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STRUGGLE

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"Marxism consists of thousands of truths, but they all boil down to the one sentence, 'It is right to rebel!' For thousands of years, it had been said that it was right to oppress, it was right to exploit, and it was wrong to rebel. This old verdict was only reversed with the appearance of Marxism. This is a great contribution. It was through struggle that the proletariat learned this truth, and Marx drew the conclusion. *And from this truth there follows resistance, struggle, the fight for socialism.*"

- Mao Tsetung

ISSUE #4

THIS ISSUE.

MAO TSETUNG.
CANBERRA.
JOHN PAT.
REVISIONISM.
CLASS
CHARACTER -
HUMAN RIGHTS.
EDUCATION
WHICH CLASS?

Sept. '96



40 Mao Tse-tung, who emerged in the late 1920s as the chief advocate of the new Communist strategy of reliance on rural insurgent bases backed by peasant support, rather than on open urban revolt.



COWARDS CASTLE GETS THE TREATMENT!
MUCH MORE IS NEEDED!

The action of workers, indigenous people and others in storming Parliament house in Canberra on Monday August 19th was correct, necessary and very timely.

It was wonderful to see the masses brush aside the politicians, police, trade union bureaucrats and other lackeys and unleash their fury on the sacred halls of the Parliamentary talking-shop.

Such actions are a breath of fresh air which blows away the fog of legalism and reformism, and shows the way forward for the Peoples' Movement.

Striking a blow against reformism, legalism and parliamentarianism is especially important for Australians because these are the main methods used by the ruling class to hold back and derail mass struggles in this country.

The August 19th rally is of particular concern to the bourgeoisie because it shows that there are sections of the masses who cannot be 'controlled' by the leadership of the ALP and trade unions, whose main task this is.

It blows away the myth of Australia as the 'lucky country', a contented, peaceful place where big corporations can invest with safety.

The global crisis of capitalism is continuing to intensify and the ruling class, through its parliamentary lickspittles, both Liberal and Labor is making ever more brazen and callous attempts to place the burden of this crisis onto the backs of the poorest and most exploited sections of the people. Homelessness is on the rise, with people forced to pay high rents for backyard sheds or cramped rooms in run-down rooming houses. Many more sleep in cars or on the streets. Young people coming out of school are confronted with the soul destroying prospect of living on the dole while hunting for jobs that don't exist and those who wish to pursue tertiary studies are faced with H.E.C.S. fees and the elimination of Austudy. No wonder the youth suicide rate in Australia is among the highest in the western world.

Thousands of workers face the sack as corporations and government bodies such as Telstra downsize, rationalise or shift operations to the low-wave super-profit areas of China, Malaysia, The Philippines etc.

The correctness of the worker's action on August 19th is proved by the shrill voice of condemnation which has come from the politicians of all parties, police, trade union bureaucrats, media and even some 'left' commentators. Prime Minister Howard denounced the demonstration as 'un-Australian', Gareth Evans called it 'Bastardry' and one well-known "left-wing" identity claimed it as 'regrettable'. A.C.T.U. President Jennie George, has been seriously discredited as a result of her craven appraisal of Howard and Co. and some union officials have even sunk to the level of refusing to support members arrested in connection with the demonstration.

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By Central Committee Communist Party of Peru (PCP) 1976.

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THE CLASS CHARACTER OF HUMAN RIGHTS AND FREEDOMS

"Marx himself helps us to understand him, since there is so much talk of freedom, then, from what? from who? from what class? for who? Freedom of the bourgeoisie to crush the worker! To crush not only the proletarian class, but also all those who work through sweat and tears! Marx already told us, so much talk of freedom, and so much talk that this system derives from liberty. Without understanding that such liberty is the ideological product of the actual capitalist system, this is what today we understand as liberty."

President Gonzalo, Central Committee Communist Party of Peru (P.C.P.)

The New Flag

I. THE IDEOLOGY OF THE PROLETARIAT.

The Marxist-Leninist-Maoist, Gonzalo Thought world view allows us to understand the bourgeois, reactionary and counter-revolutionary character of the so-called "human rights" that today imperialism, chiefly U.S. imperialism and its lackeys, manipulates around the world. At the same time, the proletariat's ideology teaches and helps us to understand, conquer, serve, and defend the Rights of the People, the People's Rights to a new and better life.

K. Marx and F. Engels, with great conscious clarity, correctly synthesized that "the average price of wage labor is the minimum wage, i.e. the quantity of means of subsistence (means of life) necessary to keep the workers in bare existence as workers" (industrial, agricultural, and service workers). Therefore, what the average wage-worker appropriates by means of his labor is barely sufficient to prolong and reproduce his mere existence. Proletarians, as a class—through the dictatorship of the proletariat—by no means intend to abolish this personal appropriation and consumption of the products from one's labor. On the contrary, the proletariat aims at improving and further enlarging the appropriation and enjoyment of the means of subsistence for the working classes. Such workers' appropriation occurs for the basic maintenance and reproduction of human life, and it leaves no surplus-value that leads to exploit other people's labor-power. All that the proletariat aims at—through MAOIST COMMUNIST PARTIES, PEOPLE'S ARMIES, PEOPLE'S FRONTS and PEOPLE'S WAR—is to do away with the miserable and unjust character of capitalist private ownership of the means of social production. Under private property, the workers live merely to increase capital (material and cultural wealth) for the benefit of greedy capitalists and landlords, and in this way workers are allowed to live only as long as the greedy interests of the rich ruling classes require it.

Thus, it becomes clear that in order to construct, improve, and further develop the means of life for the working classes' benefit, it is essential to demolish the private ownership that rich ruling classes impose over the means of social production, which consists of the private appropriation of industrial machinery, factories, means of transportation, buildings, banks, medical services, technological, scientific and cultural resources, etc.

The existing social relations of production no longer serve to meet the basic needs of the working classes worldwide. On the contrary, everyday the

existing exploitative property relations come into conflict and obstruct the actual development of the material and social productive forces already capable of satisfying the means of life for all working people. Through the "free market," a growing exploitation, thievery, unemployment, poverty, hopelessness, misery, disease, oppression, ignorance, crime, prostitution, drug addiction, pollution, etc. are imposed on working people. It is a clear fact that the existing privately owned means of social production need to be transformed into collectively owned means to meet and satisfy the ever evolving basic needs and rights of working people, in the city and countryside, and in all aspects of life.

The working class masses, proletarians, peasants, and progressives led by the proletariat's vanguard in every country, must exercise the right to conquer political power, to appropriate the means of social production to end people's sufferings, and to construct the material and social means of life to reach socialism, and through successive cultural revolutions, conquer the true realm of liberty, Communism.

The experiences in Russia, in China, and now in Peru, confirm that such inevitable transformation will be achieved in every country through revolutionary People's War (the highest form of class struggle) to demolish the corrupted State and Power of capitalists, landlords and native lackeys, and to conquer, defend, and develop the PEOPLE'S NEW POWER, NEW STATE, NEW SOCIETY and NEW LIFE. This is the inevitable path and true lesson from known history, the history of contradictions and class struggles in human society, as K. Marx and F. Engels correctly synthesized, and today is confirmed in practice by the heroic COMMUNIST PARTY OF PERU (PCP) through the victorious People's War.

II. MARXIST-LENINIST-MAOIST, GONZALO THOUGHT PROLETARIAN CONCEPTION OF RIGHTS AND FREEDOMS.

The work of MARX uncovers and clearly exposes the dynamic relations between:

1. The economic base (material productive forces of society),
2. The social relations of production (property and exploitation relations), and
3. The superstructure (social classes' consciousness with the corresponding ideological domination stemming from the economic base and exploitation relations)

Marx in Volume I of *Das Kapital* tells us: "It is in the circuit of circulation or the exchange of commodities, within which the purchase and sale of labor-power evolves, where in reality the true 'paradise of man's rights' is found. Within such boundaries only freedom, equality and Bentham rule (Bentham: 18th century English bourgeois economist who developed a theory of utilitarianism). This 'freedom' is that of the buyer and seller of a commodity (i.e. of labor power) and it does not obey any other law except that of their 'free will'. They contract as free and equal' men before the law; the contract is a final result in which the buyers and sellers only contract as 'owners of commodities' exchanging equivalent for equivalent.

The only force that joins them and relates them is the force of their self-centered interest, their selfish gain, their private interest. Precisely because of this, each one protects only one's own self and nobody cares for the others, all of them contributing, thanks to a pre-allocated harmony in things or under an all-knowing providence, to realize the tasks for their mutual benefit, their collective convenience, their social interest.

When abandoning the circuit of simple circulation or commodity exchange, where vulgar profiteers search for Capital's ideas, conceptions and criteria for wage-labor, it seems that the characters in our drama change: the old owner of money opens the march transformed into a capitalist, and behind him comes the owner of labor-power transformed into a worker of his; the first comes with vigorous steps and contemptuous smile, bustling about, the second—the worker—is timid and hesitant, in a bad mood, as someone who is

going to sell his own skin and knows the fate that awaits him: to work his skin off."

Here Marx synthesizes the relation between the capitalist system of purchase/sale of labor power and the paradise for the rights of man. He specifies the class character of each one of these rights: freedom for the buyer of labor power, and freedom for the worker to sell his labor power: the equality of commodity owners, that of the capitalist owning capital, and that of the worker whose only property is his labor power and the liberty to dispose of the property that each one has. If one has capital, then one has the right to dispose of it as one pleases: through more exploitation. If one has only labor power, then one has the right to sell one's skin off—to work one's skin off for the capitalist. Finally, Marx exposes the bourgeois basis for centering only on the individual, relying on selfish egotism, on self-centered interest, and on the belief in a pre-allocated order or under some kind of god for these rights.

In *The Poverty of Philosophy*, Marx deals with liberty (freedom): "Do not be deceived by the abstract word 'freedom'. Whose freedom? It is not the freedom of each individual in relation to another. It is the freedom of Capital to crush the worker." President Gonzalo, commenting on this subject during a meeting of the PCP Political Bureau, July 1990, in the midst of the People's War, expressed: "Marx himself helps us to understand him; since there is so much talk of freedom, then, from what? from who? from what class? for who? Freedom of the bourgeoisie to crush the worker! To crush not only the proletarian class, but also all those who work through sweat and tears! Marx already told us, so much talk of liberty, and so much talk that this system derives from liberty, without understanding that such liberty is the ideological product of the actual capitalist system. This is what today we understand as liberty."

In *The Holy Family*, under the title of "On the Jewish Question" paragraph I 'Declaration of the Rights of Men and Citizens', Article 2, Marx establishes: "These rights (the natural and indispensable rights) are equality, security and

property. What does freedom consist of? It is the right to do everything which does not harm others; the limit is determined by law, and deals with man's freedom as an isolated entity, self-contained. But this human right to freedom is not based on the union of man with man, but rather on the separation of man from man. This is the right to disassociation, the right of the restricted individual, limited to the individual himself." A clear criticism of bourgeois freedom; Marx continues: "Man's practical application, that of liberty, is the human right to private property.

The human right to private property is, therefore, the right to enjoy one's property and to dispose of it arbitrarily (as one pleases), without concern for other men, as if existing independent from society; it is the right to selfish interest. This is the problem of the human right to liberty. Such individual freedom and its own application constitute the fundamental basis of bourgeois society. Thus, bourgeois freedom is in essence the human right to private property; and private property is the right to enjoy one's property and to dispose of it for one's self interest. This constitutes the fundamental basis of bourgeois society. A society which causes man to find in it not the realization, but rather the limitation of man's liberty, and it proclaims above all the human right to enjoy and to dispose as one wishes of one's goods, products, fruits of labor and industry. In essence, this is what the human right to private property proclaims.

Such is the freedom and fundamental basis of bourgeois society. It links freedom to private property and self interest. These two cannot be separated. When speaking of freedom, one is speaking of private property, the right to egocentric interest. This is its fundamental basis. It is the basis of the ruinous liberalism and neo-liberalism. We have seen this in the analysis of Peru's Constitution and international laws. It is nothing more than the right to selfish interest for the capitalist class and for submission to imperialism.

Therefore, what Marx expressed is completely valid. Equality, Marx observes, is considered as linked to private

property and self interest, and this equality is nothing more than each man being equally considered as a single individual entity, you individual entity, all of us individual entities, but each one with their own selfish interest. He observes that 'security' is the supreme social concept in bourgeois society, the police concept. According to this, all of society only exists to guarantee the self-preservation, the rights and property of each of its members.

From the above, it is understood that human rights are the rights of the bourgeoisie—the capitalist class—based on a conception which centers on the individual as owner of natural rights which correspond to one's condition as an individual. This human right is one's right to private property, to being able to arbitrarily dispose of one's property and enjoy it, which in turn corresponds to one's right to selfish interest, and such is the fundamental basis of bourgeois society.

From this criteria derives equality, that is each individual's right to equally exercise the right for one's own self interest, the right to private property. Security, the supreme concept of bourgeois society; this emphasizes the police concept, Marx says, since a bourgeois society requires machinery that guarantees the rights of individuals, and their right to private property." [All comments from President Gonzalo, Central Committee, PCP, II Plenum, Oct.-Feb. 1991/92].

LENIN. President Gonzalo in *Elections No! People's War Yes!* reaffirms Lenin's analysis of this problem as synthesized in *Political Economy in the Era of the Dictatorship of the Proletariat*, part V, concerning socialism, social classes, and dictatorship of the proletariat: "Under capitalism the proletariat is an oppressed class, lacking all ownership of the means of production; the only class directly and totally opposed to the bourgeoisie, and therefore the only class capable of being revolutionary to the end." "The general phrases about liberty, equality and democracy are in reality nothing more than the blind repetition of concepts copied from the mold of commodity production. To use these phrases for attempting to resolve

Human Rights (Continued)

the concrete tasks in the dictatorship of the proletariat equals in principle, to completely going over towards the theoretical positions of the capitalists. From the proletariat's point of view the problem is formulated as follows: freedom in relation to the oppression of what social class? Equality between what social classes? Democracy based on property or based on the struggle to abolish private property? etc". In the first quote, Lenin clearly leads us to view the proletariat's revolutionary role, as opposed to the capitalists' reactionary role. In the following quotes, the class character of freedom, equality and democracy is so clear that it is enough to simply transcribe these.

MAO TSETUNG. Also in the text (PCP's II Plenum) President Gonzalo transcribes: "In relation to freedom and democracy Mao Tsetung teaches us: 'In reality, in the world there is only concrete freedom and concrete democracy, and there are no freedom and democracy in the abstract. In a society where class struggle exists, there is freedom for the exploiting classes to exploit the working people; there is no freedom to not exploit the people. There is democracy for the capitalists, and not for the proletariat and the rest of the working people. In some capitalist countries certain Communist Parties are allowed legal existence, but only to the extent that these do not endanger the fundamental interests of the capitalists. There is no tolerance beyond this limit.

Those who ask for freedom and democracy in abstract believe that democracy is an end and not a mean. Marxism teaches us that democracy is part of the superstructure and belongs to the category of politics. This means that, in the end, democracy serves the economic base. The same occurs with freedom. Both democracy and freedom are relative, not absolute, and have surged and developed in the course of history.

In the ranks of the people democracy is correlated to centralism, and freedom goes with discipline. These are two distinct aspects of a single whole, opposed to and at the same time

united with each other. We should not arbitrarily emphasize one aspect and deny the other. In the ranks of the people one cannot leave out democracy, nor exclude centralism. Such unity of democracy and centralism, of freedom and discipline, constitutes our democratic centralism. Under this [socialist] system the people enjoy broad democracy and freedom, but at the same time must stay within the limits of socialist discipline. This truth is well understood by the broad masses of people. In this way Mao Tsetung, upholding the proletariat's perspective regarding rights and freedoms founded and developed by Marx and Lenin, re-emphasizes the class character of such aspects, their capitalist ideological base centered on the individual, on selfish interest, and the relation between such rights and the social system."

III. THE WORLD FINANCIAL OLIGARCHY AND ITS LACKEYS HOIST THEIR REACTIONARY BANNERS TO DEFEND THEIR FREEDOM AND THEIR RIGHTS.

The financial oligarchy, the imperialist class specifically derived from the big bourgeoisie, has always raised the old ragged banner of human rights as a pretext to expand its world domination; it was in the name of "human rights" that Yankee president Wilson entered World War I to erect the USA as an imperialist power and take part in the war of plunder to redivide the world. In 1941, with F.D. Roosevelt, the Yankee imperialists intervened in World War II to expand their dominance to more parts of the planet.

After the war, to guarantee their expansion, dominance and influence, the imperialists promoted the Universal Declaration of Human Rights at the United Nations (UN), a pro-imperialist organization and enforcer for imperialist powers and super-powers. On the other hand, the USA and other imperialist powers have always attacked the socialist systems in the USSR at the time of Lenin and Stalin, and China with Mao Tsetung, as violators of human rights.

And today, when imperialism advances towards its general collapse, it

resorts to its old bourgeois reactionary banners, to its redecorated old principles, because it cannot generate anything new or progressive, and it covers these old ragged sophistries with a "humanitarian" veil to hide their counter-revolutionary class character, as part of an imperialist attempt to contain the main historical and political tendency in today's world: REVOLUTION!

Imperialism, chiefly US imperialism, aims at hiding that human rights are one more instrument to impose its reactionary ideology (its essence is idealism, and a most ruthless pragmatism, totally contrary to materialist dialectics) and to impose its deceptive bourgeois-democratic politics of bloody reactionary dictatorships headed by the financial oligarchy in the imperialist States or by the big bureaucratic bourgeoisie in the oppressed nations (these regimes are absolutely contrary to the people's democratic dictatorship and the dictatorship of the proletariat, both led by the proletariat and supported by the alliance of the working classes, proletariat-peasant alliances). Reactionaries vainly attempt to defend the decrepit, bloody, barbaric and parasitic imperialist system that destroys the planet Earth, totally contrary and opposed to the proletarian socialist system—the new great social system surging in the 20th century, and the only system that will lead humanity to the realm of liberty: COMMUNISM!

Imperialists, reactionaries and revisionists apparently defend man's rights as something above social classes, but in essence they only defend their imperialist right and freedom to subjugate peoples and nations; especially today, imperialism, chiefly Yankee imperialism, employs human rights (and most recently relates these to a phony "war on drugs") to impose its international norms and justify its intervention in any part of the world, subjugating all nations to its hegemony. Thus, at the UN since 1991, an Austrian representative proposed the formation of "white helmets" to defend human rights. He stated: "The respect for human rights has to be one of the supports for international order;" their protection "cannot be considered as an interference in

the internal affairs of a State. On the contrary, to express concern for this task is an important and legitimate element of international dialogue."

Imperialism attempts to wipe out the people's, nations', and States' rights to sovereignty, independence and self-determination. Evidence of this is the recent US aggression, along with other imperialists, against Iraq, followed by the embargo imposed after the genocidal war against the Arab people. Other evidence is the shameless subjugation of Cambodia by the UN, which imposes and manages the political aspect, the economy, reduction of troops, elections, and everything else in the internal affairs of that country. Or the aggression against Panama in 1989. In sum Yankee imperialism, a great police thug attempting to become the sole and hegemonic imperialist superpower, who upholds those worn out and rotten banners of human rights.

What exists is freedom for imperialists to spread their sinister deceptions and lies, to impose exploitation on the working masses throughout the world. In human rights there is no room for the rights of the proletariat and poor oppressed peoples. The people of Asia, Africa and Latin America have the right to live but they are condemned to die in hunger, drowned in growing misery or plunged into profound ignorance and drug addiction by genocidal drug dealing imperialists operating from Wall Street, the Pentagon, Downing Street, the Kremlin, and other luxurious hiding holes. The working people have the right to exercise political Power, but they are not allowed to have their joint people's dictatorships, still much less the dictatorship of the proletariat, even in the so-called democratic systems, which are reactionary bourgeois-democratic dictatorships or fascist dictatorships. The people are never consulted, except to manipulate appearances, and the rights in Constitutions, laws, or norms of the old State become mere formalities.

For the application of their sinister politics, imperialists create human rights organizations as part of their tactic to use both hands; thus, at the international level, the Human Rights

Commissions in the UN or the OAS, and in Peru the Non-Governmental Organizations (NGOs), function all in one way or another at the service of imperialism. Among these, in Lima, Peru for example, there is the Institute for Legal Defense (IDL), a pro-Yankee organization that praises the genocidal pimp Alberto Fujimori for his "advances" in the policy of "reinsertion" in the market economy. It salutes the "optimism" of this pro-imperialist exploiter, and it criticizes "the depressing daily violence that reminds us that Peru is not a wonderland," which means, that without the People's War, the politics of exploitation and total sell-out to Yankee imperialism is welcomed by these defenders of human rights. Thus, these NGOs are no more than direct lackeys of Yankee imperialists who demand a so-called pacification. That is the counter-revolutionary strategy of low intensity warfare. Other NGO's also function as support for sinister counter-revolutionary journalists who have always hated the Peruvian people. Such is the case of the self-serving journalist Zileri from the frivolous reactionary sewage *Caretas*.

Another issue closely linked to human rights is the "legitimacy" of reactionary dictatorships, a key factor in the Yankee strategy of low intensity warfare. Thus, the puppet regimes must be "democratically" elected, appear to satisfy basic human needs, and appear to respect human rights. But neither the votes collected by Fujimori in the phony elections (in 1995 only 30% of eligible voters in Peru participated, and 64% of this 30% voted for Fujimori: is this the so-called "majority"?) nor this cynical charlatan's lack of moral authority, nor his private island and new private Boeing jet 735-500, nor his ridiculous lies in the mass media advertising "calls for peace from the PCP," nor his alliance with narco-generals and drug barons, nor his systematic genocidal policies, can give any legitimacy to his corrupted regime. On the contrary, before the people of Peru and the world, Fujimori is an illegitimate dictator hooked to the bloody bayonets of the armed forces.

Even mercenary journalists, Senderologists, and other "brains" in NGO'S, with their biased research and

pseudo-theories, cannot hide that human rights are manipulated in order to justify and carry out political repression and genocide against humanity. Let's consider the concrete case of the reactionary scribbler Robin Kirk, a known trafficker of Central American refugees and now a self-proclaimed "researcher" of Peruvian affairs. This faithful maid of Yankee imperialism engages in decorating and justifying Fujimori's human rights violations in Peru. This is what Robin Kirk portrays:

"...The political landscape changed in April 1992, when President Alberto Kenyo Fujimori imposed draconian anti-terrorism laws and vowed to retake control of the prisons. In Peru, massacres of inmates by the security forces are like natural disasters, unpredictable yet cyclical. In May 1992, the transfer of Shining Path women from Castro Castro [prison] ended with 42 dead, including three guards.

"When I visited the women a month later at Yanamayo prison, they were living four to a cell built for one. They were so short on clothing that one cell-mate had to remain naked in bed so that another could move about. The impression that remains strongest with me is the smell: none had been allowed to bathe or brush their teeth since their transfer... As of 1996, inmates no longer control their cell blocks ... in new prisons constructed just for treason convicts. One prison, near lake Titicaca, sits at an oxygen-deprived, freezing 14,000 feet above sea level." (*Pacifica News Service*, January 19, 1996).

Robin Kirk engages in biased journalism to cover up that it was in April 1992 when Fujimori, propelled by the military and US government, executed a coup d'etat to crush Peru's Congress, suspend and abolish the Constitution, terminate civil liberties, arrest political enemies, carry out indiscriminate execution of civilians, impose press censorship and military curfews, launch dictatorial decrees and establish a fascist dictatorship based on an alliance between military authorities and drug dealers. Robin Kirk portrayed such facts simply as "the political landscape changed in April 1992." Moreover, Kirk portrayed

Human rights are used as reactionary ideological weapons. Yankee imperialism repeatedly hoists such "rights" with more hypocrisy than anyone because it aims at erecting itself as a sole and hegemonic super-power. For what exists, the position of the proletariat's vanguard—the heroic Communist Party of Peru (PCP) leading the Peruvian revolution is quite clear: Human rights are bourgeois, reactionary and counter-revolutionary rights.

Such "human rights" are a weapon for revisionists (reactionaries disguised as leftists) and imperialists. To uphold human rights in Peru today means to validate Yankee imperialism's interventionist politics, to serve the megalomaniac terrorist lackey of imperialism, Fujimori, and to serve the three reactionary tasks in support of the reactionary State. It means to neglect and maintain the misery, hunger and genocide that the exploited working masses suffer. It means to oppose the Rights of the People—social and political class rights to conquer political Power and exercise it; and it also means to be cannon fodder for low intensity warfare against the People's War. In synthesis, it means to side with imperialism and against the emerging PEOPLE'S NEW POWER, NEW STATE, NEW SOCIETY

and NEW LIFE; it means to be for the big bourgeoisie, and big landlords, against the broad working class masses; it means to be a sell out to colonialism and to reject a brilliant future. **✱**

VICTORY TO THE PEOPLE'S WAR AND THE CONQUEST OF POWER NATION-WIDE!

DEFEAT IMPERIALISM'S LOW INTENSITY WARFARE! AGAINST FUJIMORI'S FASCIST REGIME AND THE CLIQUE IN CO-RIM! UPHOLD, DEFEND, AND APPLY MARXISM-LENINISM-MAOISM, GONZALO THOUGHT! THE PEOPLE'S WAR IS INVINCIBLE!

Peru People's Movement, May 1996.

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NFLAG - Vol 3 No 1 - 7.1996



61 Mao Tse-tung on the march with the army in northern Shensi, 1947.

It is 20 years since the death of Chairman Mao Tse Tung.

For more than 60 years in the service of the Chinese Revolution, Chairman Mao developed Marxist philosophy, political economy and scientific socialism.

The defence of Marxism led Chairman Mao into battle against Krushchev revisionism, against the counter-revolutionary line of Deng Xiaoping and to the Great Proletarian Cultural Revolution.

Chairman Mao's line and practice lives on in the working class and in the oppressed peoples of the world.

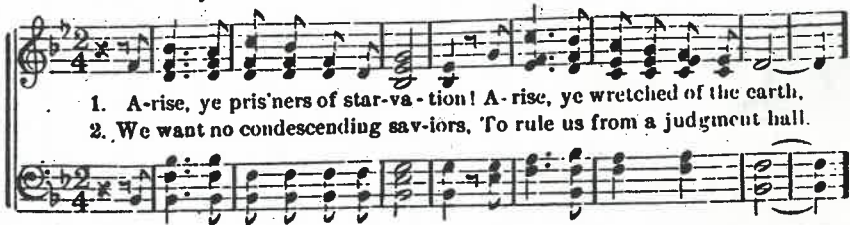
Long live Marxism-Leninism-Maoism!

9/9/96

The Internationale

French Words by EUGENE POTTIER.

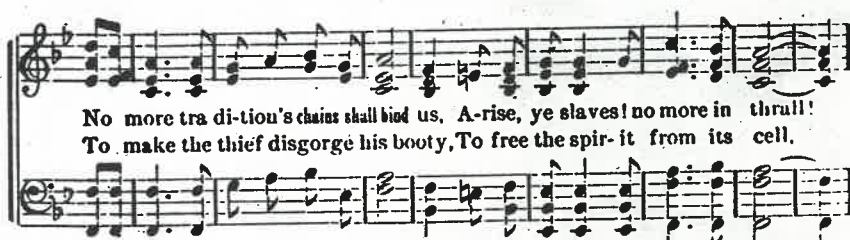
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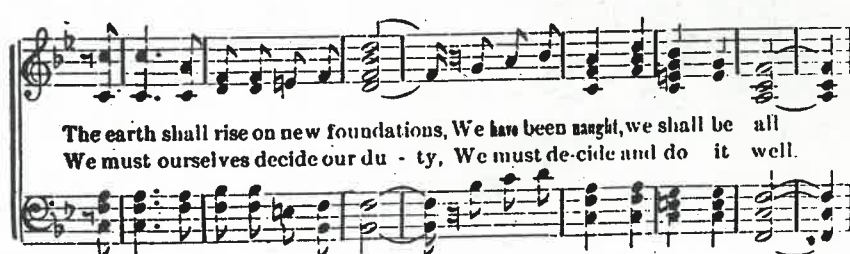
1. A-rise, ye pris'ners of star-va-tion! A-rise, ye wretched of the earth,
2. We want no condescending sav-i-ors, To rule us from a judgment hall.



For justice thunders cou-dem-na-tion, A bet-ter world's in birth.
We workers ask not for their fa-vors; Let us con-sult for all.



No more tra-di-tion's chains shall bind us, A-rise, ye slaves! no more in thrall!
To make the thief disgorge his booty, To free the spir-it from its cell.

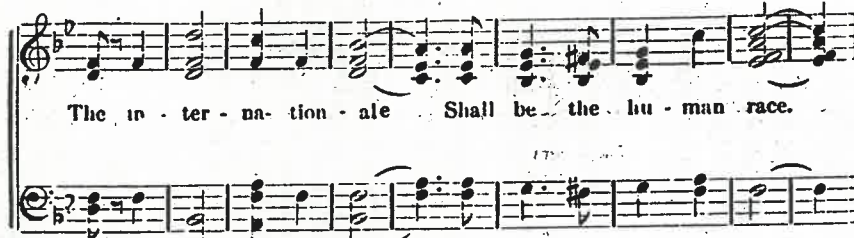


The earth shall rise on new foundations, We have been taught, we shall be all
We must ourselves decide our du-ty, We must de-cide and do it well.

REFRAIN.



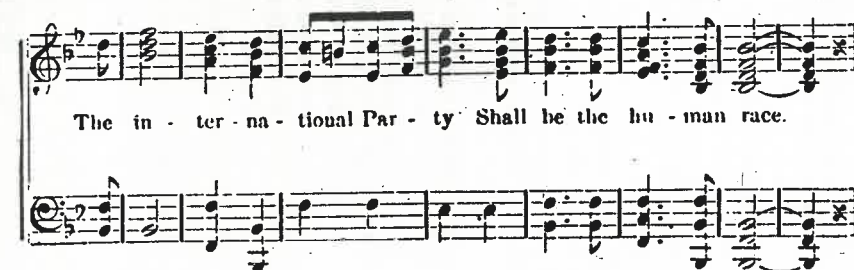
'Tis the fi-nal con-flict, Let each stand in his place.



The in-ter-na-tion-ale Shall be the hu-man race.



'Tis the fi-nal con-flict, Let each stand in his place!



The in-ter-na-tional Par-ty Shall be the hu-man race.

Revisionists on and off the Internet.

When ever the revolutionary struggle reaches new heights and the imperialists suffer a defeat, the revisionists (those agents within the ranks of the worker's movement) rush to save their masters.

There is a variety of such people on and off the Internet.

Mr Adolfo Olaechea Cahuas (AOC) from London, 'the greatest Marxist since sliced bread' is busy fingering innocent people to the Fujimori secret police. Another, K.K.Campbell (KKC) from Canada, collecting material from the 'Gorbachov' of the USA, tracks down the names and addresses of those who do not agree with them and send in the snitches to harrass honest people. Actually, KKC defends big Canadian companies investing heavily in Peru, thereby ignoring the Wall Street Journal, 22.11.95, warning. "Peru: Invest? Get Out!

Who are these revisionists after? The Communist Party of Peru (PCP), who leads the the great People's War against Mr Cholera Fujimori and his master, the USA. They are also targeting the New Flag, MPP-USA. The MPP upholds Marxism Leninism Maoism, without them we wouldn't know anything about the People's War or the PCP. OAC claims members of the MPP-USA are police spies. It is an old revisionists trick. If you can't win the ideological struggle, then resort to personal attack.

The principal contradiction in the world today is between the nations and peoples of the oppressed nations and the imperialists. In Peru, this contradiction is sharpest as the Fujimori state declines and is beseized by the masses of Peru, who prepare the Strategic Counter Offensive and the Conquest of Power.

In a vain attempt to prevent the proletarian masses around the world strengthening proletarian internationalism...out jumped the revisionists with the 'peace accord' hoax.

CoRIM and RCP, USA, who all wear the same hats, pontificate for almost two years and decide to support the People's War...but they misdescribe the two line struggle within the PCP and the source of the 'peace accords'.

No matter, that hardly anyone takes the slightest heed of CoRIM, all except three of their supporters repudiate their revisionism, everyone else gives all out support to the PCP., Corim and Rcp, USA suppress news of support for the PCP amongst the RIM. Next in line are the "experts", the senderologists, the authors, the academics who write; the People's War puts the fear of the devil into these well-paid experts.

They print all the atrocities reported in the imperialist press, in and out of Peru, they lay this at the door of the revolutionary forces, in an attempt to frighten the supporters. The senderologists all quote one another to prove their lies and slanders. The truth is that they are all supporters of Yankee imperialism and Fujimori's cholera, tuberculosis, murder, hooded judges, poverty and misery, from whom they made a good living.

Let us not be afraid of these revisionists. Marx, Engels, Lenin, Stalin and Mao Tsetung, had to fight every step of the way against the ideological onslaught of these agents inside the proletarian movement.

The imperialists and their agents, are producing plays, films, documentaries, books, o

- n the 'crimes' of the communist leaders. They are flooding the screens with the vilest anti-communist propaganda and trotting out vicious 'professors' in an attempt to 'prove' their lies..

Every advance in socialist China and the USSR is portrayed as a 'crime'.

The Great Proletarian Cultural Revolution, the highest point of revolutionary struggle in history, is a crime in imperialist eyes.

Lifting the USSR and China from illiteracy and superstition to modern states, is now a 'crime'.

The glorious Soviet people who defeated the Czar and defeated, almost alone, the Fascist butchers, is also a 'crime'.

All the great deeds of the toilers throughout history is treated with scorn by the imperialists and their lackeys. No matter what the imperialists preach, the masses make history, and the revolutionary forces are surging ahead. The masses are able to grasp the trend of history., make an analysis of the revisionists babble and make a synthesis.

Mao Tsetung put it this way, The CPC and the Kuomintang: the synthesis took place like this: their armies came, and we devoured them, we ate them bite by bite-----one thing eating another, big fish eating little fish, this is synthesis....

When the Nazi's were at the gates of Stalingrad, Stalin and the CPSU didn't ponder any 'peace accords'. They chased the Fascists back to Berlin without mercy. It wasn't the winter that defeated the fascists, it was the superior socialist system and the heroic Soviet people.

CoRIM and Co. didn't use this as a precedent for peace talks!

The role of the revisionists hasn't changed; the Second International, the Great Polemic of 1962-3 and today. They always come to the aid of their imperialist masters when the revolutionary heat is on.

We can deal with the AOC, the KKC, the RCP, CoRIM etc. bite by bite!

Apply M-L-M,
principally Maoism!

BOMBARD THE BOURGEOIS HEADQUARTERS AT CoRIM

The CRCPA reaffirms its opposition to the Fujimori regime's call for 'peace negotiations' to halt the flow of Maoist revolution in Peru.

Today, the genuine supporters of the People's War in Peru must be alert to new lines of demarcation between revolution and counter-revolution. Revisionists (counter-revolutionary agents disguised as communists) have been working against the People's War for years, even before the initiation of the armed struggle in 1980. Communists must learn from the historic struggles against revisionism of the past, apply Marxism-Leninism-Maoism and persist in unmasking counter-revolutionaries.

The CRCPA considers the Committee of the Revolutionary Internationalist Movement (CoRIM) to be following a revisionist line on the 'People's War in Peru. During its lengthy 'investigative' silence CoRIM suppressed PCP documents and news of the continuing advances of the People's War under the leadership of the Central Committee of the PCP. Then the CoRIM came out with the erroneous position that the call for 'peace negotiations' came from within the PCP -- a reactionary position objectively no different from that of the Fujimori regime. Publicly the CoRIM issues the call "Rally to the Defence of Our Red Flag Flying in Peru." Privately the CoRIM sends circulars to the participants and supporters of the RIM in which the CoRIM portrays Presidente Gonzalo as the author of the 'call for peace accords'.

The CRCPA rejects the CoRIM's portrayal of Presidente Gonzalo as a vulgar capitulationist.

"Now", says the CoRIM in its circular of 20 November 1995, "with the capitulation of Margie Clavo and her claims to have spoken with Comrade Gonzalo, we are seeing a new offensive by the supporters of the right opportunist line." This new reactionary offensive, says the CoRIM, hopes to "undermine the authority of and discredit the Central Committee of the party, disorganise and demoralise the revolutionary ranks."

Undermine and discredit the Central Committee of the PCP? Demoralise the revolutionary ranks? It is the CoRIM's speculative whisperings which has the potential to undermine and discredit the PCP's Central Committee and demoralise the revolutionary ranks.

Publicly the CoRIM shouts "Defend the Life of Chairman Gonzalo" but privately CoRIM suggests, "Chairman Gonzalo is indeed proposing the line of seeking a peace accord." Publicly the CoRIM says, "RIM reaffirms its full support for the Central Committee of the Communist Party of Peru and the heroic people's war that they are leading." Privately the CoRIM uncritically reproduces vicious slanders against the Central Committee of the PCP ("opportunism", "splitist bloc", "usurpers") from Peru's yellow press coverage of the Margie Clavo interview.

We call upon all participants and supporters of the RIM, all genuine supporters of the People's War in Peru, to bombard the bourgeois headquarters at CoRIM. To those who have been misled, we say repudiate the right opportunist line of the CoRIM and resume your positions in the revolutionary struggle.

French imperialism and neo-colonialism in Africa

Whether it was dictatorial De Gaulle or socialist Mitterand the French neo-colonial policy in Francophone Africa, in the countries which were once French colonies, continued and still continue unabated. Under defence agreements France maintains military bases in many countries, not for meeting external threats but to suppress people's revolts against nepotist regimes. Recent French intervention in Central African Republic (CAR) using Mirage fighters and helicopter gunships to bring revolting populace and army men to submission killing hundreds and destroying parts of capital Bangui is just one of these heinous neo-colonial acts.

In the African countries while the earlier colonial rulers continue their plunder through neo-colonial methods with US imperialists reserving the right to intervene anywhere, even neo-colonial brand of elected governments are not tolerated and even the slightest people's protest actions are brutally suppressed. It is especially so in Francophone Africa.

French imperialists helped King Hassan of Morocco many times to put down people's struggle for democracy. It abetted annexation of Sahrawi Arab Democratic Republic by the Moroccan regime. It helped subversion of the elected government in Tunisia. French and Moroccan troops helped Mobutu Sese Seko of Zaire to continue in power becoming one of the wealthiest ones in the world while people there continue to die of starvation. In Cameroon it

props up authoritarian Paul Biya regime. In Ivory Coast virtually French imperialists are running the government by putting comprador frontmen like Houhet Boigny. In Gabon dictator Omar Bongo is ruling from 1968 with French assistance.

At the same the slightest opposition to this imperialist domination is ferociously crushed down. In Burkina Faso with active French connivance Thomas Sankara was ousted from power. Hostility towards Sekou Toure of Guinea continued till his death in 1986. After that an obedient comprador regime is backed.

From 1960 France has intervened once an year in Africa on an average. Present president Chirac has pledged to continue Mitterand's policy in Africa under which France has troops in Gabon, Ivory Coast, Cameroon, Senegal, CAR, Chad and Djibouli. There are military agreements with Mauritania, Mali, Burkina Faso, Benin, Togo, Equatorial Guinea, Congo, Zaire, Rwanda and Barundi. French and Belgium governments played important role in arming Hutu's racist regime in Rwanda which was involved in the anti-Tutsi genocide. France sided with those forces in Liberia who were thwarting the African peace keeping forces. These neo-colonial acts by French along with other imperialists have gone to the level of western commentators unashamedly calling for keeping whole of Africa under Western trusteeship.

JUSTICE FOR JOHN PAT AND ALL KOORIES KILLED IN KKKUSTODY!

September 28th, 1996 is the thirteenth anniversary of the vicious beating to death of 16 year old John Pat by five police in Roebourne, Western Australia. The Karratha pub, like any one of hundreds around Australia, was the scene of provocative racist filth, from police who were drinking there on 28th September 1983. This provocation resulted in a fight involving a number of Aboriginal people—including John Pat—with the off-duty pigs.

John Pat was dragged into the police station because he could not walk after being punched and kicked. He was beaten again at the police station as were all the Koories arrested that night. No medical attention was sought.

The forensic pathologist found that John Pat had died of a brain haemorrhage. He had received 10 blows to the head and had a large bruise on the back of his head where he had been kicked. As well, he had two broken ribs and a torn aorta (part of the heart).

Seven months later, an all-white jury acquitted five cops indicted for his manslaughter. Fifty-seven witnesses told the jury how the 5 drunken off-duty pigs had provoked a fight, arrested the Koories, and then systematically bashed them at the police lock-up.

BIG INCREASE IN DEATHS IN KKKUSTODY

It is a searing indictment of this so-called 'lucky country' that today, Black deaths in prisons have risen to nearly THREE times the level during the 1980s period covered by the Royal Commission into Aboriginal Deaths in Custody. A 1995 Australian Institute of Criminology report found that across Australia, indigenous people were in prison at THIRTEEN times the rate of non-Aboriginal people.

The co-author of the report, criminologist David McDonald stated on 17 August 1995, "The information I'm given is of a 50% increase in the number of Aboriginal people in prison over the last six years. We're still getting people sent to prison because they have been unable to pay their fines. People are imprisoned for being poor. We're still seeing

people being sent to prison for very minor offences."

BLOOD ON THE HANDS OF GENOCIDAL AUSSIE IMPERIALISM

This is the reality of imperialist Australia in 1996 as it struts around the international stage posing as some sort of human rights hero.

The Australian ruling class pleads for reconciliation all boil down to telling the oppressed Koorie masses that they must accept their continuing oppression and genocide. That is, if you are young, Black and get on the wrong side of the police, within a few hours after arrest, bail refusal, or sentence—having been bashed by the cops and/or screws—you could be dead.

Robert Walker said in April 1983, in Adelaide, before he was extradited to Western Australia that the screws were out to get him. Fremantle jail like all maximum prisons in Australia is infamous for its harsh treatment of prisoners. Jails serve as ruthless ruling class reminders to the oppressed to keep their heads down. Robert's words were proved true. As he held his head up and didn't toe their line Robert Walker was brutally bashed and killed on 28 August 1984.

The authorities' twin tactics of brutalisation, torture and killing when they think they can get away with it as with Robert Walker's death and on the other hand the more insidious and convenient covering of killings with so-called 'suicides' shows how seriously those who hold state power will go to suppress any opposition to it.

IT IS RIGHT TO REBEL!

The Indigenous peoples of Australia have always resisted the genocidal onslaught of the white colonial-settler state. In recent times, outrage over deaths in custody and racist pig brutality has flooded through society.

There have been dozens of Black uprisings against racist pig provocation, brutality and killings. They span, like the killings, the whole of Australia; some of the more publicised being Moree 1982 and 1985, Roebourne 1983, Mullewa 1985, Bourke 1986, Goondiwindi 1987, Brisbane 1993 and Redfern almost continually!

As we saw in Canberra recently, there is much the class-conscious workers and revolutionary-minded amongst the middle classes can learn from our indigenous brothers and sisters about how to confront the reactionary state power.

REVOLUTION IS THE SOLUTION!

Dreamers and schemers keep coming up with 'solutions' that demand 'working within the system' to seek change. But what have these 'solutions' brought? NOTHING. Nothing but leaving the system intact, with all the suffering it causes, here and worldwide.

To really be free, the people have to go beyond mere survival and resistance. The challenge today is to go forward to REVOLUTION: a revolution to put an end to this capitalist-imperialist setup that puts white people over Black people, men over women, rich over poor, bosses over workers and a few nations over the rest of the world.

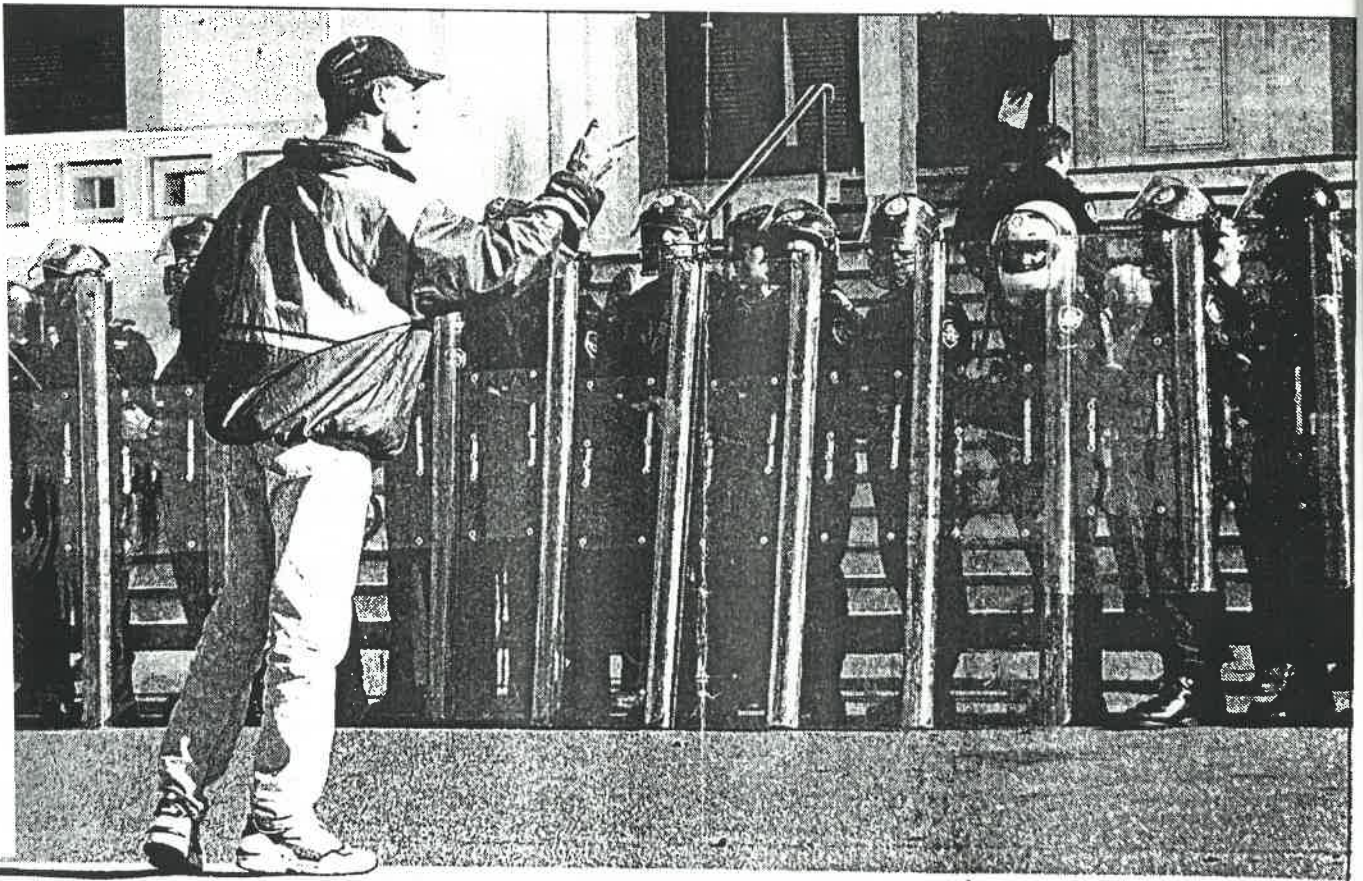
That requires a revolution where the oppressed people of ALL nationalities; rise up in their millions in armed struggle and take the power to run society into their own hands.

Concretely upholding the rights of the Indigenous peoples of Australia for self-determination is one of the key cornerstones around which the unity of the revolutionary proletariat and the indigenous peoples must be built.

Ways must be found to hurl the Aussie imperialists' racist offensive back in their faces. And to those who can hardly wait another day for the time it will be possible to bring down this rotten system, now is the time to link up in building and strengthening the revolutionary movement in Australia.

Police face second day of violent protest

CANBERRA Times 21 Aug 96



Aboriginal protester Darren Williams confronts police over their shields: "What do you guys think this is? South Africa?"

Picture: RICHARD BRIGGS

Education must be combined with productive labour

A national day of action was called by the National Union of Students (N.U.S.) against cuts and changes to education arising from the Federal Budget.

In Melbourne thousands of University and secondary school students met on the steps of Parliament House - the marchers proceeded to the offices of CRA Ltd to hear speeches on this company's destruction of the environment in Australia and Bougainville. The students then marched to and occupied Petroleum Plaza, the headquarters of BHP. Hundreds of students entered the building. Once inside the students demanded the media turn off their cameras. The press refused and a confrontation began.

The students were aware that the press and TV stations had handed footage of a previous demonstration to police, the result of which several students have been charged.

The police and the Special Operations Group (SOG) attacked the students who report that many police had "lost" their badges and others "forgot" to remove their motor-bike helmets.

The students' demonstration was concerned with Budget cuts to education and the squeezes put on student assistance. In the long run only those who have money will be able to enjoy higher education.

The students bravely targeted the offices of the multi-national organisations, the source of parliamentary policies.

As yet students have not targeted the content of bourgeoisie education.

The dominant ideas in every society are those of the ruling class.

To analyse the nature of the education system today, its structure and institutions, we must start with the mode of production in society as a whole.

Education is part of the superstructure of society and will serve the economic base.

The curriculum will reflect and serve the ideas of the ruling class. It cannot be otherwise.

Education in capitalist society selects a handful of students for positions of authority, 'the future captains of industry and commerce'. It condemns the children of the working class to the agonies of the factory and manual labour with repeated periods on the dole queue. One consequence of this sorting out of students is that a substantial percentage of students are functionally illiterate after 10-12 years of schooling.

The mass media gives the impression that the teachers are inadequate and the students are dull. No so. The students are not meant to read and all the students are not meant to advance forward beyond superficial knowledge. In addition, school knowledge is entirely divorced from any practical application.

The curriculum is such that any analysis of a social system outside capitalism is unthinkable to the ruling class. Democracy is identified with the western parliamentary system. Imperialism, colonialism, war, history is viewed from the outlook of the ruling class.

There is no such thing as education in general or reforming education to secure the working class within the present system.

Education cannot be liberated from the influence of the church and the imperialist state

After the seizure of power the new socialist state will overturn the curriculum and administration of the education system and this will be done by the proletariat and its allies.

In 1964, Mao Tse tung criticised education in China. Some of the matters he raised have relevance to education problems in Australia in 1996.

Mao Tse Tung said that the length of study time was too long. Six years in primary school, six years in middle school and six years at university. This is in total 18 years. Mao recommended this be reduced. He said there is too much studying, too many subjects and the burden is too heavy. It puts students in a constant state of tension while having no extra-education activities and no time for extra-curricular reading.

Mao said the syllabus should be chopped in half. The students should have time for recreation, swimming, playing ball and reading freely outside their course work.

Our present method of conducting examinations said Mao, is a method for dealing with the enemy. It is a method of surprise attack asking oblique or strange questions. "I am in favour of publishing the questions in advance and letting the students study them and answer them with the aid of books."

There are teachers who ramble on and on when they lecture. They should let their student doze off. If your lecture is no good why insist on others listening to you? Rather than keeping your eyes open and listening to boring lectures, it is better to get some refreshing sleep... you don't have to listen to nonsense.

We must put into practice the union of education and productive labour... Writers, actors, poets, dramatists must go to the countryside... We must not let writers stay in the government offices they will never get anything written if they do not go down. Some people do not attach much importance to going to work in the countryside...

Confucius was from a poor peasant family... he produced 72 sages... Gorki had only 2 years of primary school; his learning was all self-taught... Franklin of America was originally a newspaper seller, yet he discovered electricity. Watt was a worker yet he invented the steam-engine. Both in ancient and modern times, China and abroad, many scientists trained themselves in the course of practice.

There are too many classes; second, there are too many books. The pressure is too great.

There are some subjects which it is not necessary to examine. It is not necessary to examine the little logic and grammar... Real understanding must be acquired gradually through experience at work. It is enough to know what logic and grammar are. ...We should read Marxist books but not too many of them either. It will be enough to read a dozen or so. If we read too many, we can move towards our opposites and become bookworms, dogmatists, revisionists.

TALK ON QUESTION OF PHILOSOPHY - 18 August 1964

It is only when there is class struggle that there can be philosophy. It is a waste of time to discuss epistemology apart from practice. The comrades who study philosophy should go down to the countryside. They should go down this winter or next spring to participate in the class struggle. Those whose health is not good should go too. Going down won't kill people. All they'll do is catch a cold, and if they just put on a few extra suits of clothes it'll be all right.

The way they go about it in the universities at present is no good, going from book to book, from concept to concept. How can philosophy come from books? The three basic constituents of Marxism are scientific socialism, philosophy, and political economy. The foundation is social science, class struggle. There is a struggle between the proletariat and the bourgeoisie. Marx and the others saw this. Utopian socialists are always trying to persuade the bourgeoisie to be charitable. This won't work, it is necessary to rely on the class struggle of the proletariat. At that time, there had already been many strikes. The English parliamentary inquiry recognised that the twelve-hour day was less favourable than the eight-hour day to the interest of the capitalists. It is only starting from this viewpoint that Marxism appeared. The foundation is class struggle. The study of philosophy can only come afterwards. Whose philosophy? Bourgeois philosophy, or proletarian philosophy? proletarian philosophy is Marxist philosophy. There is also proletarian economics, which has transformed classical economics. Those who engage in philosophy believe that philosophy comes first.

The oppressors oppress the oppressed, while the oppressed need to fight back and seek a way out before they start looking for philosophy. It is only when people took this as their starting point that there was Marxism-Leninism, and that they discovered philosophy. We have all been through this. Others wanted to kill me; Chiang Kai-shek wanted to kill me. Thus we came to engage in class struggle, to engage in philosophising.

University students should start going down this winter - I am referring to the humanities. Students of natural science should not be moved now, though we can move them for a spell or two. All those studying the humanities - history, political economy, literature, law - must every one of them go. Professors, assistant professors, administrative workers, and students should all of the them go down, for a limited period of five months. If they go to the countryside for five months, or to the factories for five months, they will acquire some perceptual knowledge. Horses, cows, sheep, chickens, dogs, pigs, rice, sorghum, beans, wheat, varieties of millet - they can have a look at all these things. If they go in the winter, they will not see the harvest, but at least they can still see the land and the people. To get some experience of class struggle - that's what I call a university. They argue about which university is better. Peking University or People's University. For my part I am a graduate of the university of greenwoods, I learned a bit there. In the past I studied Confucius and spent six year on the Four Books and the Five Classics. I learned to recite them from memory, but I did not understand them. At that time, I believed deeply in Confucius, and even wrote essays [expounding his ideas]. Later I went to a bourgeois school for seven years. Seven plus six makes thirteen years. I studied all the usually bourgeois stuff - natural science and social science. They also taught some pedagogy. This includes five years of normal school, two years of middle school, and also the time I spent in the library.

At that time I believed in Kant's dualism, especially in his idealism. Originally I was a feudalist and an advocate of bourgeois democracy. Society impelled me to participate in the revolution. I spent a few years as a primary-school teacher and principal of a four-year school. I also taught history and Chinese language in a six-year school. I also taught for a short period in a middle school, but I did not understand a thing. When I joined the Communist Party I knew that we must make revolution, but against what? And how would we go about it? Of course we had to make revolution against imperialism and the old society. I did not quite understand what sort of a thing imperialism was, still less did I understand how we could make revolution against it. None of the stuff I had learned in thirteen years was any good for making revolution. I used only the instrument - language. Writing essays is an instrument. As for the content of my studies, I didn't use it at all. Confucius said: "Benevolence is the characteristic element of humanity". The benevolent man loves others. Did he love the exploiters? It wasn't exactly that, either. He loved only a part of the exploiters. Otherwise, why wasn't Confucius able to be a high official? People didn't want him. He loved them, and wanted them to unite. But when it came to starving, and the [the precept] 'The superior man can endure poverty,' he almost lost his life, the people of K'uang wanted to kill him. There were those who criticised him for not visiting Ch'in in his journey to the West. In reality, the poem 'In the Seventh Month the Fire Star Passes the Meridian' in the *Book of Odes* refers to event in Shensi. There is also 'The Yellow Bird', which talks about the affair which three high officials of Duke Mu of Ch'in were killed and buried with him on his death. Ssu-ma Ch'in had a very high opinion of the *Book of Odes*. He said the 300 poems it contains were all written by sages and worthies of ancient time when they were aroused. a large part of the poems in the *Book of Odes* are in the manner of the various states, they are the folk songs of the common people, the sages and worthies are none other than the common people. 'Written when they were aroused' means that when a man's heart was filled with anger, he wrote a poem!

You sow not nor reap;
How do you get the paddy for your three hundred round bins?
you do not follow the chase;
How do we see the quails hanging in your courtyards?

O that superior man!
He would not eat the bread of idleness!

The expression 'to neglect the duties of an office while taking the pay' comes from here. This is a poem which accuses heaven and opposes the rulers. Confucius, too, was rather democratic, he included [in the *Book of Odes*] poems about the love between man and woman. In his commentaries, Chu Hsi characterised them as poems about clandestine love affairs. In reality, some of them are and some of them aren't; the latter borrow the imagery of man and woman to write about the relations between prince and subject. In Shu [present-day Szechwan] at the time of the Five Dynasties and Ten Countries, there was a poem entitled 'The Wife of Ch'in Laments the Winter,' by Wei Chuang. He wrote it in his youth, and it is about his longing for his prince.

To return to this matter of going down, people should go beginning this winter and spring, in groups and in rotation, to participate in the class struggle. Only in this way can they learn something, learn about revolution. You intellectuals sit every day in your government offices, eating well, dressing well, and not even doing any walking. That's why you fall ill. Clothing, food, housing and exercise are the four great factors causing disease. If, from enjoying good living conditions, you change to somewhat worse conditions, if you go down to participate in the class struggle, if you go into the midst of the 'four clean-ups' and the 'five antis', and undergo a spell of toughening, then you intellectuals will have a new look about you.

If you don't engage in class struggle, then what is this philosophy you're engaged in?

Why not go down and try it? If your illness gets too severe you should come back - you have to draw the line at dying. When you are so ill that you are on the verge of dying, then you should come back. As soon as you go down, you will have some spirit. (*K'ang Sheng interjects: 'The research institutes in the Departments of Philosophy and Social Science of the Academy of Science should all go down too. At present, they are on the verge of turning into institutes for the study of antiquities, of turning into a fairyland nourishing itself by inhaling offerings of incense...'*)

FROM:

Mao Tse Tung - Unrehearsed
Talks and Letters: 1956 - 71

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110901 - ADVANCE VICTORIOUSLY ALONG CHAIRMAN MAO'S PROLETARIAN LINE ON EDUCATION

Peking, November 9 (Hsinhua) - issue number 10, 1971 of the journal "red flag" in an article entitled "advance victoriously along Chairman Mao's proletarian line on education" by Chung Shen criticise Liu Shao-Chi and Lu Ting-Yi's crimes against the proletarian line on education. Excerpts follow:

The revolution in education at present is advancing vigorously along Chairman Mao's proletarian revolutionary line. A new proletarian educational system is being gradually established and consolidated through experimental work. This is a victory won after long struggles between Chairman Mao's revolutionary line and the renegade, hidden traitor and scab Liu Shao-Chi's counter-revolutionary revisionist line. However, the struggle between the two classes and the two lines in the field of education will continue for a long time. Lu ting-yi was the commander of the cultural and education front in Liu Shao-Chi's bourgeois headquarters. He wildly opposed Chairman Mao's proletarian educational line of education serving proletarian politics of education being combined with productive labour and of leadership by the working class over education, and committed innumerable crimes in this respect. Deepening the criticism of the fallacies and crimes of Liu Shao-Chi and Lu ting-Yi is an important task in carrying the revolution in education through to the end.

Education must serve proletarian politics.

The fundamental difference between Chairman Mao's proletarian line on education and the revisionist education

line pushed by Liu Shao-Chi, Lu ting-yi and other political swindlers consists of whether to maintain that education must serve proletarian politics or to deny the class nature of education so as to make it serve bourgeois politics.

Marxism-Leninism teaches that education is an important component of the superstructure. It is subordinate to a particular class and serves its politics. There is no supra-class education or education divorced from politics.

The great leader Chairman Mao explicitly points out: "Education must serve proletarian politics and be combined with productive labour". "Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture". Liu Shao-Chi, Lu ting-yi and company took over the mantle of the educators of the bourgeoisie and all other exploiting classes. They fabricated all kinds of fallacies, denied the class essence of education and opposed education serving proletarian politics.

They raised many absurd theories, two of which are particularly deceitful. One is called "education without discrimination". The other is called "education means passing on knowledge".

As early as in the 1930's, Liu Shao-Chi and other political swindlers proceeded from the theory of human nature of the Landlord and capitalist classes and lauded Confucian "education without discrimination" as worth of big efforts in publicising.

After nation-wide liberation, they repeatedly advocated the absurdity of "education without discrimination" so as to turn school into a tool for restoring capitalism. When Chairman Mao penetratingly exposed and sternly criticised the old educational system in the spring of 1964, and emphasised even more strongly that proletarian education should be a tool for the dictatorship of the proletariat, Lu ting-yi came out in a hurry to advocate that the proletariat should take "education without discrimination" as the "principle" guiding education.

On the one hand, Liu Shao-Chi, Lu ting-yi and company alleged that "education" was no more than "passing on knowledge". On the other hand, they interpreted "without discrimination" as giving the exploiting classes and the exploited classes an equal right to education. They completely denied the class character of "education" and "discrimination".

Education by any class means the training of successors for it in accordance with the world outlook and political line of that class and serving the politics of that class. According to the materialist theory of reflection, the content of "education" plays a decisive role in realising the objective of serving the politics of a particular class. To bring up the sons and daughters of the workers and peasants as reliable successors to the communist cause, it is necessary to give them proletarian education and foster the world outlook of the proletariat among them. If they are taught things bourgeois and revisionist, they become corrupted and captives of the bourgeoisie.

It is precisely because education serves

the politics of a given class, therefore, that there can be absolutely no equality in education between the exploiting and the exploited classes. On the contrary, there can only be dictatorship by one class over the other. School had been the monopoly of the exploiting classes since ancient times. In capitalist society, following the development of modern industry, the bourgeoisie, in addition to training conscientiously the sons and daughters of its own class, allowed a portion of the sons and daughters of the workers and peasants to enter school and corrupted them with the bourgeois world outlook, and also allowed them to master a certain amount of general knowledge in order to create more surplus value in the interest of consolidating the capitalist system.

Those who are determined to become successors to the revolutionary cause of the proletariat should have the firm determination to overcome all difficulties in their studies, make earnest efforts to apply Marxism-Leninism-Mao Tse Tung thought, critically assimilate the useful knowledge of our forefathers and at the same time study and sum up the new experience of our socialist revolution and constructions so as to learn knowledge that is really useful to us.

Education must be combined with productive labour

The combination of education with productive labour as a basic principle of the Marxist concept of education. As early as in 1875 Marx pointed out in his "critique of the Gotha Program": "an early combination of productive Labour with education is one of the most potent means for the transformation of present-day society."

Lenin defended this revolutionary principle of Marxism. He said: "an ideal future society cannot be conceived without the combination of education with the productive Labour of the younger generation." According to the dialectical-materialist theory of knowledge, Chairman Mao explicitly points out: "Education must serve proletarian politics and be combined with productive labour." In his "Military" Directive Chairman Mao further maintains that as to the students, "while their main task is to study, they should also learn other things, that is to say, they should not only learn book knowledge, they should also learn industrial production, agricultural production and limitary affairs. They also should criticise and repudiate the bourgeoisie." These important guide lines by Marx, Lenin and Chairman Mao bring to light the essential relation between education and the three great revolutionary movements of class struggle, the struggle for production and scientific experiment and point out the basic way to train and bring up successors to the revolutionary cause of the proletariat and to ensure that education serves proletarian politics.

In defending their class interests and consolidating their reactionary rule, all exploiting classes and their educators at all times and in all countries oppose the combining of education with productive labour. So that it may closely combine education with productive labour, the proletariat must completely break with the bourgeois educational system and conventional viewpoints. This is a deep-going social revolution that will inevitably meet with desperate resistance from the bourgeoisie. Liu Shao-Chi, Lu ting-yi and company frenziedly opposed the great leader Chairman Mao's

instruction of combing education with productive labour and stubbornly pushed the counter-revolutionary revisionist line in education of encouraging students to divorce themselves from proletarian politics, the practice of production and the labouring people. Lu ting-yi clamoured: "practice-theory-practice", this formula refers to the law of human knowledge in general, but it does not apply to school education." he brazenly dished up the reactionary idealist formula "theory-practice-theory" as a "law of knowledge" for school education.

Chairman Mao teaches us: "Where do correct ideas come from? Do they drop from the skies? No. Are they innate in the mind? No. They come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment." Practice is the source of knowledge. Practice, knowledge, again practice, and again knowledge, this is the inevitable course in a person's arriving at a correct understanding of the world. In order to gain fuller knowledge, the students should combine theory with practice and education with productive labour. If all the knowledge the students acquire from books is true, this knowledge is theory evolved from the experience which our predecessors summed up in the course of their struggle for production and class struggle.

It is only when education is combined with productive labour and the students take part in social practice that they gain a real understanding of the theory summed up by our predecessors, verify and apply it on the basis of their direct experience and turn their one-sided knowledge into full knowledge. Practice is the motive force in developing knowledge. Even if it is a correct theory, it only reflects the result of the development of social practice in a given historical period. This result must be developed in line with the constant growth of social practice and never remains at the same level. Students can constantly bring about a leap in their knowledge and grasp the newest achievements in the development of science only when they repeatedly undertake social practice.

In the relation between theory and practice, practice generally play the decisive role; however, under certain conditions, theory may play the decisive role. Persistence in combining education with productive labour means unifying theory with practice. We should affirm the importance of taking part in revolutionary practice and the source of knowledge being practice and at the same time the tremendous guiding role of studying revolutionary theory. The reactionary essence of the formula "theory-practice-theory" is to oppose the practice of the socialist revolution and construction and the study of the universal truth of Marxism-Leninism-Mao Tse Tung thought.

Lu ting-yi and company made students study the theory and book knowledge of the old type school, which was full of idealism and metaphysics and reactionary feudal, capitalist and revisionist theories. He once raised feverish opposition to

Chairman Mao's directives on strengthening party leadership over education and tried in every way to maintain the domination of the schools and colleges by bourgeois intellectuals.

Under the dictatorship of the proletariat and the guidance of Chairman Mao's revolutionary line, China made some progress in education in the first 17 post-liberation years. But Liu Shao-chi, Lu ting-yi and company pushed the counter-revolutionary revisionist line in education and followed a corresponding organisational line. They stubbornly preserved the bourgeois educational system and teaching principles and methods. As a result, a grave situation existed of the domination of our schools and colleges by bourgeois intellectuals.

In 1966, Chairman Mao said incisively in has "May 7" directive: "the length of schooling should be shortened, education should be revolutionised, and the domination of our schools and colleges by bourgeois intellectuals should not be tolerated any longer". This brilliant directive proclaimed the bankruptcy of the schemes of Lu ting-yi and company to oppose proletarian leadership over education.

During the great proletarian cultural revolution, Chairman Mao issued the great call "the working class must exercise leadership in everything". Guided by this call, Mao Tsetung thought propaganda teams made up of workers, their close ally, the poor and lower-middle peasants, and people's liberation army men entered the political arena of struggle-criticism-transformation in the superstructure and occupied the positions in education.

This ended the domination by bourgeois intellectuals. The brilliant achievements made since the working class has occupied the positions in education fully proves that it not only can do this but can transform the schools and colleges with Mao Tsetung thought, carry the proletarian revolution in education through to the end and fulfil the great historic mission entrusted to it by Chairman Mao.

The leading role of the proletariat is realised through the leadership of the communist party. In order to consolidate working class leadership in education, it is necessary to strengthen party building. The fundamental task for a party committee is to concentrate on the study of Mao Tsetung thought, the struggle between the two classes and the two lines and political and ideological work.

Guided by Chairman Mao's revolutionary line, the momentous proletarian revolution in education is going deeper and the entire education front is in the midst of earth-shaking changes.

But the educational field was long dominated by the exploiting classes. The poisonous influence of feudalism, capitalism and revisionism is deep-rooted. bourgeois prejudices and traditional bourgeois influences are hard to extirpate. They permeate all branches of knowledge and form an old and deep-rooted system. The struggle between the two classes and the two lines has not come to an end in the educational field. The struggle will be long between the working class which wants to occupy the field and transform it and the bourgeoisie which opposes this. We must hold aloft the great red banner of Mao Tsetung thought, deepen the movement to criticise the revisionism and rectify our style of work, continue to criticise the theoretical foundations of the revisionist line pushed in education by Liu Shao-Chi, Lu ting-yi and other political swindlers, namely idealist apriorism, the landlord and bourgeois theory of human nature, the reactionary theory of productive forces and the theory of the dying out of class struggle, so that we constantly raise our consciousness of the struggle between the two lines and our ability to distinguish genuine from sham Marxism, eliminate the pernicious influence of the revisionist line in education and always advance victoriously along Chairman Mao's proletarian line in education.

Education must be combined with
productive labour



EDUCATION CHINA 1975

N.N.N. 090301 - CHINA'S EDUCATION AMIDST SOCIAL CHANGES

Peking, September 3, 1975 (commentary by Hsinhua correspondent) - Education in China has followed its own course of transformation as the country underwent the great social change from a semi-colonial, semi-feudal state to a socialist one with the beginnings of prosperity.

Any given culture (as an ideological form) is a reflection of the politics and economics of a given society, and the former in turn has a tremendous influence and effect upon the latter. The same is true of education, which is part of culture as an ideological form.

As a semi-colonial, semi-feudal country, old China was subjected to imperialist aggression and domination not only politically and economically but also culturally and educationally. Using the privileges they had grabbed the imperialists ran schools in China under all sorts of names to impose a slave education of the students. Copying from the imperialist trash, schools run by Chinese bureaucrat-compradors instilled into the students' minds a mentality of venerating everything foreign and fawning on foreigners. All this belonged to the category of imperialist culture and education. The assertion by certain imperialists that intellectual and spiritual domination of China was more reliable than military aggression was a clear revelation of the very nature of imperialist culture and education as a means of aggression.

The imperialists not just worked in cahoots with the feudal and comprador forces in China politically and

economically. They also stood for the worship of Confucius and the study of the Confucian canon and advocated the old ethical code and old ideas. A reactionary alliance formed by imperialist culture and education and China's feudal culture and education clamped a cultural despotism on the Chinese people and placed China in a state of enslavement and extreme backwardness.

Some patriotic intellectuals in China entertained illusions about "saving the country through education" and believed they could make the nation wealthy and powerful by developing education and spreading western cultural and scientific knowledge. Proposals of one kind or another were advanced for the reform of the old educational system. But facts have proved that without victory in the national-democratic revolution, without national liberation and state independence, it is impossible to free culture and education from imperialist control and influence and adapt them to the needs of safeguarding national independence and developing the national economy and culture.

In 1949 new China was founded and the Chinese people stood up. As soon as the people won political power, they started to sweep away the century-old influence of imperialism and its lackeys, the feudal and comprador forces, including their influence in the sphere of culture and education. The Chinese people's struggle to develop a national, scientific and mass culture during the national-democratic revolution was carried forward under new conditions.

Shortly after the people's republic of China was founded, Chairman Mao set forth the task of "carrying out systematically and carefully the work of reforming education in the old schools and the old-type cultural work in society and winning over all patriotic intellectuals to the service of the people".

Acting on Chairman Mao's instruction, the people's government took over all educational institutions left over from old society, recovered national sovereignty in the field of education, and abolished the reactionary political courses and fascist training introduced by the Kuomintang reactionaries. Teachers and students studied Marxism-Leninism and remoulded their thinking by self-education to clear away the mentality of venerating everything foreign and fawning on foreigners spread by imperialism through a slave education. Institutions of higher learning and their departments were reorganised to suit the country's needs in its political, economic and cultural development. Meanwhile, a campaign to eliminate illiteracy was conducted throughout the country. Education made steady progress along with the growth of the national economy. Primary and middle schools and colleges and their students grew to numbers inconceivable in pre-liberation days.

As the socialist revolution developed, Chairman Mao pointed out: "Education must serve proletarian politics and be combined with productive Labour". "Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture". Liu Shao-Chi, however, obstinately pushed a revisionist line in education and copied mechanically from the Soviet revisionists.

All this resulted in a divorcement of education from proletarian politics, from the realities in the country and from the working people, and was reducing the schools to a breeding ground of "intellectual aristocrats" and a tool of capitalist restoration.

Only in the course of a great social-political revolution can rapid progress be made in ensuring the dominance of Marxism in the field of education, the domain of the deep-rooted bourgeois forces of tradition. The revolution in education which is being conducted in accordance with Chairman Mao's instructions started in the great proletarian cultural revolution. This

revolution will not only carry forward the spirit of independence and self-reliance and build up our national culture and education and better adapt education to the country's socialist economic base and to the needs in socialist construction. More importance, it aims at training a new generation of proletarians for the struggle to combat and prevent revisionism and avoid a capitalist restoration.

This requires a stronger party leadership in schools and the long-term participation of the masses of workers and peasants in school management and teaching. It is necessary to unite with, education and transform the ranks of teachers and constantly help them to heighten their consciousness in implementing Chairman Mao's revolutionary line in education and improve their vocational proficiency as they proceed along the road of integrating themselves with workers and peasants.

In their entire work the schools put first the task of remoulding the students' ideology according to Marxism-Leninism - Mao Tse Tung thought and help them foster the idea of serving socialism and the people of China and the rest of the world. In addition to classroom studies, students learn industrial and agricultural production in factories and rural people's communes, and this has changed the situation under the old system of education in which students did their studies behind closed doors from primary school to college without seeing how workers did their jobs at the bench or how peasants ploughed the fields. In teaching, attention is paid to combining theory with practice and care is taken to prevent the divorcement of theory from practice or the neglect of basic theoretical study. In examinations stress is laid on testing the students' ability to analyse and solve problems, and they are not subjected to surprise attacks or confronted with out-of-the-way or catch questions. Middle school leavers go first to work in the countryside or the factories as peasants or workers, and colleges make a point of selecting students from among young workers and peasants with practical experience who will return to production after a few years' study. The school years have been shortened appropriately. After receiving an education, students take part in the building of socialism as ordinary workers. Instead of being intellectual aristocrats sitting high above others, they strive to be successors to the revolutionary cause of the proletariat.

CAPITALISM MEANS GENOCIDE, UNEMPLOYMENT, RACISM AND WAR!

*Karl Marx wrote in Capital, the:
accumulation of wealth at one pole, is ... at the
same time the accumulation of misery, agony
of toil, slavery, ignorance, brutality, and moral
degradation at the other pole.*

THE YANKS ARE COMING ! The US Defence Secretary and the Australian Defence Minister discussed the possibility of US forces using Australian bases for military training and holding US military equipment. The Australian Government is taking steps to 'develop highly mobile sea, air and land forces that can be quickly sent to Asia.

This is directed against China now emerging as a world power. Another reason is that US forces are no longer welcome in Okinawa. Overall, the USA is preparing to combat their biggest imperialist rival in Asia, Japan.

Australian military forces are annually engaged in military exercises in northern Australia, along with various countries in South east Asia, New Zealand and the USA.

The daily press reported that the US forces had been issued with a booklet on How to behave in preparation for the shift to Australia. US forces are stationed all over the world in bases and so-called "peace keeping forces", where ever they go, there is death, destruction, drugs , disease and degradation.

The Australian ruling class is compelled to join the New World Order because it wants its slice of the imperialist cake in the carve up to come.

The USA is finding it difficult to get allies for their world aggression, as was demonstrated in their latest attack on Iraq., So they turn to Australia's ruling class

Yankee Go Home!

022825 - REACTIONARY, DECADENT EDUCATION IN U.S.S.R.

Peking, February 28, 1976 (Hsinhua correspondent) - dictatorship of the bourgeoisie over the proletariat has been established in soviet education as capitalism has been fully restored in that field under the rule of the soviet revisionist renegade clique.

Today, schools in the soviet union have been transformed into instruments of the dictatorship of the bourgeoisie.

To push its revisionist line in the field of culture and education, especially the policy of relying on experts in running the schools", the soviet revisionist renegade clique has planted bourgeois scholar-tyrants and reactionary authoritative persons donning the cloak of "communists" in leading posts of educational departments. Subsequently, schools have been brought under the exclusive domination of bourgeois intellectuals and the working class is virtually deprived of all its right to exercising leadership over and managing schools.

Lenin time and again emphasised that it is necessary for the school to train a generation of new man who goes beyond the bound of narrow bourgeois rights and works for the eventual realisation of communism. The Moscow revisionists talk profusely about the need for the young people to study communism, but all they have done is to instil bourgeois ideology into their minds. They have emasculated the content of Lenin's teaching on the study of communism, lashed out at his theory on the dictatorship of the proletariat and left no stone unturned to peddle the "theory of the dying out of class struggle" in schools. In so doing, they aim at

covering up the stark fact of ruthless class struggle against and fascist dictatorship over the broad masses of the soviet people by the bureaucrat-monopoly bourgeoisie. The Soviet revisionist renegades distort with ulterior motives the study of communism, falsely interpreting it as primarily the mastering of science and knowledge, and alleging that communism can be realised once technology is mastered. The Soviet Youth League paper "Komsomolskaya Pravda" minced no words in asserting that "Learning culture" is the sole task confronting the soviet youth, thereby leading them onto the road of giving top priority to technology and seeking personal fame and material gains.

The "theory of genius" and the idea of "placing intellectual development above everything else" are in vogue in Soviet educational circles as a means to push the reactionary educational line of the soviet revisionists. They zealously advocate so-called "extraordinary talent" and "innate quality" saying that there should be special schools for "talented children" and boarding schools in scenic spots for students with "extraordinary talent".

What warrants special attention is the fact that the Soviet revisionist renegade clique and its agents in educational circles have gone so far as to pick up the spittle of German fascism and peddle with enthusiasm the reactionary theory of "genius by inheritance".

A correspondence academician of the Soviet revisionists' academy of pedagogical sciences, after racking his brains, came out with the freakish ideas to classify Soviet middle school students in six categories and further divide them into two types.

According to him, children of high-salaried families fall into the category of "theoreticians", "social activists" and "organisers" because it is preordained that they are persons with real talent. Those from rural areas belong to the alleged category of "indolence" who at best have the make of useful labourers and law-abiding citizens. In the eyes of the Soviet revisionists, children of the labouring people are "philistines" who must be barred from schools and are destined to be slaves whereas the children of high-salaried families are "geniuses" who should be provided with special education as indubitable future rulers.

To provide the children of high-salaried families with special "training", the Soviet revisionist renegade clique has set up special "schools for genius" of military affairs, mathematics, physics, chemistry, foreign languages, arts and other courses. More than 95 per cent of the "talented students" graduated from such schools are entitled to enter advanced research classes to become "experts". As "elites" among the students and as "future leaders" in the Soviet Union, they lead a "life akin" to that of the Tsarist aristocrats.

Obviously, the Soviet revisionist renegade clique's "education for genius" is bourgeois stuff, pure and simple. It is through such education that the Soviet revisionists exercise the dictatorship of the bourgeoisie over workers and

peasants and their children so as to train successors to the bureaucrat-monopoly bourgeoisie.

To whom is the door of the school open? This is a vital issue concerning which class education serves. In the time of Lenin and Stalin, workers and peasants and their children were given priority to education and favourable conditions were created for their entry to schools. But contrarily to this, the Soviet revisionist renegade clique has, since it usurped power, deprived the workers, peasants and their children of priority to education while ostentatiously claiming that all Soviet citizens, despite their property and social status, "enjoy equality in education." This is an out-and-out lie. "Equality" in education is simply out of the question in a class where various classes maintain different political and economic status. In the Soviet Union today, all-round restoration of capitalism has been staged, the bureaucrat-monopoly bourgeoisie represented by the revisionist renegade clique controls the state apparatus and leadership at all levels and possesses the entire social wealth. The broad masses of workers and peasants, however, have again been reduced to wage labourers, deprived of oppression and exploitation. How could their children "enjoy equality" in education with the children of the privileged class? The broad section of workers and peasants and their children are in fact excluded and castigated in schools. Even Brezhnev himself had to admit that 34 per cent of the workers have only primary school or even lower education. Many children of workers and peasants, pressed by their wretched life, have to leave school before graduation.

Under the club of "giving first place to intellectual development" and "putting stress exclusively on getting good marks", large numbers of children of workers and peasants are expelled from school on the charge of "backwardness in intelligence" and "low level of knowledge".

They are excluded from higher education since they are unable to accomplish primary education. As disclosed by a Japanese journal, "Soviet entry examinations to colleges grant objective right of 'equality in education' to children of all strata", but, as a matter of fact, "children of intellectuals can almost all enter colleges whereas peasants' children almost all fail in examinations", for "family conditions give rise to unequal differences among the Soviet youth before entry examinations." In an investigation report on the youth in Novosibirsk, the Soviet revisionists have to acknowledge inequality amongst the young people of various social strata in admission to schools of higher grades. The report revealed that only 18 per cent of middle school graduates from families of collective farm members and state farm workers have entered colleges while the children of urban intellectuals (including those in authority) the percentage is 82. Some of the children from families of the working people who fortunately have entered universities are likely to be "sifted out" on various pretexts, and quite a number of them are forced to leave school because of failure in examinations. In the rural region, the drop-out rate among children of workers and peasants amounted to 45.7 per cent. All these facts mercilessly lay bare the hypocrisy of the freedom and equality preached by Brezhnev and company.

As a result of the reinforcement of

bourgeois rights by the Soviet revisionist renegade clique in the educational field, a handful of privileged bourgeois elements monopolise educations, particularly higher education, by both "legal" and illegal means. By means of the political positions, power and money of their parents, the sons and daughters of the privileged class almost all can enter colleges at will. Apart from getting good marks at entry examinations after going through expensive "supplementary classes" and "preparatory classes" or instruction by hired tutors, they are also able to get into colleges through various "back doors". Reliance on power, bribery, and other corrupt practice of capitalism prevails in the country in entry examinations to universities. It is a commonplace today that the privileged strata make use of their privileges to get their children and relatives into colleges. A factory director in Tbilisi paid a party committee secretary and professors of a medical college 13,000 rubles, an amount equivalent to the wage of an ordinary worker for 10 years, to have his daughter admitted into the "institute of higher learning." Through their influential parents, criminals who happen to be the sons or daughters of the bureaucrat and privileged strata, remain at large and even enter institutes of high learning. The Soviet paper "Komsomolskaya Pravda" disclosed on January 29, 1975, that through his influence, a member of Collegium and concurrently Department Director of the Engineering Ministry not only got his son sentenced for rape pardoned, but also got him a job, membership to the Communist League and admission to an institute of higher learning. Sons and daughters of rich families can enter universities or buy "diplomas" through agencies specialised in fabricating diplomas or running phantom colleges.

A strict system of rank prevails in Soviet education. It is very difficult for sons and daughters from worker and peasant families to enter universities. They are assigned to "low" physical labour after finishing schools, middle schools or vocational schools. But sons and daughters of the privileged stratum become "experts" or "scholars" in leading posts upon graduation from institutes of higher learning, inheriting the privileged position of their parents.

Facts show that schools are used by the Soviet revisionist renegade clique to foster the reactionary thought of "those who work with their minds govern, while those who toil with their hands are governed" to consolidate the dictatorship in culture by a handful of bureaucrat-monopoly capitalists over the working people.

Since coming to power, the Soviet revisionist renegade clique has carried out the dictatorship of the bourgeoisie in the field of ideology. It not only frantically ravages the proletarian ideology and culture created in the time of Lenin and Stalin but also allows the decadent ideology and culture of the bourgeoisie to run rampant in the country. It spreads the way of western life in schools and poisons the minds of the youth by imbuing them with the bourgeois world outlook of "regarding knowledge as private property" and "self-indulgence". Thus bourgeois intellectual aristocrats have emerged steadily from higher institutes on learning, the hot bed of revisionism, and constitute the social foundation of the Soviet revisionist ruling group.

The reactionary and decadent Soviet revisionist educational system has aroused growing discontent among the

masses of the working people who, with glorious revolutionary tradition, one day, will surely raise the banner of the October revolution, overthrow the fascist dictatorship of the Soviet revisionist renegade clique and destroy the bourgeois educational system. The working people of the Soviet Union will certainly be the master again of the culture. End item.