

RED FLAG REVIEWS ADVANCES IN AGRICULTURE

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[Article by Chao Feng-nien published in RED FLAG No 6: "Ten 10 Years of Rapid Development in Socialist Agriculture"]

[Text] The Great Proletarian Cultural Revolution initiated and led by Chairman Mao has gone through 10 resplendent years. On the agricultural front, they represent 10 years of profound changes from the superstructure to the economic base in our country's rural areas, 10 years in which the mass movement to learn from Tachai advanced triumphantly and 10 years of rapid development in socialist agriculture.

The Great Proletarian Cultural Revolution is a great undertaking of continuing the revolution under the dictatorship of the proletariat. This vigorous mass movement has destroyed the headquarters of Liu Shao-chi and of Lin Biao, smashed their plot to restore capitalism, and criticized their counterrevolutionary revisionist lines, washing away all the mire of the old world and effecting tremendous changes in the appearance of China's countryside.

In this great revolution, the masses of poor and lower-middle peasants rose to criticize revisionism and the bourgeoisie with Mao Tse-tung Thought as the weapon. They mounted the political stage to make revolution in the superstructure as masters. The masses of cadres have gone through an education and steeling, and the old cadres have regained their revolutionary youthfulness. Large numbers of successors to the cause of the proletarian revolution are growing sturdily. The poor and lower-middle peasants have further fostered their superiority in the rural areas. They manage commerce and schools, engage in cultural and health activities, and have strengthened all-round dictatorship over the bourgeoisie. Springing up like bamboo shoots after a spring rain, new socialist things are smashing through the narrow line of bourgeois rights and surging ahead vigorously. The mass movement to learn from Tachai has advanced to a new stage of building more Tachai-type counties throughout the country.

Revolution promotes the development of production. In the past 10 years, the output of chemical fertilizer, tractors for agricultural use, irrigation and drainage machinery for agricultural use and electric power for rural consumption shows an average increase from 100 percent to 700 percent annually as compared with the period prior to the Great Proletarian Cultural Revolution. The irrigated acreage increased on the average by over 20 million mu annually. bumper harvests have been reaped year after year after overcoming several natural disasters of great magnitude. The collective economy has continued to consolidate and grow. As a brand-new system, the people's communes have impressed the people with their superiority with each passing day. State farms are being run better.

Like all other fronts, the agricultural front has fully proved that "the current Great Proletarian Cultural Revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

What are the factors contributing to such a tremendous change in our country's rural areas since the start of the Great Proletarian Cultural Revolution? The most fundamental one is that through this great revolution the large numbers of cadres and the masses have become increasingly conscious of adhering to the party's basic line with class struggle as the key link, of persisting in taking the socialist road and of making sustained efforts to use socialism to defeat capitalism.

In criticizing the right deviationist wind to reverse verdicts, Chairman Mao pointed out: "What is the Great Proletarian Cultural Revolution for? To wage class struggle." This remark has generalized very clearly the very nature of this great revolution. After our country entered the stage of socialist revolution, the focus of the struggle between the two lines on the agricultural front remains: to persist in taking class struggle as the key link or to negate taking class struggle as the key link? To persist in taking the socialist road or to take the capitalist road? In fact, this is a question of whether we should persevere in the dictatorship of the proletariat.

The Great Proletarian Cultural Revolution is a great political revolution in which the proletariat opposes the bourgeoisie and all exploiting classes. It is a mass movement of a most extensive and penetrating nature. It has boldly aroused the masses and exposed as well as criticized from bottom to top Liu Shao-chi and Lin Biao and the revisionist lines they peddled, thereby implanting Chairman Mao's revolutionary line deeper in the hearts of the people.

Through struggle-criticism-transformation, the portion of leadership power usurped by the capitalist roaders has been regained and is now in the hands of Marxists and the poor and lower-middle peasants. The socialist revolution in the superstructure is unfolding on an unparalleled scale. "The correctness or incorrectness of the ideological and political line decides everything."

Through the Great Proletarian Cultural Revolution, the vast numbers of cadres and masses have greatly raised their awareness of class struggle and the struggle between the two lines and have gradually gained experience in the struggle against the bourgeoisie both inside and outside the party. They are, therefore, in a still better position to take the initiative in class struggle and the struggle for production.

Before the Great Cultural Revolution, some of our many cadres engaged in rural work had the experience of struggling against the landlords and dividing their land. Others had the experience of struggling against that part of the well-to-do middle peasants who wanted to withdraw completely from the cooperatives. However, they did not understand well the characteristics and law of class struggle in the countryside during the historical stage of socialism. They did grasp class struggle but often paid less attention to the struggle between the two lines within the collective economy and within the party. Some even followed Liu Shao-chi's revisionist line and were enthusiastic about such things as "san tzu i pao" [more private plots, more free markets, more enterprises with sole responsibility for their own profits and losses, and fixing output quotas on a household basis] and "putting work points in command."

After the Great Cultural Revolution, by conducting investigations and studies and summing up the experiences and lessons in agricultural development of different areas and units, they have come to deeply understand that developing agriculture can't be done without grasping class struggle and that if the road to capitalism is not blocked, it is impossible to advance in socialism. In the struggle against capitalism in the countryside, it is necessary to fight not only against the landlords, rich peasants, counterrevolutionaries and bad elements, but also against the capitalist tendency within the collective economy, the newborn bourgeois elements, and particularly the main force in restoring capitalism--the party person in power taking the capitalist road.

The system of rural people's communes in our country has tremendous advantages. Even our enemies cannot deny this. With the establishment of people's communes, however, class struggle has not come to an end. Bourgeois rights still exist in varying degrees in all aspects of production. Although individual peasants have become collective peasants, some still fail to extricate themselves from the traditional influence of the old society, and a part of the well-off peasants still have a serious tendency toward capitalism.

With the influence and corruption by bourgeois ideology, the bourgeois life style may appear among part of our party members and cadres: some may even degenerate and deteriorate into new bourgeois elements. Not for a single day has the struggle ceased concerning the question of whether the socialist collective economy should be consolidated and developed or weakened and disintegrated, and whether the collective economy should be led to advance along the socialist avenue or along the vile road of capitalism. What is different is that due to the warm love for the socialist system and bitter hatred for the capitalist system expressed by the masses of peasants, the capitalist activities in the countryside have been camouflaged to a greater extent under the "socialist collective" cloak. For example, the statements "whatever you do is reasonable as long as it is for the collective," "it is a good road as long as it can make the collective rich" are aimed at preparing public opinion for capitalist activities under the signboard of "collectives."

With regard to what road the collective economy should take, the crucial issue is who takes hold of leadership power and what line is followed. Chairman Mao points out: "You are making the socialist revolution, and yet don't know where the bourgeoisie is. It is right in the Communist Party--those in power taking the capitalist road. The capitalist roaders are still on the capitalist road." The party persons in power taking the capitalist road are the political representatives of the bourgeoisie. To translate their restorationist hope into restorationist action, the already-overthrown class enemies often use the capitalist roaders within the party as their protective umbrella and even collude with the bourgeoisie inside the party to engage in evil doings by pulling somebody out or putting someone in. We may look back at these: Since the beginning of the stage of socialist revolution, who has taken the lead in advocating the "four freedoms" [freedom to practice usury, to buy and sell land, to hire labor and to engage in private enterprise] and in opposing agricultural cooperation? Who instigated "san tzu i pao" in a vain attempt to make the socialist collective economy collapse? Who has distorted the fundamental experience of Tachai and undermined the mass movement to learn from Tachai? They are none other than Liu Shao-chi, Lin Biao and Teng Hsiao-ping--the party persons in power taking the capitalist road.

The arch unrepentant capitalist roader within the party Teng Hsiao-ping viciously attacked the Great Cultural Revolution, dished out the revisionist program of "taking the three directives as the key link" to contravene class struggle as the key link, and negated the party's basic line and the fundamental experience of Tachai in a futile attempt to revive the capitalist force in the countryside and to restore capitalism. This is an even better indication that the bourgeoisie inside the party is more ruthless in its efforts to restore capitalism than the bourgeoisie outside the party. This is also true at the grassroots level. Where capitalism is spread seriously, there are surely questions with regard to leadership power. Where leadership power is really held by Marxists and poor and lower-middle peasants, the evil wind of capitalism cannot succeed.

An important achievement of the Great Proletarian Cultural Revolution is that the fighting strength of the primary party organizations in the rural areas has been enhanced through struggle-criticism-transformation and that the task of exercising the dictatorship of the proletariat has been implemented at the grassroots levels. This is an important guarantee for developing agricultural production in our country in a big way. Chairman Mao noted: "The basic contradictions in socialist society are still those between the relations of production and the productive forces and between the superstructure and the economic base." The Great Proletarian Cultural Revolution has given great impetus to the socialist revolution in the superstructure, including the ideological sphere, in the rural areas.

By airing their views, contending and debating to the fullest extent and publicizing their views in big-character posters, the masses have made magnificent achievements in criticizing revisionism and capitalism, in destroying old ideas, old culture, old customs and old habits, and in fostering new ideas, new culture, new customs and new habits. Political night schools have now been set up throughout the vast rural areas and contingents of poor and lower-middle peasant theorists have been established. The masses of peasants have studied the theory of the dictatorship of the proletariat and criticized such sinister stuff as feudalism, capitalism and revisionism. They are also transforming their own subjective world at the same time.

Broadcasting stations, reading rooms, blackboard news bulletins, sparetime literary and art propaganda teams and so forth are blooming all over the good earth like resplendent flowers. What the people see, hear and talk about are new socialist persons, new things, new ideas and new customs. Socialism has gradually occupied the ideological and cultural positions in the rural areas, thereby greatly boosting the socialist zeal and giving impetus to the development of the collective economy. The economy at both the commune and brigade levels of the rural people's communes has been developing and growing daily since the start of the Great Proletarian Cultural Revolution. In many places, it has grown in size--doubling its growth or increasing by tenfold.

In the field of distribution and exchange, capitalist tendencies were dealt heavier blows due to the deepening of criticism of revisionism and capitalism. The consciousness of commune and brigade cadres in participating in collective productive labor has been greatly enhanced.

Leading cadres at county level or above went to work at the grassroots units in the rural areas, thereby further developing our party's glorious traditions of maintaining a practical and realistic style of work, adhering to the mass line, and remaining modest and prudent and persisting in hard struggle. They have also fostered close ties with cadres and masses. The changes taking place in the superstructure and production have a far-reaching significance in gradually narrowing the three differences and in restricting the bourgeois rights.

To restrict or expand bourgeois rights, after all, remains an important feature in the current struggle between the two classes, roads and lines. We should continue to deepen the socialist revolution in the superstructure and in the field of production relations. We must restrict bourgeois rights step by step. Why is the unrepentant capitalist roader in the party Tang Hsiao-ping so afraid of the study of the theory of the dictatorship of the proletariat and opposed to it? The important point is that the study criticized bourgeois rights.

The study shows us rightly by negative example that restricting bourgeois rights step by step is to the advantage of the proletariat and disadvantageous to the bourgeoisie. We must persevere in this struggle. The Great Proletarian Cultural Revolution has changed the factors in the superstructure and the production relationships which are incompatible with the economic base and the development of productive forces. It has greatly inspired the socialist enthusiasm of the poor and lower-middle peasants and the masses.

Prior to the Great Cultural Revolution, some of our cadres followed Liu-Shao-chi's line. They failed to see the immense socialist enthusiasm of the masses. After the Great Proletarian Cultural Revolution, they now see the class consciousness of the poor and lower-middle peasants characterized by their daring to struggle against revisionism and capitalism, their communist style of giving utter devotion to others without any thought for themselves, and their heroic spirit of changing nature. They truly think that the masses are the real heroes.

Hardships can be surmounted and miracles accomplished as long as we are guided by Chairman Mao's proletarian revolutionary line and have faith in the masses and rely on them. Many things that were beyond anyone's imagination prior to the Great Proletarian Cultural Revolution have been accomplished by the masses with their own hands. Many other things that could not be done without the help of the state have been built by a commune, a brigade or a county by relying on the masses and thorough self-reliance.

By taking a firm stand now and looking toward the future, people in a commune, a brigade or a county now work on the mountains, rivers, farmland, forests and roads in a comprehensive way under a unified plan in order to change the appearance of nature they inherited and to go on reshaping mountains and rivers of the motherland.

Is it true that those "grossly uneducated" peasants cannot grasp science and technology? No: The mass movement to conduct agricultural scientific experiments has unfolded extensively throughout the country with over 10 million commune members participating in the scientific experiment network set up in the counties, communes, brigades and production teams. Experimental plots and farms covering over 30 million mou have been established. Is it true that the poor and lower-middle peasants cannot run industries? No:

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