

PEKING REVIEW

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March 10, 1972

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— Notes on studying "Anti-Duhring"

China's Stand on Question of Rights Over Seas and Oceans

Lu Yu-lan Talks About Liberation
Of Women

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CONTENTS

THE WEEK	3
Samdech Sihanouk Arrives in Shanghai	
Moroccan National Day Greeted	
New Semester at Central Institute for Nationalities	
ARTICLES AND DOCUMENTS	
How Engels Criticized Duhring's Apriorism—Notes on studying "Anti-Duhring" —by Wang Che	5
Lu Yu-lan Talks About Liberation of Women	10
Women Active on Various Fronts	11
Minority Nationality Cadres Maturing	12
China at the U.N.: China's Stand on Question of Rights Over Seas and Oceans	14
"Renmin Ribao" Commentator's Articles	
Sato's Clumsy Performance	17
Curious Rumour, Vile Slander	17
For Your Reference: Racial Discrimination in Rhodesia	18
FRIENDSHIP LOG	19
ROUND THE WORLD	20
On Lao Battlefield: Victories in First 100 Days of Dry Season	
Britain: Miners Get Results From Coal Strike	
France: Capitalist Killing of Worker Protested	
Islamic Countries: Israeli Aggression Condemned	
ON THE HOME FRONT	22
News From Pastoral Areas	
Kutsung People's New Life	
Tzukung—A Salt City	

Samdech Sihanouk Arrives in Shanghai

Ending their unofficial visit to the Democratic Republic of Viet Nam, Samdech Norodom Sihanouk, Head of State of Cambodia and Chairman of the National United Front of Cambodia, and Madame Sihanouk left Hanoi by special plane and arrived in Shanghai on March 5. Ieng Sary, Special Envoy of the Interior Part of the N.U.F.C. and the Royal Government of National Union of Cambodia, who accompanied Samdech and Madame Sihanouk on their D.R.V.N. visit arrived on the same plane. Welcoming them at the airport were Chang Chun-chiao, Chairman, and Wang Hung-wen, Vice-Chairman, of the Shanghai Municipal Revolutionary Committee; leading members of the departments concerned and over 5,000 people of Shanghai.

That evening, Chang Chun-chiao gave a banquet to warmly welcome the distinguished Cambodian guests. Chang Chun-chiao and Samdech Sihanouk proposed toasts at the banquet.

In his speech, Chang Chun-chiao said: The Chinese and Cambodian peoples are comrades-in-arms who have stood the tests of struggle. Facts have proved and will prove that the people of China and Cambodia will always unite, fight and win victory together.

Samdech Sihanouk said at the banquet: The Chinese people have all along supported the Cambodian people's policy of independence, neutrality and opposition to imperialism and colonialism. We Cambodian people will at all times unite with the Chinese people, and our friendship will grow closer and closer. The people of our two countries will remain friendly to each other for generations to come, even after we have won victory.

Samdech and Madame Sihanouk left Peking for Hanoi on February 12 to visit the D.R.V.N. at the invitation of D.R.V.N. President Ton Duc

Thang. Seeing them off at the Peking Airport were Prime Minister Penn Nouth of the R.G.N.U.C., Premier Chou En-lai, Vice-Premier Li Hsien-nien, Vice-Chairman of the N.P.C. Standing Committee Kuo Mo-jo, Ambassador of the Republic of South Viet Nam to China Nguyen Van Quang, and D.R.V.N. Charge d'Affaires ad interim Nguyen Tien.

During his visit to Viet Nam, Samdech Sihanouk had cordial exchanges of views with President Ton Duc Thang, First Secretary of the Central Committee of the Viet Nam Workers' Party Le Duan, Chairman of the Standing Committee of the National Assembly Truong Chinh, Premier Pham Van Dong, Vice-Premier and Minister of National Defence Vo Nguyen Giap, and Vice-Premier and Minister of Foreign Affairs Nguyen Duy Trinh.

Samdech Sihanouk and the members of the R.G.N.U.C. had talks with the D.R.V.N. leaders on the common struggle against the U.S. imperialist aggressors and their lackeys. The talks proceeded in an atmosphere of militant solidarity, fraternal friendship and total mutual confidence. The two sides held identical views on all questions discussed.

On March 5, Samdech Sihanouk and President Ton Duc Thang signed a joint statement in Hanoi.

While in Viet Nam, the distinguished Cambodian guests joined the Vietnamese people in celebrating their traditional Tet festival and visited the city of Haiphong and the province of Quang Ninh in the company of Premier Pham Van Dong. They were warmly welcomed by the Vietnamese people everywhere they went.

Moroccan National Day Greeted

Premier Chou En-lai on March 2 sent a message to King Hassan II of

Morocco greeting the National Day of the Kingdom of Morocco.

Abdellatif Lakhmiri, Charge d'Affaires ad interim of the Embassy of the Kingdom of Morocco on March 3 gave a reception to celebrate the anniversary. It was attended by Vice-Premier Li Hsien-nien, Foreign Minister Chi Peng-fei, Deputy Chief of the General Staff of the Chinese People's Liberation Army Peng Shao-hui and leading members of departments concerned. Abdellatif Lakhmiri and Chi Peng-fei spoke at the reception.

In his speech, Abdellatif Lakhmiri said: Sino-Moroccan friendship is being further consolidated and continuously developed, which testifies to the constructive positions of our two Governments in the international arena.

Referring to the foreign policy of the Kingdom of Morocco, he said that the Moroccan Government supports the Arab people's rights and the Palestinian people's rights for the fundamental settlement of the Middle East crisis. He also declared: We hold that the problems specific to the Mediterranean countries should be solved free from all foreign influence.

In his speech, Foreign Minister Chi Peng-fei spoke highly of the Moroccan people for their successes in safeguarding national independence, defending state sovereignty and building their country. He said: In foreign affairs, the Moroccan Government pursues a policy of peace, neutrality and non-alignment, and contributes to the Afro-Asian cause of unity against imperialism.

Chi Peng-fei declared: The Chinese Government and people firmly support the Palestinian and other Arab peoples in their just struggle for the restoration of their national rights and the recovery of their lost territories. The Israeli Zionists recently launched a large-scale armed invasion of Lebanon and attacked the Syrian borders, and they met with the courageous counter-attack

of the Palestinian guerrillas and the armed forces and people of Lebanon and Syria. We firmly believe that so long as the Palestinian and other Arab peoples persist in struggle, strengthen their unity and guard against the schemes of the one or two superpowers, they will certainly be able to overcome the temporary difficulties on their road of advance and win final victory.

New Semester at Central Institute for Nationalities

The Central Institute for Nationalities recently started its new school year. Most of the 700 enrolled students were workers, peasants and soldiers from families of former slaves, serfs or poor herdsmen.

The institute was set up in 1951 in Peking's western suburbs. Making its main task training minority na-

tute has trained a large number of cadres of minority nationalities for the state. They play a positive role in socialist revolution and construction.

The new students, who come from 46 nationalities, were frontier guards, first-generation workers of various nationalities, people's commune members or educated youth who have been tempered in the rural areas. Some were delegates to the Ninth Party Congress, others were Deputies to the National People's Congress. A special feature among the new students this school year is that there are more nationalities and a high percentage of workers, peasants and soldiers.

Tears welled up in Kesangchochia's eyes when this Tibetan student from the Yalutsangpo River valley learnt that she had been chosen to go to university. Her family had

to a galloping horse's tail by the slave-owner. A Communist Party member now, Kesangchochia was elected a member of the Tibetan Autonomous Regional Committee of the Chinese Communist Party and Party Secretary of the Anjao District Party Committee in Chiacha County.

NEWS BRIEFS

▲ Premier Chou En-lai on March 5 sent a message to Colonel Ignatius Kuti Acheampong, Chairman of the National Redemption Council of the Republic of Ghana, greeting the 15th anniversary of the independence of the Republic of Ghana.

▲ The Red Cross Society of China on March 2 sent a message to the Red Crescent Society of Algeria, expressing deep sympathy for the Algerian inhabitants in the Constantine region afflicted by floods and landslides, and donated a sum of 100,000 yuan to help them surmount temporary difficulties.

▲ A radio and television co-operation agreement between the Central Broadcasting Administration of the People's Republic of China and the Committee of the Radio and Television of Romania was signed in Bucharest on March 2.

▲ The Chinese Journalists' Delegation with Deputy Director of the Hsinhua News Agency Teng Kang as its leader and Deputy Director of the Information Department of the Foreign Ministry Chang Ying as its deputy leader returned to Peking on February 29 after friendly visits to Finland, Sweden, Norway, Denmark, Switzerland and Austria.

▲ A protocol on the exchange of goods for 1972 between the People's Republic of China and Ceylon was signed recently by the two Governments in Colombo. The two sides also signed a contract on rice and a contract on rubber.

▲ An agreement on the exchange of goods and payments for 1972 between the Government of the People's Republic of China and the Government of the Czechoslovak Socialist Republic was signed recently in Peking.



In a reading room at the Central Institute for Nationalities.

tionality cadres, teachers, interpreters and art and literary workers, the institute has three faculties — politics, minority nationality languages and literature and art. Students' tuition fees, living expenses and medical costs are all paid by the state. Cadres who were working get their regular wages after being transferred to study in the institute. Over the last two decades the insti-

been slaves for generations. Her grandfather was beaten to death by a slave-owner and her father and one of her younger brothers died of starvation, while her two other younger brothers died from injuries caused by the slave-owner's monkey. At six she began to toil for the slave-owner from dawn till dusk, but hardly had enough to eat. Once she nearly died when she was tortured by being tied

How Engels Criticized Duhring's Apriorism

— Notes on studying "Anti-Duhring"

by Wang Che

Duhring — "Genius" or Swindler?

ANTI-DUHRING, Engels' great work, was the product of an acute inner-party struggle.

During the 1870s, Eugen Duhring, a lecturer at Berlin University, came out with a series of works which launched an all-round attack on Marxism, from philosophy and political economy to the theory of socialism. This attack did great damage to party unification and unity because it was in 1875 that the two sections of the German workers' organization, namely the Eisenachers and Lassalleans, had just joined to set up the Socialist Workers' Party of Germany. Although there were big defects in this fusion, to a certain degree it ended the situation in which there were sectarian splits and confusion in the German working class and strengthened the party. However, many people in the party did not study the basic theoretical question very well and their understanding of the Marxist world outlook was rather shallow. Taking advantage of this, Duhring made himself up as a big theoretical authority of the party by blowing his own trumpet and cheating in order to peddle his pseudo-socialist goods and create splits in the party.

As Engels had pointed out, Duhring and his little sect "were using all the arts of advertisement and intrigue." While he himself actually was a charlatan, Duhring berated others as "charlatans." Copying, stealing and talking nonsense, Duhring had the cheek to repudiate others time and again as "idiots" and "buffooneries," as if he was the greatest genius. Using high-sounding adjectives, he pompously and shamelessly praised himself—a "new mode of thought," "from the ground up original conclusions and views," "system-creating ideas," "an all-round penetrating work of thought," "in the grand style," and so forth. Briefly, in his eyes, everyone else was no good, other people's theories were all worthless and only his was the "final and ultimate truth." If that was the case, Engels said

sarcastically, then "we have before us the greatest genius of all time, the first superhuman, because infallible," and we common human beings could only "sink to the ground in deepest reverence before the mightiest genius of all time."

Engels' remark hit the nail on the head, because Duhring just wanted to establish his authority through this kind of advertising propaganda. He wanted others to believe that he, the great "genius" and "superhuman," was infallible and that things would be all right if others blindly followed him.

Marx and Engels despised and were disgusted at all of Duhring's trash. Calling him an "impertinent dwarf," Engels said that Duhring's babbling was "one of the most characteristic types of . . . bumptious pseudo-science" and "sublime nonsense." It was unfortunate, however, that such stuff was then forcing its way to the fore in Germany. Not only did Bernstein become an active Duhringist, but a good comrade like Bebel was also deceived by him. Far from being "purely academic," Duhring had clear-cut political and organizational lines. His theoretical attack on Marxism was prepared for his sham socialism and for splitting the party organizationally. Filled with wild ambition, he formed a sect in the party, attempting to make it the nucleus of a future separate party. His activities had indeed developed to an extent that was inimical to the cause of the party.

To raise the party's theoretical level, maintain party unity and make the recently united party advance along a correct line, Engels, supported and joined by Marx, took up his pen to smash Duhring's fierce attack.

A Priori Method Is an Idealist Method

Duhring had a full basket. Engels listed its contents as following: Nothing less than a complete *System of Philosophy*, mental, moral, natural, and historical; a complete *System of Political Economy and Socialism*;

and, finally, a *Critical History of Political Economy* — three big volumes in octavo. All this seemed quite formidable. But there was a question: Where did these big volumes and articles come from?

Weaving his web like a spider, Duhring made up this whole series of systems out of his “genius” brain. He imagined that, without any kind of experience and starting from the simplest “basic forms” or “basic elements” of things, he could logically deduce a whole system of philosophy by applying several understood axioms of philosophy and then, by sovereign decree, he imposed this constitution on nature and humanity. Engels pointed out:

“This is only giving a new twist to the old favourite ideological method, also known as the *a priori* method, which consists in ascertaining the properties of an object by logical deduction from the concept of the object, instead of from the object itself. . . . The object is then to conform to the concept, not the concept to the object. . . . The philosophy of reality . . . proves . . . to be . . . the deduction of reality not from itself but from a concept.”

Apriorism is an idealist theory of knowledge. The materialist theory of reflection holds that ideas are the reflection of objective reality, that all true knowledge originates from experience. So there is no knowledge prior to experience. Yet apriorism holds that the rational includes some “gifted concept,” “self-understood reason,” “born principles” or logical categories, that it does not arise from experience but is innate in the mind, and that starting from these principles or categories, one can get real knowledge through logical deduction. Apriorists do not admit the dependence of conceptual knowledge upon perceptual knowledge, but think that the former is independent; they oppose proceeding from practical experience, but stand for proceeding from the rational. They do not proceed from facts to concepts but vice versa.

The most well-known representative of apriorism is the 18th century German philosopher Kant. He held that sense material alone could not become knowledge, because such material itself was confused and insignificant, and knowledge was formed only after sense material had been arranged through human reason by innate logical categories. While being arranged, sense material was given a law by human reason. Therefore law did not exist objectively but was created by human beings. Hegel also was an apriorist although what he said was somewhat different. He held that reason or logical categories existed long before world history. The development of these categories

created natural and human history, and nature and human history were governed by logical laws or “the universal divine reason.” Duhring was completely exposed by Engels who pointed out that on the one hand Duhring in general repudiated Hegel’s philosophy as “delirious fantasies,” on the other hand Duhring copied the really “delirious fantasies” of Hegel’s apriorism.

In criticizing apriorism, Engels incisively elaborated the principle of the materialist theory of reflection. He said that principle was not the starting point of research, but was its ultimate result, that it was not for the objective world to adapt to principle but a principle was correct only when it conformed to the objective world. But Duhring turned things upside down. With convincing arguments, Engels explained that all knowledge, including mathematics which seemed very abstract, came from practical experiences.

Duhring’s “socialism” was created by the apriori method. According to him, socialism was neither a reflection of the objective law of social development at all nor a reflection of the class interests of the proletariat, but was derived from the so-called principle that was universal and just.

In order to penetratingly expose Duhring’s error from a broad historical background, Engels described in detail the emergence and development of the idea of socialism. He gave a general account of the ideas of the Utopians Saint-Simon, Fourier and Owen whose philosophical ideas were derived from the French materialists of the 18th century. However all materialism before Marx was not thorough; especially when its proponents talked about things in the sphere of social life, they all slipped into idealism. These Utopians were no exception. They observed social history not from the conditions of material life in society, but from the so-called principle of reason. They judged everything by their “reason.” They also put socialism on the basis of the principles of “reason” and “justice.” They regarded abstract principles like “reason” and “justice” as primary and demanded that social life conform to these principles. As a result they submerged themselves in apriorism.

The Utopians’ theses, however, played a positive role under the then historical conditions. But it was entirely retrogressive and reactionary for Duhring to put out his stuff when Marxism had emerged. Actually, his aim was not to advocate socialism at all. As Engels made clear, Duhring did not raise, even in the slightest way, any criticism of the capitalist mode of production. Duhring thought it was very fine. He only fancied that capitalist society could eliminate its defects. This

obviously is neither scientific socialism nor utopian socialism, but utopian capitalism!

China's Wang Ming, Liu Shao-chi and other swindlers tailed after Duhring. They denied practice, neglected investigation and study and advocated "cultivation" behind closed doors. They regarded general truth as pure abstract formula out of the vacuum, and spread the fallacy that theory was the product of a genius' brain. As early as the 1930s, they used "reason" as the central slogan of "national defence philosophy," saying that "reason" was the "universal and just basis of truth." They even said that socialism would surely be achieved so long as this abstract "reason" was developed. Later they propagated a supra-class "philosophy of public interests" and distorted communism as the realization of an abstract principle of "public interests" to cover up their real aim of opposing the dictatorship of the proletariat and clinging to the capitalist road. They also denied that the human brain could only reflect objective laws and babbled that objective laws depended on human beings for development. Since human beings could develop objective laws, they certainly could create them too. Aren't all these refurbished versions of apriorism which had long been repudiated by Marxism in the history of thought? From studying *Anti-Duhring*, we are able to see the reactionary idealism of these swindlers very clearly.

Historical Development Is Not Decided by Men of Genius

Utopian socialists believed that society could be changed by the force of reason alone and that reason was apriorist and eternal. They denied the fact that knowledge depends on social practice and truth is a process of development. Proceeding from this, they inevitably derived the idealist conception of history which considers history as being created by genius. Engels said:

"[To all these] socialism is the expression of absolute truth, reason and justice and needs only to be discovered to conquer all the world by virtue of its own power. And as absolute truth is independent of time, space, and of the historical development of man, it is a mere accident when and where it is discovered." "If pure reason and justice have not, hitherto, ruled the world, this has been the case only because men have not rightly understood them. What was wanted was the individual man of genius, who has now arisen and who understands the truth. That he has now arisen, that the truth has now been clearly understood, is not an inevitable event, following of necessity in the chain of historical development, but a mere happy accident. He might just as well have been born 500 years earlier, and might then

have spared humanity 500 years of error, strife, and suffering."

There was a legendary saying in ancient China that "a wise ruler will emerge every 500 years," and the Jewish nation had recorded the coming of the Messiah as told by the prophets. These embody the wish for a sage or saviour to emerge in so many years who would deliver the people from their misery. It was a great pity that so few sages or saviours appeared every 500 or 1,000 years. Before they came into being, the slaves had no alternative but wait patiently. Consciously or unconsciously, the utopian socialists considered themselves saviours. From their viewpoint, history was not made by slaves but by heroes, geniuses and great men. Past history was dark and full of ignorance and errors, and only one or two geniuses could bring the light of reason to the world and create a genuinely rational society. They put the question of social system as one of knowledge which they summed up to be a question of genius. Consequently they negated mass struggle and class struggle. Though Duhring had thoroughly discredited the utopian socialists, he completely inherited and developed their mistaken view.

Using the materialist conception of history, Engels thoroughly refuted this idealist conception of history. He pointed out that the final causes of all social and political changes should be sought, not in man's brain or better insight into "eternal truth" or "universal justice," but in the economic base of society and class struggle. The birth of capitalism was not because of mistakes in man's knowledge; it was historically inevitable because the capitalist system corresponded to the development of the social productive forces under the then historical conditions. Similarly, that the capitalist system must give way to the socialist system is not because people come to know that it is contradictory to the principles of justice and equality or merely because they want to abolish classes, but because the capitalist relations of production retard the development of the social productive forces and only the socialist relations of production can liberate those forces. Therefore, the question is not one of first imagining a perfect social system in the mind and then imposing it on society. Only by objectively observing and knowing the laws governing the development of society and relying on the struggle of the masses to transform theory into material force can society be changed.

Marxism has always recognized the reaction of mental on material things and the role of heroes, leaders and geniuses in history. But no matter how great the geniuses are, they cannot change the laws of history and

decide its course. History is not created by a few men of genius but by the masses of the people. Only when the ideas of heroes, leaders and men of genius represent the interests of the advanced class, correspond to the needs of the objective reality and are grasped by the masses can they become a great material force to transform the world.

A genius is no more than somewhat wiser and more talented than the others. But where do wisdom and talent come from? Liu Shao-chi described wisdom as a "natural quality," inherent and independent of social practice, and purely physiological endowment. This is just a refurbished version of apriorism. Talent belongs to the category of knowledge and is not something endowed by nature. Although man's wisdom and ability are related to the degree of perfection of his brain, the evolution of his brain has been the result of man's long-time labour and the development of language. As the human brain itself is a product of labour, how can man's wisdom and ability be separated from social practice? Moreover, physiological differences between people cannot explain at all that talent is naturally endowed because they only constitute the natural material foundation for the development of talent and provide the possibility for this development. The real forming of talent is acquired through tempering and study. All such assertions as born "talent," "all-embracing talent" or leaders are nothing but out-and-out lies! Wisdom and ability can be derived only from social practice and from the masses. Chairman Mao has contributed greatly to the development of this question. He pointed out: The brain of any hero and outstanding man can only play the role of a processing plant and its raw material or semi-finished products come from the masses. The lowly who personally take part in practice are most intelligent and truth is in the hands of the masses. Only when the leaders first become students of the masses can they become the latter's teachers. According to this view, geniuses are not isolated individuals, but are the representatives of the classes. They come from the masses, and are most adept at concentrating their wisdom. If there were no masses, there would be no genius. The masses are the real heroes and the genius of heroes and leaders is the concentrated expression of the wisdom of the masses, the classes and the party.

Obviously, the genius referred to by Marxists is entirely different from what the idealists talk about. Liu Shao-chi and swindlers like him put a Marxist label on the idealist apriorist trash and thought they could deceive people by substituting the false for the truth. However, the more diligently we study the works of Marx, Engels, Lenin and Stalin and Chairman Mao's

works, the more clearly we see through these swindlers' lies and sophistry.

Scientific Socialism Emerges and Develops on the Basis of Revolutionary Practice

Why couldn't people like Saint-Simon found scientific socialism? Was it because they lacked genius? No. Engels regarded Saint-Simon as a man of genius, but no genius can go beyond the limit set by his time. It was because of the historical conditions that people like Saint-Simon fell into utopian socialism. At that time capitalism was in its period of ascendancy and the struggle of the proletariat against the bourgeoisie had not developed yet, so it was impossible to foresee the proletarian revolution and the dictatorship of the proletariat.

Why could Marx and Engels found scientific socialism? Was it merely or mainly because of their genius? The answer is no. As to Marx' genius, Engels only mentioned it on a few occasions and never specially stressed it. On the contrary, Engels stressed in many places in *Anti-Duhring* and his other works the historical and practical conditions which gave rise to Marxism. In the era of Marx and Engels natural science made tremendous advances and the three great discoveries of cells, transformation of energy and the evolution of living things provided strong scientific proof of dialectics. On the other hand, in the words of Engels, "certain historical facts had occurred which led to a decisive change in the conception of history," i.e., the first workers' uprising in Lyons, France, in 1831 and the Chartist movement — the first nationwide workers' movement in England which reached its climax between 1838 and 1842. These facts showed that with the development of big industry and of the bourgeoisie's newly seized political rule, the class struggle between the proletariat and the bourgeoisie was raised to the principal contradiction in the most developed European countries. Marx and Engels were able to found their theories precisely because they personally took part in revolutionary practice at that time, read many books, studied large quantities of material in natural science and social history, studied the economic structure of capitalism and its inner contradictions and summed up the historical experience of the international workers' movement. As Engels put it: "Socialism was no longer an accidental discovery of this or that ingenious brain, but the necessary outcome of the struggle between two historically developed classes — the proletariat and the bourgeoisie."

Liu Shao-chi and swindlers like him described genius as something mysterious and preached that geniuses were men of "foresight and vision." All this

obviously is apriorist trash which runs completely counter to Marxism. Chairman Mao has pointed out: "In feudal society it was impossible to know the laws of capitalist society in advance because capitalism had not yet emerged, the relevant practice was lacking. Marxism could be the product only of capitalist society. Marx, in the era of laissez-faire capitalism, could not concretely know certain laws peculiar to the era of imperialism beforehand, because imperialism, the last stage of capitalism, had not yet emerged and the relevant practice was lacking; only Lenin and Stalin could undertake this task. Leaving aside their genius, the reason why Marx, Engels, Lenin and Stalin could work out their theories was mainly that they personally took part in the practice of the class struggle and the scientific experimentation of their time; lacking this condition, no genius could have succeeded." Here Chairman Mao pointed out very clearly that genius is neither the only nor the principal condition, that the principal condition is practice and there is no such thing as "foresight and vision" free from the restrictions set by history and practice.

Similarly Mao Tsetung Thought can only emerge in the present era in which imperialism is heading for total collapse and socialism is advancing to worldwide victory. Chairman Mao has been able to develop Marxism-Leninism to a new stage mainly because modern China was the focus of the various contradictions in the East and Chairman Mao, in the great struggle led by him of carrying out the new-democratic revolution, the socialist revolution and socialist construction in China over the past half century and during the great struggle against imperialism, modern revisionism and the reactionaries of various countries, has summed up the enormously rich and new experience of the proletariat and the revolutionary masses and integrated the universal truth of Marxism-Leninism with the concrete practice of the contemporary revolution.

Man's practice is a process of continuous development and will never be ended; so is man's knowledge. People's knowledge at any given stage of development is relative truth which contains factors of absolute truth but is not absolute truth. What is absolute truth? Chairman Mao has given a precise definition: "The sum total of innumerable relative truths" constitutes absolute truth. "Innumerable" means countless and knowledge cannot be completed. Therefore, no individual can exhaust absolute truth and enjoy absolute scientific authority. Putting on airs as an absolute authority who "knows everything," Duhring advertised his goods as the "final and ultimate truth" and bragged that his thinking was able to exclude any tendency to a "subjectively limited conception of the

world." Engels scathingly refuted this fallacy, pointing out: Everyone's knowledge is limited by subjective and objective conditions and therefore cannot be of unconditional and paramount significance. The so-called "infallible" genius and superman who exhausts absolute truth simply does not exist. However, through the efforts of generation after generation, mankind is continuously approaching absolute truth. In this sense, only the endless development of man's knowledge itself is of unconditional and paramount authority.

Liu Shao-chi and swindlers like him kept changing their tactics in opposing Marxism-Leninism-Mao Tsetung Thought. At first they described Marxism-Leninism in absolute terms and negated the fact that Mao Tsetung Thought is a development of Marxism-Leninism. After this tactic had failed, they in turn tried to make Mao Tsetung Thought absolute and denied the fact that Mao Tsetung Thought can develop continuously. The greatness of Chairman Mao lies precisely in the fact that he always stands in the van of history and continuously makes his thought and practice advance together. Making Mao Tsetung Thought absolute and solidified in itself is counter to Mao Tsetung Thought. Marxism-Leninism-Mao Tsetung Thought has in no way exhausted truth but ceaselessly opens up roads to the knowledge of truth in the course of practice. Liu Shao-chi and the other swindlers superficially praised Mao Tsetung Thought, but actually disparaged and slandered it; superficially they wanted to establish the absolute authority of Chairman Mao, but actually they were trying to establish their own absolute authority. We must thoroughly expose their vicious and treacherous tactics!

* * *

It is almost 100 years since Engels wrote his *Anti-Duhring*. Although Duhring had been fairly well-known, a few years after *Anti-Duhring* was published, nobody paid any more attention to his works, while Engels' *Anti-Duhring* became one of the most popularized Marxist classics which still preserves its splendour today. It is because of his role as a teacher by negative example that Duhring was not completely forgotten. People know his name only by reading *Anti-Duhring*. How inexorable is history's judgment! However, Liu Shao-chi and swindlers of his type could not learn the historical lesson from this fact. They still used apriorism to oppose the theory of reflection and dressed themselves up as geniuses who created history, born saviours and infallible supermen so as to carry out their criminal plot of usurping Party and state power and restoring capitalism. But all this was only wishful thinking. Unable to turn back the wheel of history, they could only be crushed by it in the end!

Lu Yu-lan Talks About:

Liberation of Women



I HAVE grown up in the new society. My village — Tungliushanku Village in Linhsi County, Hopei Province — was liberated in 1945 when I was five years old. We girls, like the boys, went to school. After I completed primary school, I did farm labour and joined in revolutionary work, cherishing the ideal of building the new socialist countryside.

Many ordinary working women in our Linhsi County have matured and become leading cadres. Women account for 30 per cent of the county's Party and government cadres today, and many of them hold principal leading posts at various levels. This shows the status of women in socialist New China. Like their men folk, women are managing state affairs. They have been emancipated politically.

Transforming Society and Family

The road of women's emancipation, as I recall, was not a smooth one. At first some did not understand the relationship between the improvement of women's position in the family and participation in society's class struggle, and they thought that as long as women got power in the family the liberation of women was completed. To assert their rights, they often quarrelled with fathers-in-law, mothers-in-law and husbands. But this adversely affected amicable relations in the family and failed to win public sympathy.

Later, the Party organizations led women to study Chairman Mao's teachings on women's emancipation. Chairman Mao pointed out in the 1950s: "Genuine equality between man and woman can be realized only in the process of socialist transformation of society as a whole." This helped women take a broader view. They understood that to achieve women's genuine liberation they must consider things in terms of the whole society. The family is a cell of society and only by transforming society can the family be transformed. After women have gained their position in society, changes in family

relations will ensue. Equality between man and woman will be put into effect.

I was engaged in women's work in my village in 1955. After I had talked it over with poor and lower-middle peasants, we set up an agricultural producers' co-operative. I also persuaded women to go out and take part in collective productive labour. At that time some people still held to the old idea that "the man goes to the county town but the woman remains in the home" and were unwilling to let women go out to take part in activities. There was a just married girl in a family. Her elder in-laws were strict and wouldn't let her go outside. I used to go to their house in the evening and learn needle work from her. Taking this as an opportunity, I chatted with them and explained the meaning of women's emancipation. I told them: "Wouldn't it be wonderful if women took part in collective productive labour and both men and women were co-op members!" She was very pleased with this and afterwards went to take part in farm labour. She worked well and got her earnings just like male members. Her in-laws and husband no longer opposed to what she did. Thus, more and more women in our co-op took part in collective labour and worked with increasing vigour.

To transform our poor village which had lots of sandy land, I and a dozen or so women organized a "March 8" afforestation team. There were no saplings

Lu Yu-lan, now 32 years old, has been chairman of an agricultural producers' co-operative and secretary of a production brigade Party branch under a people's commune. She has attended many conferences of activists in the study of Chairman Mao's works at the county, special region and provincial levels. She attended the Ninth National Congress of the Chinese Communist Party in 1969 and was elected a Member of the Party's Central Committee. She is Secretary of the Linhsi County Party Committee and Deputy Secretary of the Hopei Provincial Party Committee.

Women Active on Various Fronts

Chairman Mao said in 1964: "Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can too." Such an era has come to China.

Working women are playing an important role at the various posts in socialist revolution and socialist construction in our country.

There are women members in the Party committees and revolutionary committees at all levels, from commune to provincial level, which were established during the Great Proletarian Cultural Revolution. There are also women members on the Party's Ninth Central Committee.

Except for work they are physically un-equipped for, all other work is available to women. In the Taching Oilfield large numbers of women workers, cadres and technicians are engaged in the oil-extracting, refining and other departments. An oil-extracting team of more than 100 women in this oilfield is rated one of Taching's pace-setters. A group of young women electricians in Kwangchow has mastered the new technique of free live-line operations on 30-metre-high 220,000-volt high tension transmission lines. After working hard

at that time so we travelled scores of *li* every day to collect tree seeds. In three years we planted over 110,000 trees on more than 300 *mu* of sandy waste land. By 1971 our village's women and poor and lower-middle peasants had planted more than one million timber and fruit trees on 3,300 *mu* of sandy land. This checked wind and sand and ensured rich harvests for years running. The per-*mu* grain yield never exceeded 100 *jin* in the past, but it topped 650 *jin* last year. People gradually changed their view, saying that when women took part in collective production, they surely fulfilled half the task.

Changes in Economic Status

Day in and day out, women with children were tied down by household chores. Farm collectivization changed the old relations of production. With the consolidation and development of the people's commune, more and more welfare and maternal and child health establishments have been set up and their services steadily improved. Maternal and child health centres and short-term kindergartens during the busy farm seasons, flour and rice-husking mills equipped with machines and tailoring groups serving commune members have socialized a lot of household labour and thereby created conditions for women participating in collective production.

for 70 days, women workers in a forestry area in Heilungkiang Province built a 110-metre-long reinforced concrete bridge for transporting timber in a remote dense forest.

A women's shock team in the Tachai Brigade has always stood in the forefront in the battle to transform nature. At Shashiuyu Village in north China, women and men together merged tens of thousands of small plots scattered on slopes and in gullies into large terraced fields. Women took part in the work of conducting water from a spring to their village by digging a 1,200-metre-long pipeline which crosses a 120-metre-high hilly ridge. Thanks to the efforts of the past dozen years or so, Shashiuyu has become a new prosperous socialist village.

The number of women doctors, teachers, engineers, technicians, scientific research workers, geological prospecting team members and cadres is steadily increasing all over the country.

Large numbers of women fighters are maturing in the People's Liberation Army. Chu Hui-fen, an orphan who drifted around Shanghai before liberation, was one of China's first women pilots. She is now a deputy air group leader. Militia-women in the Hsitao Brigade on Hainan Island have not only mastered all the necessary skills of rowing boats and fishing at sea, but have also learnt sea defence and attack skills.

Women doing collective labour get equal pay for equal work. Having received their own income, women's economic position changed. Family relations also changed accordingly. At the Sunchuang Brigade in the Lipochai Commune, the Lin family has 13 persons belonging to four generations. Lin Chin-lan, her elder sister-in-law and her mother make up an important part of the family labour force. What they get for their labour forms a major part of the family income. This has changed the custom of the old society whereby women asked men for the money they needed. All major spending in the family is decided through democratic discussions. Their food and clothing have improved over the past few years. Chin-lan and her sister-in-law proposed building some new rooms, to which all the family members agreed. So the Lin family added eight new brick rooms. By respecting the old, caring for the young and helping each other, the family lives amicably and happily.

Women have gradually mastered different kinds of production skills and become an important contingent in production. Everywhere in the countryside women are tending pumps, driving tractors or operating flour mills and crushers. They have also made contributions to agricultural scientific experiments. At the Peihsiangyuan Brigade in the Hsiapaoszu Commune, there is such an experimental group which was formed by 15

women. The leader is Yang Ai-lien, a deputy secretary of the brigade Party branch, and deputy leader Liu Huan-chin, daughter of a poor peasant family. Both are graduates of the primary school and were less than 20 years old when the group was founded in 1967. Both have not had much schooling, but they have kept the spirit of "the Foolish Old Man who removed the mountains." While experimenting, they have raised their educational level and learnt the necessary skills. Over the past few years the group members cultivated more than 30 fine strains. Apart from making a contribution to the state and the collective, they also won public acclaim.

Growing in Struggle

The more important thing for women in gaining emancipation is to be concerned with and take part in political struggle. Owing to the influence of old ideas and old traditions, not many women took part in political activities or were firm in waging struggles. Plunging into political struggle to brave storms and face the world, women have acquired a better understanding of revolutionary principles, raised their political consciousness and gained experience in struggle.

Many women activists and cadres in our county have grown in the course of political struggle. Take the five women members on the Party committee in our county for example. Hei Yueh-ching, now a 37-year-old Hui nationality woman, led the Hui poor and lower-middle peasants to set up people's communes in 1958 in warm response to Chairman Mao's call. This promoted the all-round development of farming, forestry, livestock breeding and side occupations. She has grown into a fine woman cadre. Hsia Hsiu-mei, Yang Ai-lien and

Yang Hsiu-chih are 21 or 22 years old. During the Great Cultural Revolution, they waged a resolute struggle against Liu Shao-chi's agents and unreformed bad persons, exposed and criticized their crimes of restoring capitalism in the rural areas and thereby defended Chairman Mao's revolutionary line.

I have also experienced quite a number of political struggles in my work. In 1959 a rich peasant in our brigade colluded with capitalist roaders in the Party to fell and sell more than 100,000 young trees which were planted by the "March 8" afforestation team. They also slaughtered the collective's pigs and sheep. This seriously undermined the collective economy. Together with the poor and lower-middle peasants, I struggled against them.

When the brigade Party branch committee was reorganized, I was elected secretary. Soon afterwards they spread lies and slanders, such as "If a woman is in command, trees won't grow" and "When a woman takes the lead, there will be bad luck." At the same time they also made up a list of my "crimes" in a vain attempt to get me thrown out of my post. In studying Chairman Mao's teaching "What is work? Work is struggle" at that time, I felt I really understood its meaning. I knew very clearly that what they hated was not me but the socialist road which I and the poor and lower-middle peasants followed perseveringly. I was determined to struggle against them resolutely. With the support of the poor and lower-middle peasants we triumphed in the struggle.

Experiencing a storm was a good tempering. Since that struggle, the brigade's work has been done better and I also have made new advances.

Minority Nationality Cadres Maturing

UNDER the guidance of Chairman Mao's proletarian revolutionary line, great attention has been paid by local Party organizations in training cadres of minority nationalities and helping them mature rapidly.

Great Efforts to Train Yi Nationality Cadres

Party organizations at all levels in the Liangshan Yi Autonomous Chou of Szechuan Province, southwest China, have trained a group of new cadres of Yi nationality to reinforce the Party's cadre contingent. This

has strengthened unity in the Party and between nationalities.

Before the Great Cultural Revolution, former slave-owners and their agents in the autonomous chow seized some of the leading posts and revolutionary cadres trained from among the emancipated slaves were discriminated against and edged out because of the counter-revolutionary revisionist cadre line pushed by Liu Shao-chi and his local agents. During the Cultural Revolution the Party organizations at all levels led emancipated slaves and other people of various

nationalities to expose and criticize this counter-revolutionary revisionist line. In accordance with Chairman Mao's instructions on training successors to the revolutionary cause of the proletariat, Party leadership at all levels trained and selected a number of new Yi nationality cadres who were tempered in the class struggle and the struggle between the two lines.

Now Yi cadres constitute 51 per cent of the leading members on the Liangshan Yi Autonomous Chou Committee of the Chinese Com-

munist Party and the nine county Party committees in the *chou*, and more than 80 per cent on the Party committees at the district, *hsiang* and commune levels. The overwhelming majority of the newly promoted Yi cadres come from families of slaves and some had once been slaves.

In the course of training these new cadres, the Party leadership at all levels attached great importance to carrying out education in ideology and political line. Schools and short-term study classes run according to Chairman Mao's "May 7" Directive were set up for the cadres to study revolutionary theory, raise their general educational level and carry out revolutionary mass criticism. This helped enhance their consciousness in implementing Chairman Mao's revolutionary line.

Veteran revolutionary cadres in the autonomous *chou* eagerly helped these new cadres study Marxism-Leninism-Mao Tsetung Thought and the Party's policies and helped them overcome various difficulties in their work. A mass movement to learn from the Tachai Brigade, pace-setter in socialist agriculture, swept the autonomous *chou* in 1970. Secretary of the autonomous *chou* Party committee Wang Hai-min, who joined the Red Army in 1935 and was a former slave of Yi nationality, took other cadres across mountains despite his advanced age and poor health to units with good experience in learning from Tachai. He told how Tachai's leading body educated the people in Mao Tsetung Thought and persisted in putting politics in command. This served as a spur to the movement. Maheiyipo, a Party member from a slave family, is now political instructor of the militia company of a commune in Leipo County. After he became deputy secretary of the new county Party committee, other leading cadres on the committee helped him study Chairman Mao's works and grasp and implement the Party's policies. He made rapid progress and outstanding achievements in both revolution and production. The commune to which he belongs has become one of the advanced units in the autonomous *chou*.



Namayi (first from the right), Vice-Chairman of the Pichiang County Revolutionary Committee of the Nuchiang Lisu Autonomous *Chou* in Yunnan Province, chats with commune members.

Minority Nationality Cadres In Turfan County

The Party organizations at all levels in Turfan County in the Sinkiang Uighur Autonomous Region make serious efforts to train local minority cadres and boldly assign them jobs. A large number have been promoted to leading posts at various levels. They play a positive role in the socialist revolution and socialist construction. At present, most of the leading cadres in the county are cadres of minority nationalities. Those at the county and commune levels now constitute 81 per cent as against 72 per cent before the Cultural Revolution.

The county Party organizations have enthusiastically helped the cadres of minority nationalities.

Early in 1971, Mamadi Yusuf was transferred to the Hungchi People's Commune as secretary of the commune Party committee, a commune constantly hit by serious sandstorms. He lacked confidence at first. The leading cadres of the county Party committee helped him study Chairman Mao's works and told him about their experience to raise his confidence. Relying on the

masses, he went to 50 production teams and the places that bore the brunt of the sandstorms and investigated and studied the situation. He summed up the experience of the masses in preventing and dealing with sandstorms and mobilized them to bring the sandstorms under control. As a result, the commune had a good summer harvest last year.

Once, all ten wells in a brigade of the Shengchin Commune ran dry and there was no water for irrigation. Class enemies took advantage to spread superstitious ideas to discourage people from digging more wells. The brigade Party organization saw this as a sharp class struggle. It promptly organized the local minority cadres to study Chairman Mao's teachings on classes and class struggle so as to arm them with Mao Tsetung Thought. After raising their political consciousness, the cadres led the poor and lower-middle peasants in exposing and smashing the class enemy's sabotage. At the same time they succeeded in sinking 14 power-operated wells at a greater depth without using machines and irrigated more than 3,000 *mu* of farmland. They also expanded some 400 *mu* of farmland. Sufficient water supply has enabled the peasants to bring in good harvests several years running.

Hainan Tibet Autonomous Chou Helps Cadres of Minority Nationalities

Of the people of Tibetan, Hui, Tu, Sala and other minority nationalities as well as Hans who live in the Hainan Tibet Autonomous Chou in northwest China's Chinghai Province, over 60 per cent are Tibetans. After liberation, especially since the Great Proletarian Cultural Revolution, the minority nationality cadres have matured rapidly. There are 11.8 per cent more of them throughout the autonomous chou than before the Cultural Revolution, and 43 per cent more on the Party committees at

various levels. Most of them are of peasant and herdsman origin. They work enthusiastically, are familiar with local conditions and maintain close ties with the masses. Many have rich experience in work at the grass-roots level.

The Party organization of the autonomous chou ran many study classes and organized minority cadres to study the history of inner-Party struggle between the two lines and sum up their experience and lessons in the struggle so as to raise their theoretical level of Marxism-Leninism-Mao Tsetung Thought and their consciousness in carrying out Chairman Mao's revolutionary line.

Deputy Secretary of the Tungteh County Party Committee Katsaichia is a Tibetan cadre who joined the revolution more than 20 years ago. After studying dialectical materialism, he understood better that correct ideas come from social practice, and from it alone. He spends two-thirds of the year living among the herdsmen, investigating and studying and dealing with matters in line with the Party's policy. He has gone to all the production brigades on the 6,500-square-kilometre grasslands. With other members of the county Party committee, he summed up and popularized the advanced experience accumulated by the masses in the movement to learn from Tachai.

China at the U.N.

China's Stand on Question of Rights Over Seas and Oceans

AN CHIH-YUAN, Representative of the People's Republic of China, made a speech at the March 3 meeting of the U.N. Committee on the Peaceful Uses of the Sea-Bed and the Ocean Floor Beyond the Limits of National Jurisdiction. The full text of the speech reads:

Mr. Chairman,

Fellow Representatives,

First of all, allow me, in the name of the Delegation of the People's Republic of China, to express thanks to Mr. Chairman and the representatives of many countries for the welcome they have given us.

It is a pleasure for the Delegation of the People's Republic of China to come here to take part in the work of the United Nations Committee on the Peaceful Uses of the Sea-Bed and the Ocean Floor Beyond the Limits of National Jurisdiction and to work together with other member states of this committee for an equitable and reasonable solution to the question of the rights over the seas and oceans.

This committee was established on the active initiative of the developing countries. At its previous sessions, many Asian, African and Latin American countries played a positive role. They have put forward a number of reasonable propositions in the interests of the people of all countries and expounded the just stand

of safeguarding state sovereignty and opposing big-power hegemony, thus winning increasingly extensive sympathy and support throughout the world. This is a most inspiring situation, which reflects the historical trend of the world today and the increasingly great role played by the countries of the third world in international affairs.

Since imperialism came into being, the seas and oceans have been turned into a place where it has run rampant and carried out aggression and plunder at will. After World War II, the United States attempted to dominate the world and increasingly extended its activities from the sea surface to the sea-bed and carried out expansion over vast areas of the seas and the sea-bed. It dispatched its warships and vessels everywhere to intrude into the territorial seas and plunder the sea-bed resources of other countries and even commit outright armed intervention and aggression. In recent years, the other superpower has not been content to lag behind. It entertains the idea that a country which first gains control of the sea-bed will control the whole world, and so it has energetically sought expansion on the seas and oceans and reached out its tentacles everywhere. To dominate the seas and oceans, the two superpowers are contending and colluding with each other at the same time. While paying lip service to the "peaceful uses of the sea-bed," they are in fact stepping up the development of nuclear submarines, emplacing

nuclear weapons and various military installations and using the sea-bed for arms expansion and war preparations. While talking glibly about the "joint exploitation of sea-bed resources," they are in fact sending out their so-called "research vessels" and "fishing fleets" everywhere for brazen intrusion into the territorial seas and unbridled plunder of the sea-bed resources and coastal fishing areas of other countries. These hegemonic and expansionist acts on their part cause a great damage and constitute a grave threat to the economic interests and state sovereignty of many coastal countries, especially of those of Asia, Africa and Latin America.

But the times are advancing, and tremendous changes have taken place in the situation in Asia, Africa and Latin America in the 20 or more years since World War II. A series of new emerging Asian and African countries have attained independence one after another. They have waged unremitting struggles to safeguard their national independence and state sovereignty and have continuously won new victories. The struggle of Latin American countries, which suffered long from imperialist enslavement and oppression, is vigorously rising against imperialist aggression, control and plunder. To resist robbery and plunder of their coastal fishing areas by the superpowers, many Latin American countries have successively declared the limits of their territorial seas to be 200 nautical miles and unfolded a just struggle in defence of their rights over territorial seas. In the last few years, this struggle against maritime hegemony has gradually extended from the east coast of south Pacific to the various seas and oceans of the world, and from Latin America to Asia and Africa and even to North Europe and North America, forming a strong irresistible surging torrent pounding the overlord position of the superpowers coveting monopoly of the seas and oceans.

Imperialism is not reconciled to its defeats. The superpowers are resorting to all means of intimidation and blandishment in a vain attempt to bring into submission those Latin American countries which are taking the lead in putting up resistance. However, the increasingly awakening Latin American countries and peoples cannot be subdued, cowed or taken in. They have firmly stood up against the great pressure of the superpowers and carried out staunch struggles. Once pirate fishing vessels of a superpower intrude into their territorial seas, they put them under arrest and impose fines on them, thus putting the superpowers, which have always been swashbuckling and domineering, in predicament and ever-increasing isolation before the people of the whole world. The heroic struggle of Latin American countries to safeguard their rights over their territorial seas has won the sympathy, admiration and support of the peoples of Asia, Africa and Latin America and the rest of the world. It has proved once again that so long as small and weak countries in the world raise their vigilance, persist in struggle, strengthen their unity and support one another, they will

surely win victory and that the superpowers, though looking monstrous, are nothing terrible and can surely be defeated.

The superpowers have tried hard to find pretexts in international law for their own defence. First they asserted that "the breadth of the territorial seas of states has been defined by international law to be three nautical miles." Then, under the pressure of circumstances, they changed their tune and said that it should be "12 nautical miles." By this they attempt to attack the Latin American countries' proclamation of 200 nautical miles territorial seas as "violation of international law." But this is of no avail. As everyone with some knowledge of international law is aware, there has never been in history a unified and internationally recognized breadth of territorial seas. The breadth of the territorial sea of each country in the world is determined by the country itself, and this is within its state sovereignty. With regard to the breadth of territorial seas of various countries in the world, there are at present more than ten different stipulations, ranging from 3 to 200 nautical miles. What is most ridiculous, when a superpower says three nautical miles today, others must not say no; when tomorrow it, in collusion with the other superpower, says the breadth must not exceed 12 nautical miles, others have again to follow suit. By this logic, only the superpowers have the final say, while the other one hundred and scores of countries in the world can only submissively obey and let themselves be trampled upon at will. Can this be "international law"! It is crude violation of the principle of state sovereignty. It is imperialist logic, pure and simple.

Furthermore, the superpowers wantonly distort the principles of "freedom of international navigation" and "freedom of fishing." The very truth is that they are sending pirate fishing vessels everywhere to intrude into the territorial seas and plunder the fishery resources of other countries, yet they turn things upside down and slander the just stand of small and medium-sized countries in safeguarding their territorial seas and defending their sea and fishery resources as violation of "freedom of international navigation" and "freedom of fishing." This would actually mean that the superpowers alone have the "freedom" of playing the bully and running amuck on the seas and oceans and can take the territorial seas and the sea-bed of other countries as their own "inland waters" and "colonies" where they can act recklessly and do whatever they please, while other coastal countries, especially those of Asia, Africa and Latin America, do not even have the right to defend their own territorial seas. Should such "freedom" be permitted in the world today in the 1970s?

All this shows that the current international struggle with regard to the rights over the seas and oceans is in essence a struggle between aggression and anti-aggression, plunder and anti-plunder and hegemony and anti-hegemony, a struggle of Asian, African

and Latin American countries in defence of their national rights and interests and state sovereignty against the maritime hegemony of the superpowers.

The Chinese people suffered long from imperialist aggression and oppression. The United States is to this date forcibly occupying China's territory Taiwan Province, and of late it has colluded with the Japanese reactionaries and used the fraud of "the reversion of Okinawa" in an attempt to include into Japan's territory the Tiaoyu and other islands — islands appertaining to China's Taiwan Province. Furthermore, the United States has in the past few years collaborated with Japan and colluded with the Chiang Kai-shek clique in making frequent and large-scale "submarine explorations" in China's coastal seas in an attempt to further plunder China's coastal sea-bed resources. These flagrant acts of aggression and plunder cannot but arouse the utmost indignation of the Chinese people. On behalf of the Government of the People's Republic of China, I hereby reiterate: China's Taiwan Province and all the islands appertaining to it, including Tiaoyu Island, Huangwei Island, Chihwei Island, Nanhsiao Island, Peihhsiao Island, etc., are part of China's sacred territory. The sea-bed resources of the seas around these islands and of the shallow seas adjacent to other parts of China belong completely to China and it is absolutely impermissible for any foreign aggressor to poke his fingers into them. No one whatsoever is allowed to create any pretext to carve off China's territory and plunder the sea resources belonging to China. And no one will ever succeed in doing so.

China shared the common lot and faces the common historical tasks of the great majority of the countries of Asia, Africa and Latin America. The Chinese Government and people consistently and firmly stand by all small and medium-sized countries subjected to aggression, subversion, control, interference and bullying by the superpowers, and firmly stand by the peoples of Asia, Africa and Latin America. We firmly support the just struggle initiated by Latin American countries in defence of the 200 nautical miles territorial sea rights and their own marine resources, and resolutely oppose the maritime hegemony and power politics of the superpowers.

Mr. Chairman and fellow representatives,

More than three years have passed since the United Nations and our Sea-Bed Committee started to discuss the questions concerning the law of the sea. Many sessions have been held and various proposals put forward, yet little has been achieved by these sessions. The crux of the problems lies in the fact that the one or two superpowers truculently ignore the sovereignty of the majority of countries and try hard to cook up and impose on others "resolutions" and "conventions" designed to strengthen their hegemonic position on the seas and oceans and put a "legal" cloak on their encroachment upon the sovereignty and plunder of the resources of other countries. This extremely abnormal

state of affairs definitely must not be allowed to continue.

We hold that equality of all countries regardless of their size should be a basic principle to which all countries jointly adhere in settling questions concerning the rights over the seas and oceans. We are resolutely opposed to the one or two superpowers acting arbitrarily, ordering others about and imposing their will upon others.

We hold that it is within each country's sovereignty to decide the scope of its rights over territorial seas. All coastal countries are entitled to determine reasonably the limits of their territorial seas and jurisdiction according to their geographical conditions, taking into account the needs of their security and national economic interests and having regard for the requirement that countries situated on the same seas shall define the boundary between their territorial seas on the basis of equality and reciprocity.

We maintain that all coastal countries have the right of disposal of their natural resources in their coastal seas, sea-bed and the subsoil thereof so as to promote the well-being of their people and the development of their national economic interests.

We maintain that the seas and oceans as well as their submarine resources beyond the limits of territorial seas and national jurisdiction are in principle commonly owned by all the peoples of the world. Questions of their use, exploitation, etc., should be settled through consultation by all countries jointly, both coastal and land-locked. And manipulation and monopoly by the one or two superpowers are absolutely impermissible.

We maintain that the sea-bed and ocean floor beyond the limits of territorial seas and national jurisdiction should only be used for peaceful purposes in the interest of safeguarding international peace and security. They should not be used to serve the policy of military aggression of any country.

We maintain that the Five Principles of Peaceful Coexistence should be the principles guiding relations among states. The sovereignty and territorial integrity of all countries and their rights and interests in the seas and oceans should be universally respected. We are resolutely opposed to any foreign aggression, interference and plunder.

We are deeply convinced that these propositions are in conformity with the fundamental interests of all the peoples throughout the world and also with the spirit of the principles of the United Nations Charter, and they provide a basis for equitable and reasonable settlement through discussions of the questions concerning the rights over the seas and oceans. We hope that the above propositions of the Chinese Delegation will be given serious consideration by this session and that, through the common efforts of all the participating countries, this session will make favourable progress.

Sato's Clumsy Performance

Eisaku Sato, Prime Minister of the reactionary Japanese Government, gave a clumsy anti-China performance at the Japanese Diet recently in his repeated references to China's territory Taiwan.

On February 28, he hypocritically said that "it is natural to regard Taiwan as the territory of the People's Republic of China."

Sato changed his tune the next day, saying that he can "understand the position of the People's Republic of China which claims that Taiwan is part of its territory."

He took another step backward the third day, saying that Japan "is not in a position to say anything about the question of the legal title to Taiwan."

This is how the same Sato expressed one opinion today and another the next, all on the same question, contradicting himself and slapping his own face. No matter what he says he has stuck to his policy of hostility towards China. Such inconsistent statements by Sato have aroused indignation among many Diet members of the opposition parties and far-sighted personages in the Liberal Democratic Party. Japanese public opinion strongly attacked Sato for "going back on his word" and "stepping backward." Sato has thrown himself into great embarrassment by his performance.

Sato and his ilk, the reactionary chieftains of Japan, have for many years put forth a great deal of preposterous arguments on the Taiwan question. They have never ceased their plot to create "two Chinas," nor have they given up their aggressive ambitions towards China's Taiwan Province. Their obdurate stand of hostility towards China has met with the strong opposition of the Japanese people and suffered a shameful defeat in the United Nations, thus landing themselves in extreme isolation both at home and abroad. Therefore, they have to use false pretences and make ambiguous remarks at times to conceal their real anti-

China features. Now Sato has come out to talk glibly about the so-called "title" to Taiwan, deliberately dodging the issue in an attempt to hoodwink the people. But the result is that he has revealed his fox's tail.

As is known to all, the question of the so-called "title" to Taiwan is non-existent. Taiwan has been China's territory since ancient times. Taiwan which had been occupied by Japan for 50 years was returned to China after World War II. But reactionary chieftains from Nobusuke Kishi to Eisaku Sato not only have often clamoured that "the title to Taiwan remains to be determined," but have also plotted and supported from behind the scenes the sinister scheme to create "an independent Taiwan." Despite his recent statement that Japan "is not in a position to say anything about the question of the legal title to Taiwan," Sato has in fact still refused to acknowledge that Taiwan had long been returned to China. That is, he still insists on his theory that "the title to Taiwan remains to be determined," and persists in the schemes of creating "two Chinas," "one China, one Taiwan," "one China, two governments," "an independent Taiwan," etc. This is a flagrant act of hostility towards the Chinese people which cannot but arouse their greatest fury.

Taiwan is part of the territory of the People's Republic of China. The liberation of Taiwan is China's internal affair and the Chinese people will never allow any outside interference in this matter. This just stand of the Chinese people has enjoyed wide and resolute support from the Japanese people. The Japanese people's demand for the restoration of diplomatic relations between Japan and China and the development of Japan-China friendship is like a mighty torrent surging ahead irresistibly. Sato's deliberate design to antagonize the Chinese people and carry out the "two Chinas" plot and his ambition to commit aggression on China's territory Taiwan are doomed to fail.

(March 3)

Curious Rumour, Vile Slander

Of late, Soviet revisionism has repeatedly spread rumours through its propaganda machine to slander China as an importer of chrome from Rhodesia, and Soviet representatives have given wide currency to these rumours at the United Nations. They tried in this way to misrepresent China's consistent

stand on the Rhodesia question, poison the friendly relations between China and African countries and undermine the friendship between the Chinese and African people. But all this is a wild goose chase, pure and simple.

Since it has been doing it for a long time, it is not at all surprising that the Soviet revisionists' propaganda machine depends on fabricating rumours for its existence. This time, however, it has come up with an even more curious rumour, alleging that China and a so-called "delegation of Rhodesia" "signed" a treaty in Peking not long ago to increase Rhodesia's exports to China. This is completely made up out of thin air. This vile rumour-mongering of the Soviet revisionists shows how far they have degenerated and how desperately uncertain and apprehensive they are.

The Chinese Government and people have consistently supported the African peoples in their just struggle against imperialism, colonialism and neo-colonialism; they have always supported the Zimbabwe people in their just struggle against colonial rule and racial discrimination and for national independence. In his letter addressed to the Secretary-General of the United Nations on January 27, 1972, the Chinese For-

eign Minister solemnly declared: "In order to support the just struggle of the people of Zimbabwe, the Chinese Government has always refrained from having any diplomatic contacts with the Rhodesian white racist regime and long ago severed all economic and trade relations with it, direct or indirect." The Chinese Permanent Representative on the U.N. Security Council stated in explicit terms at a recent Security Council meeting that "the Security Council should further strengthen and widen the sanctions against the Rhodesian racist regime and should also impose sanctions on South Africa and the Portuguese colonialist authorities." It is known to all that this solemn stand of the Chinese Government is unshakable. The mud-slinging on the part of the Soviet revisionist rumour-mongers cannot harm China whatsoever. Their schemes to undermine the friendship between the Chinese and African people can only further reveal their heinous features as social-imperialists.

(March 3)

For Your Reference

Racial Discrimination in Rhodesia

Rhodesia, called Zimbabwe by Africans, is one of the places where the most rampant kind of racial segregation and discrimination by racists in Africa prevails. For almost a century, the colonialist Rhodesian authorities have promulgated more than 60 racial segregation and discrimination laws and acts in order to carry out racial oppression and exploitation against the local Africans and to preserve their colonialist rule. As a result, the Africans have been persecuted in the political, economic and social spheres.

Since the reactionary Smith regime unilaterally proclaimed "independence" in 1965, it has redoubled its efforts to pursue the policy of racial discrimination so as to suppress the Zimbabwean people's ever growing struggle for national liberation. In 1969, the reactionary regime promulgated a "republican constitution," forcibly dividing Rhodesian land into two main categories: white-owned

land and African "reserves." In Rhodesia today, the white settlers who account for 5 per cent of the population have appropriated large tracts of fertile land which takes up 47 per cent of the total area, whereas the Africans who make up 95 per cent of the population own sterile land consisting of only 48 per cent of the total area.

To ensure sufficient cheap labour for the white farm owners and capitalists, the reactionary Smith authorities have also forbidden Africans to rent, use or own land in "white areas," thereby making more than one million Africans landless and homeless. They have been reduced to labourers exploited and enslaved at will by the white monopoly capitalists and farm owners.

On farms and in factories and mines run by the white monopoly capitalists, hired African labourers are only allowed to work as unskilled

workers. They are also discriminated against in wages. An African agricultural worker's wages equal only one-twentieth that of a white who does the same work. In 1968, the average yearly wage of African workers amounted to only one-tenth that of the whites.

Under the white racist regime's rule, the Zimbabwean people are deprived of their political rights. They have no right to move freely, voice opinions, assemble, associate and vote. Wherever they go, they have to carry "identification cards." When they leave the "reserves," they have to get permission from the colonialist authorities and return within a given time, otherwise they will be arrested as "vagrants." With the exception of chiefs, MPs, missionaries and colonial officials, Africans on the "reserves" are prohibited from taking part in, presiding over or speaking at any meeting of more than 12 people. Africans are not allowed to set

personnel at the bridge construction site.

Teaching and Learning From Each Other

Zambia-China Friendship

While inspecting the construction sites of a Zambian transmitter project and the Kafue Bridge on the Lusaka-Kaoma Highway in early February, Zambian President Kenneth Kaunda in his speech at a worksite rally said that Chinese technical and engineering personnel had taught Zambian workers without any reservations to make machine parts. This indeed was fraternal friendship, he noted.

He added: The friendly relations between the two countries are very deep. This shows that we are going to co-operate more and more against exploitation, imperialism and against colonialist influence which deny human development. There has been especially good co-operation between the representatives of China and Zambia since China entered the United Nations. I am sure it will continue. Although we are thousands of miles apart, our two countries both stand for equality between people. Human beings should have the chance to develop. They should not be divided by colour.

President Kaunda also joined in working with Zambian workers and Chinese technical and engineering

Friends From Caribbean Welcomed

The Cuban National Table Tennis Team led by Jose L. Reyes Guerrero, a leading member of the Cuban National Institute of Sports, Physical Education and Recreation and Director of the Pinos Island Institute of Sports, Physical Education and Recreation, arrived on a friendly visit to China on February 5. It consists of five men and three women players with an average age of 19. All are visiting China for the first time.

The Chinese Physical Culture and Sports Commission held a ceremony to welcome the visiting team. Two friendly matches were played by the Chinese and Cuban table tennis players. Their fine sportsmanship and skill drew warm applause from nearly 40,000 spectators.

The past few years have witnessed growing sports exchanges between China and Cuba. Last year, the Cuban National Football Team came to China, while the Chinese National Men's and Women's Basketball and Table Tennis Teams visited Cuba. The visit of the Cuban National Table Tennis Team has further promoted friendship between the people and sportsmen of China and Cuba, and helped improve the level of table tennis in the two countries.

The Cuban team left Peking on February 10 for visits in southern China.

A member of the Chinese medical team in Algeria, Shih Hsueh-min went to work in the acupunctural department of the hospital in Mascara County, west Algeria, in 1968. When he first got there, he had difficulty in his work because of the language. Seeing this, an Algerian male nurse Moremode who worked with him helped him to overcome this. With the enthusiastic and patient help of his Algerian friend, Dr. Shih finally was able to talk to the local people without the help of an interpreter and it became easier for him to give Algerian patients better medical treatment.

In their work, Moremode was greatly interested in acupuncture when he saw Dr. Shih cure many patients with a small needle. He bought two books on acupuncture and asked the doctor to teach him. Regarding teaching acupuncture to Algerian friends as his bounden international obligation, Dr. Shih gave his Algerian colleague a complete set of needles, a chart showing the locations of the points on the body and explained the principles of acupuncture to him. To help Moremode master the technique, the Chinese doctor let him practise inserting the needles in him. He also analysed and diagnosed cases with his Algerian friend, thus helping him understand the effects of acupuncture treatment through practice. In this way, Moremode was able to treat some local common diseases with acupuncture within half a year.

up any trade union because they are not considered workers but "native labourers." The reactionary authorities' "hanging law" stipulates the death sentence for Africans who oppose the authorities by violence. The "public security act" even provides that the police are empowered to fire at any African who picks up a rock or to arrest him on a phoney "murder" charge. Under the rule of

the racist regime, large numbers of Zimbabwean people have been arrested, jailed and killed in cold blood.

Furthermore, racial segregation and discrimination prevail in every sphere of social life in Rhodesia. Africans are discriminated against and humiliated everywhere. With certain exceptions, they cannot

reside in the towns. Not only are they not allowed to enter white public service facilities, recreation places, sports grounds, cinemas, restaurants and hospitals, but they cannot ride in buses for whites. At the same time, there are special humiliating counters for Africans in shops, post offices and banks. Even park benches have the words: "For Europeans only."

ROUND THE WORLD

ON LAO BATTLEFIELD

Victories in First 100 Days Of Dry Season

The Lao patriotic armed forces and people won tremendous victories in attacks during the first 100 days of the dry season from November 1, 1971 to February 10.

Incomplete statistics showed that over 9,000 enemy troops, including about 2,800 Thai mercenaries and scores of U.S. troops, were wiped out or disintegrated. In terms of units, 34 enemy battalions, including 13 battalions of Thai mercenaries, were wiped out, badly mauled or disintegrated. Over 3,000 weapons of various types were captured or destroyed, about 60 aircraft shot down or destroyed, 53 military vehicles captured or wrecked and several hundred tons of materiel destroyed.

During this 100-day period, the Lao patriotic armed forces and people recovered some strategically important areas in southern and northern Laos. They pierced a number of important enemy defence lines and annihilated or routed many crack mobile units. Backbone of the U.S. "Laotianization" plan, the Vang Pao "special forces" were badly battered and Thai accomplice troops suffered serious losses. Enemy troop morale was very low and hundreds of officers and men surrendered with their weapons to the Lao patriotic armed forces.

In northern Laos, the Lao People's Liberation Army and the patriotic neutralist armed forces completely defeated the large-scale military operations in the Plain of Jars-Muong Soui area which were launched with massive U.S. air support by nearly 40 battalions of the Vang Pao "special forces" and Thai accom-

plish troops. They recovered the whole Plain of Jars-Muong Soui area, killed, wounded or captured over 3,300 enemy troops, and wiped out or badly mauled 20 battalions of the Vang Pao "special forces" and Thai accomplice troops. They seized or destroyed 34 heavy weapons and 20 military vehicles and shot down 17 aircraft.

After recovering the Plain of Jars-Muong Soui area, the Lao People's Liberation Army and the patriotic neutralist armed forces put out of action enemy troops entrenched in the Sam Thong-Long Cheng area and thwarted a number of counter-attacks by Thai accomplice troops and Vang Pao remnants. They killed, wounded or captured 1,400 enemy troops and downed 15 aircraft.

While winning spectacular victories in the Plain of Jars-Muong Soui and Sam Thong-Long Cheng areas, the Lao People's Liberation Army mounted fierce attacks on the enemy defence network along Highway 13. The liberation fighters destroyed or captured almost all enemy strongholds from the Sala Phou Khoun road junction to Muong Kassy and from Sala Phou Khoun to Kieu Ca Cham, killing, wounding or capturing over 1,000 enemy troops, and cut this enemy transportation line.

People's liberation armed forces in southern Laos completely defeated many "nibbling" attacks on the liberated zones in Saravane and the Boloven Plateau launched by 35 battalions of Vientiane puppet troops and Thai accomplice troops under the direct command of U.S. officers. After continuous day and night fighting for more than a month, the Boloven Plateau, a strategic area, was completely recovered, with over 1,900 enemy troops killed, wounded

or captured, over 500 weapons of various kinds seized or destroyed and 6 planes shot down or damaged.

At the same time, the Lao patriotic armed forces and people stepped up the bandit annihilation campaign in other places, killing, wounding or capturing hundreds of bandits.

BRITAIN

Miners Get Results From Coal Strike

The strike by nearly 300,000 British coal miners which started at midnight January 8 has yielded results. By their valiant struggle, the miners forced monopoly capital to basically accept their demand for higher wages.

The British working class demonstrated its spirit of unity in struggle during the strike. In the course of the 50-day strike, demonstrations and meetings were held to strongly protest the ruling clique's intensified onslaught and expose and denounce the monopoly capitalists' criminal acts of exploitation. In spite of snow and storm, miners in groups picketed power stations, coal depots and ports day and night in a repeated and resolute battle against the capitalists' scheme to sabotage the strike. Many of their wives and children joined the ranks of struggle.

The miners' struggle won support and co-operation from drivers, mechanics, dockers, power station workers, workers in other trades and many university students. Hence, the strike became a joint fight of the workers of various trades against monopoly capital.

The strike was a heavy blow to the monopoly capitalists, with those in the mining industry being hit most severely. More than 290 pits were closed down as a result of the strike. Coal production was completely paralysed. The British Na-

tional Coal Board admitted that it will have a deficit of more than 120 million pounds during 1972-1973. Meanwhile, 14 thermo-power stations were forced to close down and over 50 others had to cut their electricity output by wide margins. Many other major industrial sectors were also hit. The British Steel Corporation disclosed that weekly average steel production in February would be more than 100,000 tons below that of January. The Ford Motor Company made public figures showing that production was reduced by 10,000 cars, valued at 9 million pounds. The British bourgeois press admitted that the impact of the strike on the long stagnant British economy is incalculable.

The situation threw the British ruling clique into a panic. Prime Minister Heath called emergency cabinet meetings and personally intervened in the strike. The government had to declare a "state of emergency." Nevertheless, the miners' tenacious struggle and the militant unity of the workers of various trades finally forced the coal industry authorities to basically accept the miners' demand for higher wages, thereby breaking the government ceilings on wage increases. After discussions, miners in various places voted to resume work from February 28.

FRANCE

Capitalist Killing of Worker Protested

Rene-Pierre Overney, 23 years old, was shot by a security agent of the Renault Auto Plant's capitalists on the afternoon of February 25 while distributing leaflets in front of the plant at Boulogne-Billancourt in protest over discrimination against foreign workers in France.

This savage killing touched off mass demonstrations in Paris and other parts of the country. Tens of thousands of people joined the powerful procession in Paris on the evening of February 28. Thousands of others demonstrated in Marseilles, Lille, Dijon and Rouen on February 29.

In a March 2 editorial, *l'Humanite Rouge* expressed indignation at the killing of Pierre Overney.

A solemn funeral for Rene-Pierre Overney was held on March 4 at Pere Lachaise Cemetery where the Wall of the Communards stands.

Over 100,000 people — workers, immigrant workers, noted figures, students, women and residents in Paris — took part in the long funeral procession.

The procession turned into a big demonstration of the working class and people of Paris against persecution and suppression. The marchers sang the *Internationale* and shouted slogans: "We will avenge Rene-Pierre Overney!" "Halt fascist crimes!" "Free our imprisoned comrades!" "Down with the armed bands of the capitalists!" Many demonstrators distributed leaflets, put up posters and wrote slogans on walls, demanding punishment of the murderer, "dissolution of the employers' guards" and "release of the imprisoned Renault worker comrades." Crowds on both sides of the streets and people standing on roofs and from windows shouted slogans and sang the *Internationale*, in support of the struggle of the Paris working class.

Demonstrations to support the funeral took place the same day in Marseilles, Lyons, Grenoble, Nancy, Strasbourg, Bordeaux and many other cities in France. Participants demanded the release of the arrested brother workers and protested against

oppression and suppression of the workers.

ISLAMIC COUNTRIES

Israeli Aggression Condemned

The Islamic Foreign Ministers Conference attended by more than 30 countries between February 29 and March 4 in Jeddah, Saudi Arabia, adopted resolutions condemning the Israeli Zionist aggression against Lebanon and Syria and supporting the Palestinian guerrillas in their counter-offensive against Israeli aggression.

The conference demanded that Israel withdraw from all Arab territories it had occupied during the June 1967 war, and called on justice-loving countries to take decisive measures against Israel and its expansionist policy so as to compel Israel to withdraw its troops from occupied territories.

One of the resolutions says: "Islamic countries should muster a solid front and inflict punitive political and economic measures against Israel."

The conference decided to give political, material and moral support to the Palestinian people to enable them to liberate their homeland. It decided to set up the "Jihad Fund" to collect public and government contributions for the Palestinian revolution.

The conference also condemned the imperialists for pushing an apartheid policy in Africa and condemned the authorities of Portugal, South Africa and Rhodesia.

The conference declared its full support to Pakistan in safeguarding its independence, national sovereignty and territorial security. It supported the U.N. resolution demanding the withdrawal of troops of India and Pakistan to their respective sides of the ceasefire line.

ON THE HOME FRONT

News From Pastoral Areas

STURDY cattle and fat sheep grazing on the far-reaching winter grasslands, plenty of fodder grass and fodder grain piling up there and in herdsmen's settlements—all this is the result of the build-up of the grasslands in the last few years by herdsmen in China's major pastoral areas in Inner Mongolia, Sinkiang, Tibet, Chinghai and Kansu.

Two-fifths of China's total area is grassland, 70 per cent of which are fine pastures where good strains, such as the famous Sanho horses, Sanho cattle, fine crossbred Sinkiang sheep, Hochu horses and Ili horses, are raised.

Before liberation the herdsmen lived in misery under the brutal exploitation and oppression of the Kuomintang reactionaries, local lords and herd-owners. The shortage of water resources and damage from rodents and other vermin left stretches of grassland desolated and the number of livestock decreased every year. When liberation came there were only some 10 million cattle and 30 million or so sheep in these five major pastoral areas.

The democratic reform in various pastoral areas after liberation brought great improvement in stock-breeding. During the Great Cultural Revolution, the herdsmen of various nationalities launched a campaign to learn from the Tachai Brigade. They turned arid pastures into rich ones by building water conservancy works on the grasslands, eliminating rodent damage and popularizing various kinds of machinery. The total mileage of channels built last year in the pastoral area of Chinghai Province equalled 95 per cent of the length of channels built in all the preceding years since liberation. In 1971, Chinghai's pastoral area sank many wells and dug many ponds which added 670,000 *mu* of irrigated pasture and expanded the usable pastureland area 180,000 *mu*. As a result, the province had a 7 per cent increase in livestock.

In the wake of the development of water conservancy works on the grasslands, herdsmen in different areas are gradually settling down. In a planned way they are growing fodder grass and fodder grain and putting up more animal sheds and pens so that husbandry is no longer at the mercy of nature. The herdsmen of various nationalities in the Chienchin Commune at the foot of the Tianshan Mountains have erected 380 animal sheds and pens, 760 rooms for housing and seven storehouses in the past three years. In addition, they opened up some 10,000 *mu* of land to be grown to fodder crops and improved 9,800 *mu* of pasture so that they have more than enough fodder. The once barren grassland has thus taken on a prosperous new look.

Kutsung People's New Life

ONE of China's national minorities, the Kutsung people live in the Ailao Mountains in the frontier county of Chinping in Yunnan Province.

More than 3,000 people make up this minority nationality. Oppressed by the imperialists, Kuomintang reactionaries, local officials and headmen before liberation, the Kutsungs were scattered in the virgin forests of the Ailao Mountains. As a result of long-time isolation from the outside world, they lived mainly by collecting wild fruits and hunting up to the eve of liberation.

After liberation, a work team of Liberation Armymen and people from different nationalities came to the virgin forests in 1953, bringing clothes, grain, salt and production tools. The team visited every household, sometimes even person by person, persuading and helping the Kutsung people move out of the forests. Up to 1957, it took altogether five years for all of them to leave. They settled in 31 villages at the foot of the Ailao Mountains. Thanks to the assistance of the Communist Party, the People's Government and

fraternal nationalities, they gradually learnt farming skills and organized agricultural producers' co-operatives. They established their first primary school in 1957 which gave free education to the children. That was how the Kutsungs started leading a happy life.

Liu Shao-chi's evil wind of restoring capitalism reached the Ailao Mountains in 1961. On the pretexts of "special conditions in frontier areas" and the "Kutsung people are backward," his agents forcibly dissolved the co-ops set up by the Kutsungs. The fields were left uncultivated and irrigation channels became dilapidated. Of the 62 Kutsung households in a big village, 58 had insufficient food grain after the co-op was disbanded. Group by group, the Kutsungs were forced to leave the villages they had settled in and tearfully returned to the forest to resume their hunting life.

After the Great Proletarian Cultural Revolution began in 1966, the People's Liberation Army for the second time went into the far-away forests and helped the Kutsung people there move out again and settle in 20 new villages in the Ailao Mountains. They and the Liberation Armymen together studied Chairman Mao's works and criticized Liu Shao-chi's revisionist line which had forced them to go back to the forests for four years and suffer much for the second time. They got organized and once again took the broad road of socialism.

To change their poor and backward conditions, the Kutsungs began a movement to learn from the Tachai Brigade—a pace-setter in agriculture—which took on great momentum. In the last five years they have built ditches totalling more than 500 *li* and opened up some 1,600 *mu* of water-conserving terraced land and more than 6,000 *mu* of slope land. Every Kutsung now has an average of two *mu* of slope land and 0.5 *mu* of paddyfield. Total grain output reached 2.25 million *jin* in 1970, an increase of 1.65 million *jin* over that of 1968. Every brigade and team has grain reserves and most commune members have surplus grain. In addition to farm tool factories, the

Kutsungs have six primary schools as well as adult evening schools and clinics.

Stripped of human rights before liberation, the Kutsung people have now become masters of the country. Of the more than 50 Kutsungs who have become cadres, 13 are in leading posts in the county, people's communes and brigades. Together with the people of other nationalities, the Kutsung people take part in managing state affairs.

Tzukung—A Salt City

SALT production in Szechuan Province's Tzukung, an ancient salt-well centre, has developed rapidly since liberation. Last year's output was 37.5 per cent above that of 1970, and trebled that of the pre-liberation peak year. Chemicals made from salt have also been quickly increased.

As far back as 260 A.D., the labouring people of Tzukung started locating salt mines, drilling wells and producing salt. Before liberation, brine was drawn out of the well mainly by animal power or simple and manually-operated equipment. Only a small number of wells did the job with simple steam hoists. Utensils used in cooking salt on the stoves consisted mainly of wooden ladles and poles, shovels and bamboo rakes. A salt worker had to carry over 10,000 *jin* of brine, coal and salt every day.

After liberation, the Party and People's Government took necessary measures to improve production methods and working conditions in the salt field. In a brief span of time, the equipment which got brine out of the well by manual labour was discarded and most wells used mechanized equipment to get the brine above the ground. By 1953, salt production in Tzukung surpassed the peak year before liberation.

Enormous improvements have been made in production methods in this salt city. Built during the Great Cultural Revolution, the vacuum salt-making workshop is criss-crossed with large and small pipes, with workers watching meters or turning valves. White salt leaves the work-

shop on conveyer belts. Adoption of the new method of vacuum salt-making has trebled labour productivity and cut production costs 20 per cent. This has greatly reduced labour intensity and improved working conditions.

Veteran worker Huang Shao-jung comes from a family that has been salt workers for generations. His father died from capitalist exploitation in the prime of life. Huang's elder brother died from a serious lumbar fracture before liberation. He himself lived on the verge of starvation until liberation. Now this veteran worker has mastered the technique of mechanized salt production. The first day when snow-white salt came out of the sprayer, he held some salt in his hand and said in tears: "The long-awaited day has finally come!"

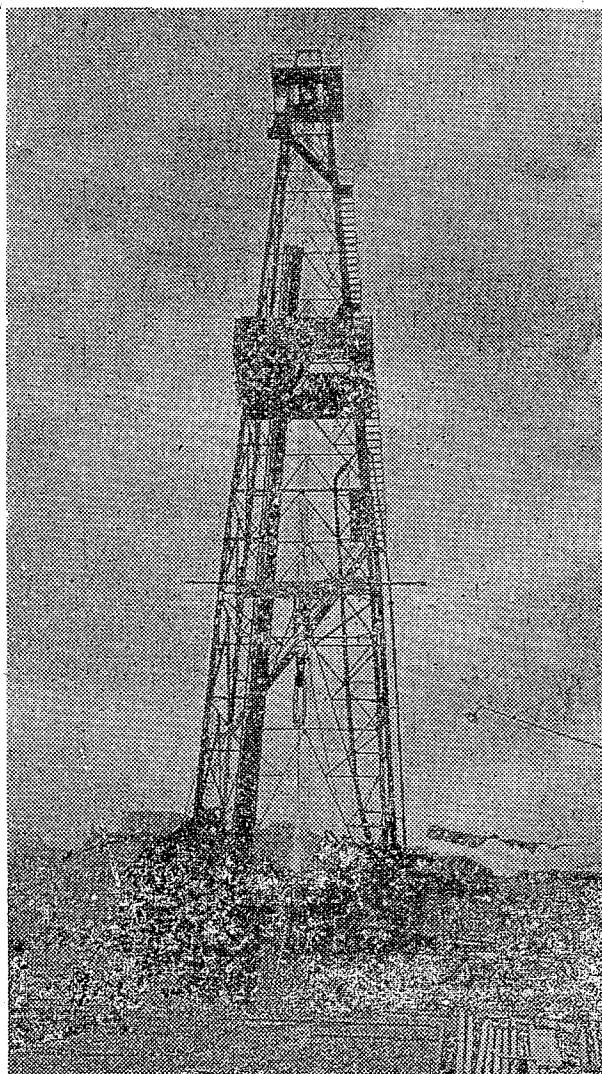
There are now three vacuum salt-making workshops in Tzukung. The fourth and fifth are under construction.

Some of the wells in this old salt centre have been worked for over a hundred years. During the Great Cultural Revolution, the workers launched a high tide of tapping the potential of the old wells. By improving the technological process of pumping up brine, output of brine in these wells doubled. New and rich deposits of rock salt in the Tzukung area have been found by geological workers.

Many chemical products can be obtained from the waste liquid or residue of brine. In the past, nearly all this wealth flowed into the river or lay untouched on the ground. Thanks to the big efforts to make multi-purpose use of brine wastes, Tzukung now turns out 26 chemical products. Their annual output is 500 times that of the chemicals produced in the pre-liberation peak year.

The Changchiapa Salt and Chemical Works used to produce salt only. Relying on their own efforts and using indigenous methods, the workers and staff members went in for large-scale multi-purpose use, and gradually turned the plant into a large one mainly producing chemicals. One of its products, barium chloride, which is widely used in the paper and chemical industries, is sold in over 30 countries and regions.

Multi-purpose use of natural gas in Tzukung is also being steadily developed. Raw materials needed in making film have been extracted from natural gas and a new vinylon plant will soon be built.



A new salt well.

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