

SLAVERY IN PRIMARY SCHOOLS

Following is a translation of an article in the Chinese-language newspaper Hung Chiao Ping (Red Education Soldier), Peking, No. 1, 15 May 1967, page 2. This newspaper is published by the Red Education Corps of the Ch'ung-wen Sub-Headquarters of the Liaison General Headquarters of Revolutionary Teachers from Primary Schools in Peking.

The New Year's editorials of Hung Ch'i (Red Flag) and Jen-min Jih-pao (People's Daily) pointed out: "Firmly to accept and implement the correct leadership of Marxism-Leninism and the thought of Mao Tse-tung, resolutely to resist erroneous leadership which damages the revolution, and to oppose slavery -- these are the principles of the dictatorship of the proletariat armed with Marxism-Leninism and the thought of Mao Tse-tung; they are also the principles of organization." Liu Shao-ch'i, the top party official following the capitalist path, in his black work Hsiu-yang (How To Be A Good Communist), raised the signboard of "party nature" and "cultivation of organizational discipline" so as to outrageously peddle the black goods of slavery, to sell the reactionary theory of "the implement of docility and obedience." This was to obliterate the rebel spirit of the proletarian revolutionaries. In actuality the revisionist Liu was espousing old myths of the exploiting classes of ancient and modern times, of both Chinese and foreign origin. "The revolution is criminal, rebellion is wrong." He frantically propagated these reactionaries theories so as to bind the movements of the revolutionary masses, so as to have us yield and bend to remain whole; first be slaves and then be slave masters. We were to peacefully bend to Mr. Liu's fascist rule, in which peaceful evolution served as the social foundation for the capitalist restoration attempt.

Chairman Mao has taught us: "As regards the path of Marxism, there are many strands and threads, but it all boils down to one thing: 'Rebellion is right.'" We are the revolutionary rebels armed with the thought of Mao Tse-tung; we will definitely not be any such "tame and docile tools", nor will we engage in any "slavery."

Slavery is a product of the exploiting classes, and for a long

it has been a deeply engrained habit. It must be pointed out: "Slavery" is to be halted! The revolutionary history of the proletariat pronounced the death sentence on reactionary, counter-revolutionary "slavery". For 17 years China's Khrushchev subtly used "tame and docile tools" to disguise "slavery" so as to promote the organizational line of his revisionism. In actuality the tool of docility is a substitute for the old slavery; it has beautified it and shaped it even more. In the primary schools "to be the docile tools of the party" was the major content of education in the party; it was also that which had to be discussed in the party course. Consequently, this spread extensive poison in the primary schools with the result that some of the masses, in particular some Party and League members, were deeply poisoned. Under the control of this reactionary theory, some organizations and individuals within the revolutionary ranks deteriorated politically. During the Great Cultural Revolution the slavery of some comrades had developed to an even greater extent; they safeguard the bourgeois reactionary line of the revisionist Liu, the party officials who are following the capitalist path.

There are many manifestations of slavery within the primary schools.

First, they hold that lower-level party organizations are the incarnations of the party, that the "higher levels" constitute the party, that they should closely follow the "higher levels" and party branches, that they should bend and obey and willingly be docile tools. They cast out the spirit of revolution and place organizational principles higher than all else; they scream about unconditional obedience. They mechanically implement the instructions of the higher levels, consider only form in acting; all they can use is a dictatorial method when implementing orders. For a long time they have been fully satisfied with this work method of slavery and they have become proud about adding "the strong character of organization discipline" and "deep feelings for the party."

Second, do whatever the higher levels desire, even if it is unworkable; don't bother to go see if it is appropriate or in accord with reality. Rather in every possible way try to grasp the matter from its positive side, think of "ways", and then blindly carry out the wishes of the leadership. As regards the opinions of other comrades, take the attitude of "grant that I'm right", and thus employ the most simplistic, crude to quash ideas which don't accord with my own.

Third, some young teachers who have just started to work dare to think, to speak, to act, and to go counter to established opinions. The system of "slavery" labels them as having "ulterior motives", as "stirring up trouble," as "being anarchists." And then they are attacked from all sides. The result is that after two or three years these young people become "lords" also, so much so that these "lords" even develop the habit of being criticized and they come to regard criticism of their errors as evidence of party concern for them; they endure the wrong and bear their burdens. And contrary to what might be expected this situation frequently results in being "held up as a merit."

Fourth, as regards the handling of affairs, they do not wish to investigate, do not undertake class analysis, do not separate right and wrong, and if they don't affirm something, then they negate it completely. In their hearts there is no class struggle at all, nor political principles. So long as the "old higher levels" and "old cadres" are involved, they uncritically affirm their "usual correctness". No matter what error they commit, it's nothing which cannot be taken care of. The old revolution has encountered new problems."

Fifth, they take the initiative and consciously on a schedule report their thinking. If there is a little bit of erroneous thinking, they discuss it, explaining that they want to rely on the organization and to make progress; they dare to reveal their thinking and this is good. But it happens that this situation develops so that they don't do this to understand their own problems, but rather to test the opinion of the leadership towards them. They become very cautious and careful, yielding to slavery actually.

Sixth, as for erroneous leadership, they may well know that it is wrong but they don't struggle against it; they don't dare to resist, nor to resolutely hold to correct principles. Yielding to protect themselves, they try to ingratiate themselves and still carry it out. They would rather commit political errors than organizational errors. They cling to the thinking and ideas of the higher levels. They simply ignore the big events of the state, the direction of politics; it is their future careers they care about; they are complete slaves.

Seventh, on encountering two sharply divided opinions, they don't express themselves but rather stall; they follow the majority; in order to have a place to draw back, they either make reconciliations or compromises, and thus they always guard what is correct. If the leadership nods, they relax and get in the mainstream, for naturally it is foremost to follow the leadership. If there is a settling of accounts later on, they become the unflinching thugs.

There is still some more slavery in the primary schools.

The overflowing of slavery in the primary schools is one of the proofs of Liu Shao-ch'i's crimes.

Slavery in the body of revolution is extremely harmful. It hoists red flags to oppose red flags, suppresses the creative spirit of the revolutionary masses, and uses absolute blind obedience to replace self-awareness. It destroys the system of democratic centralism of the party, changes the unity in the principles of the thought of Mao Tse-tung into organizational and formal unity. It causes party policies not to be implemented, causes the revolutionary masses not to understand the political direction, so that they can only act in accord with regulations. They become possessed of a slave mentality and become the docile tools of revisionism. In a word slavery resists the thought of Mao Tse-tung, and compromises the revolutionary line of Chairman Mao.

Slavery is the great enemy of the revolution. It must be destroyed, smashed! At the same time that this is being done, we must also cut out its roots in the body politic, which is to say that we must destroy Liu

Shao-ch'i's black work Hsiu-yang, and carry the Great Proletarian Cultural Revolution through to the end. We must carry the socialist revolution through to the end and vanquish Liu Shao-ch'i and his black work. We proletarian revolutionaries pronounce the death sentence on him.

A red orb is rising in the East, the thought of Mao Tse-tung is giving off a shining brilliance. We revolutionary teachers in the primary schools will forever read the works of Chairman Mao, obey Chairman Mao, work in accordance with Chairman Mao's instructions, be good students and soldiers of Chairman Mao. We resolutely respond to the "May 5th" decision of the Peking Municipal Revolutionary Committee; we will push to a new high tide the mass movement to make a living study and use of the works of Chairman Mao; we will be the motive force of revolution, the object of revolution. We will march triumphantly forward in the direction pointed out by Chairman Mao.

Down with slavery!

Duty Committee of this newspaper.

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