations or neighbourhood committees.

The city area has been expanded from a mere four square kilometres at the time of liberation to over 140 square kilometres. New housing and public buildings have gone up. The narrow dirt streets have been replaced by wide asphalt roads. Cess-pools have been filled, garbage heaps removed, and water supply and sewer systems added. The city's main roads and those in the suburbs are lined with trees.

The city now has power and metallurgical plants, chemical and plastic factories and textile and paper mills, all located several to dozens of kilometres outside the city proper and equipped with devices to utilize the waste gas, waste liquid and residue from these enterprises. This helps guarantee clean air for the city dwellers.

Meanwhile, the factories and enterprises have mobilized the masses to give play to their initiative in making multi-purpose use of materials so as to create more wealth for the country. One example is the Liming Chemical Works which has turned out 3,000 tons of fertilizer a year from its waste liquid since going into operation in 1970. Smoke dust in a thermal-power plant has been used to produce 180,000 yuan worth of insulating foam bricks. A wool-processing mill has in the past dozen years extracted 600,000 yuan worth of lanolin from water used to wash the wool.

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A Vicious Motive, Despicable Tricks

— A Criticism of M. Antonioni's Anti-China Film "China"

(In English)

Using the opportunity given him in 1972 to visit the country, the Italian director Antonioni produced the reactionary film "China" which attacks socialist New China and slanders the Great Proletarian Cultural Revolution. From beginning to end the film uses extremely reactionary and base methods to defame the Chinese revolution and attack China's socialist system and this has aroused the great indignation of the Chinese people.

This booklet deeply criticizes the film's anti-China essence and thoroughly exposes the true counter-revolutionary features of Antonioni and his like.

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