

Socialist Cultural Revolution in Shanghai

LIKE the rest of the country, China's biggest metropolis, Shanghai, is in the midst of the socialist cultural revolution. The broad masses there—workers, peasants, soldiers, cadres and revolutionary intellectuals—raising high the great red banner of Mao Tse-tung's thinking, have opened fire on the anti-Party, anti-socialist black line that has appeared in the cultural field.

Shanghai, with its one million industrial workers, has a glorious revolutionary tradition. Over the last 17 years, the people of this city, under the leadership of the Communist Party and Chairman Mao, have unceasingly pitted themselves against bourgeois ideology on the cultural front. Especially after Chairman Mao issued in September 1962 the great call never to forget class and class struggle, they have exerted further efforts in upholding proletarian ideas and eradicating bourgeois ideas in the realm of culture. The struggle reached a new stage in November 1965, following the publication of Yao Wen-yuan's *Comment on the New Historical Drama "Hai Jui Dismissed From Office"* which exposed Wu Han's anti-Party and anti-socialist activities. Extensive criticism of the drama followed. In May this year, another article by Yao Wen-yuan exposed the "Three-Family Village" anti-Party gang (see p. 5). Since then, the movement is gathering momentum in this big city.

Workers and peasants in Shanghai got together to hold meetings to voice their criticism; some wrote articles overnight, some asked their sons or daughters to write down their views. Seamen who had just come off ship joined meetings to criticize the "Three-Family Village." Local newspapers, radio broadcasts, and factory wall newspapers all carried articles rebuking the clique. Some 7,000 articles and letters from readers flowed into the editorial department

of the *Jiefang Ribao* (Liberation Daily) in nine days.

Two characteristics highlight the cultural revolution in Shanghai. First, the broad masses take part in this great struggle armed with Mao Tse-tung's thinking. Secondly, the workers, peasants and soldiers have become the powerful main force in this revolution.

Since last year, more and more Shanghai people have been consciously studying and applying Chairman Mao's works, arming themselves with Mao Tse-tung's thinking. With the power of deep insight so acquired, they immediately discerned the reactionary nature of the "Three-Family Village."

The extensive participation by the labouring masses in this struggle on the cultural front has given it a new look. Imbued with class sentiments, they express their deep love for Chairman Mao and intense hatred for their class enemies. In their speeches at meetings or in articles published in the local newspapers, they have all expressed their firm resolve to thoroughly expose and defeat the "Three-Family Village" gang and defend the Party and socialism.

Speaking of the significance and nature of this struggle, the masses analyse it as "an acute, complex, protracted, life-and-death class struggle,

a class struggle without guns," "a struggle that is vital for the building of socialism and communism, for the future of the world revolution." They say that "imperialists, modern revisionists and the reactionaries in various countries constitute the international 'Three-Family Village' opposing us, whereas Teng To, Liao Mo-sha and Wu Han are the domestic 'Three-Family Village,' one supplementing the other and working in co-ordination to restore capitalism in China."

While workers in the city and rural commune members on its outskirts cited facts since the 1958 big leap to refute the slanders of Teng To and his clique, office workers and revolutionary intellectuals also have joined in the criticism, determined to defeat the "Three-Family Village" gang's plot to bring about a "peaceful evolution" in China.

In this struggle, a contingent of theoretical literature writers has been formed by the workers, peasants and soldiers to repudiate those anti-Party, anti-socialist "authorities" and "experts." The appearance of this contingent indicates the irresistible tendency that workers, peasants and soldiers will occupy the dominating position in cultural affairs and that reactionary bourgeois "authorities" and "experts" will be overthrown.

National Finance and Trade Conference

A NATIONAL Conference on Finance and Trade took place recently in Peking.

Delegates to the conference reviewed finance and trade work in 1965. They held that an excellent situation prevailed on various national fronts in 1965 and that the situation in the field of finance and trade was also excellent. During the year, with the increase in production, market conditions became still more stable and prosperous; state revenue

and expenditure were balanced, and showed a surplus; currency circulation was satisfactory; the socialist position in the market was further strengthened and expanded and the people's livelihood was improved still more. Foreign trade, too, increased during 1965.

This was a conference at which the participants raised high the great red banner of Mao Tse-tung's thinking, further put politics first and developed criticism and self-criticism