

Prairie Fire

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Workers of all lands, unite

About

First, we would like to give our most sincere salutation to the readers of this journal, as well as all the comrades who participate in the communist movements, organizing and propagandizing, and the working comrades who struggle with exploitation and oppression.

The journal was born in an environment where the flames of international communist movements grow ever fiercer, where the ranks of the world proletarian revolutionaries swell. In this kind of environment, the organization of the proletariat is certain to have problems, like the lack of organization, members, and the sense of security, etc. All these problems are urgent and must be resolved based on the current conditions. To better tackle these problems, and in the spirit of serving the proletariat, we published this journal.

Now, this journal primarily publishes pieces on organizing, promotion of communist thoughts, methods of security and analysis of the current conditions. Second, this journal publishes articles on Marxist analysis. Overall, the main aim is to publish articles beneficial to proletarian organization and experiences and methods of struggle.

Contributions

Since this journal only began to publish, there are not many members in the editorial board and contributions, our knowledge level might not be that high, so the quality of articles and the speed of update may not be high. So, we welcome any Marxist to join our editorial board, we also accept contribution you wish to make, if you want to take part or wants to contribute please contact the email of the editorial board below.

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We also welcome any form of reprinting. If you are looking for past issues, please contact the editorial board.

"Prairie Fire" editorial board

18th May 2020

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11. The Fall of Socialist China

Groundfire Front

I originally titled this article "Against 'Let Some People Get Rich First'", because I intended to refute our "General Architect". Then I found out that it is easier to make my arguments combining all aspects of society. I am sure comrades are all familiar with the so-call "let some people get rich first". What I am referring to is not just the hollow statement of "the Rich First Pushing Those Being Rich Later", but also the thoughts of "Socialism with Chinese Characteristics" pushed by Deng Xiaoping, his revisionist clique and successors. Though the statement "let some people get rich first" fundamentally rejects the principles of Marxist political economy, I am still limited in my knowledge, and so could have made mistakes in refuting this statement, so I hope comrades can read this critically, and I welcome any corrections.

After the Cultural Revolution, Deng Xiaoping and his followers began to "rethink the question of what is socialism, and how to build it". Deng Xiaoping thought that: "Our experience in the 20 years from 1958 to 1978 teaches us that poverty is not socialism, that socialism means eliminating poverty." Mao Zedong "made the grave mistake of neglecting the

development of the productive forces. I do not mean he didn't want to develop them. The point is, not all of the methods he used were correct."

Look at what a smooth talker the "General Architect" was, in the 3rd Plenary Session of the 11th Central Committee of the Party, he proposed new thoughts in building socialism: "In economic policy, I think we should allow some regions and enterprises and some workers and peasants to earn more and enjoy more benefits sooner than others, in accordance with their hard work and greater contributions to society. If the standard of living of some people is raised first, this will inevitably be an impressive example to their 'neighbours', and people in other regions and units would want to learn from them. This will help the whole national economy to advance wave upon wave and help the people of all our nationalities to become prosperous in a comparatively short period" He thought that: "These are major policies which can have an effect on the whole national economy and push it forward."

Later he stressed many times that: "some people and some regions should be allowed to prosper before others, always with the goal of common prosperity. If a few regions develop a little faster, they will spur the

others to catch up. This is a shortcut we can take to speed up development and attain common prosperity.”

The incoherent rambling of the “General Architect” were compiled into one slogan by his successors—“the Rich First Pushing Those Being Rich Later”. This sentence is like a whip, we can even say that on the race track of so-called explosive economic growth after the Reforms and Opening Up, this whip caused immense pain to the broad masses of working people, but they have nothing to complain about, black cat white cat, 30% wrong 70% right, most people did not care about these distant questions, the people work hard to build up their motherland, and willingly subject themselves to exploitation, all because the kind leader promised—the benevolent bourgeoisie who got rich first would lead them to common prosperity. The people waited, until this day.

I want to ask if those who got rich first can truly bring up those who would get rich later, then why hasn't the capitalist world eradicate wealth inequality? Not only that, all societies where a system of exploitation rules, all societies with the ultra-rich and the desperately poor, they would all eventually eradicate poverty and inequality, and march to peace.

In a feudal society, could landlords bring tenet farmers to prosperity?

Pay attention here, after “the Rich First Pushing Those Being Rich Later” the Architect also said “attain common prosperity”, he even stressed, “socialism is common prosperity”. Our “General Architect” obviously thought that not only could landlords bring tenets into prosperity, but also tenets would eventually have the same amount of social wealth as landlords, moreover, the bourgeoisie and compradors who got rich first would also hand over their political power, or how else could it be called a “dictatorship of the proletariat”? This is to say that, eventually the landlords would serve the tenets; the emperors would bow before the tenets. Magnificent! If he was born a bit earlier, and inherited his family’s wealth, becoming a big landlord in Sichuan, he would have been hanged during the land reform.

Before discussing the successes and failures of “Let Some People Get Rich First”, we cannot help but doubt the justice of the policies implemented. So-call “justice” is actually a false proposition, let us first assume that murder, arson and cheating are unjust, then the reverse would be just. The first question is who are the people who “got rich first”? If our proletarian brothers became bourgeois through their own hard work, then so be it, regional inequality exists until today, after all, coastal and developed areas obviously had more opportunities than inland areas, this objective inequality cannot be eradicated. However, after the Reforms and Opening Up, the

people who got rich first were none other than the offspring of Deng Xiaoping and his supporters—the so-called “red princelings”. Those who set up “Xijiu” and “Liandong” in the early days of the Cultural Revolution, those who promoted the “bloodline theory”. The red princelings who struggled with violence, resulted in death, disfigurement and countless injustices, were rehabilitated in 1984, and became the first to get rich—such is the “Resolution on Several Historical Questions for the Party since the Founding of the People's Republic of China”, such is “eliminating chaos and returning to normal”!

The most infamous example is the princess of the “General Architect”, Deng Rong, she was an important member of Xijiu and Liandong. According to official documentation, “From the end of August to the Beginning of September of 1966, when Xijiu was waging violent struggles, 1772 Beijing residents were killed, most were tortured to death with extreme cruelty.” The vice principal of Deng Rong, Bian Zhongyun, was “struggled” to death by Deng Rong.

“Xijiu’ was established on the 25th of August, and on the 26th, the number of people beaten to death increased from dozens to over a hundred! The first few days after ‘Xijiu’ was established and began to

operate were also the days where the largest number of people were tortured to death in Beijing! In this abnormal time, of all the people tortured to death in Beijing, most deaths occurred in the Xicheng district where 'Xijiu' operated, 333 people died, more than the second, third and fourth largest number of death combined."

As someone who preached violent struggle and bloodline theory, someone with thick blood on her hands, Deng Rong became a "master" of scar literature after her "rehabilitation", she wrote the "injustice suffered by her father during the Cultural Revolution" into books, condemning the suffering of the Cultural Revolution. The shamelessness of reactionaries truly knows no bound; I will cite one section of the book for your entertainment purposes.

The ten years of 'Cultural Revolution' ended long ago. This great political havoc that took place in the 20th century of China is already a distant memory, condensed in people's minds. However, even though the 'Cultural Revolution' ended more than 20 years ago, a deep mark was left in everyone who went through that time. Time flies and the past is in the past, but the brand etched on people's minds will never fade. Ten years of 'Cultural Revolution' was an explosive cascade resulted from mistakes taken to the extreme; it was a very complex historical process with its ups and downs, an objective period in history that will never be changed. What the "Cultural Revolution" left behind, was not just suffering and trauma, but also an important historical lesson to think about

and learn from. Despite the tremendous loss of the country, the party and the people during the ten years of the “Cultural Revolution”, its solecism left an important warning and lesson for us.Most importantly, is to give a responsible and whole historical verdict for Mao Zedong—a great man in history who made grave mistakes later in his life.

—Deng Rong ‘My Father Deng Xiaoping: In the Years of the Cultural Revolution’ Post script

How touching! “great political havoc” “a deep mark” “etched” “brand” “mistakes taken to the extreme” “cascade” “ups and downs” “very complex” “suffering and trauma” “tremendous loss” “solecism”, oh how much injustice had you suffer during the Cultural Revolution! What is this if not a thief posing as the judge?

I also admire the contemporary official intellectuals who whitewash these murderers, for the daughter of the “General Architect”, any heinous crime can be turned into an achievement—“At the start of the Cultural Revolution, (Deng Rong) participated in the struggles of the “red guards”, and was a present when the vice principal of the Experimental High School Attached to Beijing Normal University, Bian Zhongyun, was struggled to death.” Look! “Participated” in struggles, “participated” in murder—truly some expert whitewashing!

Another typical example is Kong Dan, Kong Dan's father is Kong Yuan, the former head of the Central Department of Investigation (CID), who also participated in the Nanchang Uprising. Kong Yuan, during the War against Japanese Aggression, was the vice director of the CID, a member and secretary of the Work Committee in the Northwest, member and the head of the Organization Department of the Southern Bureau of CPC Central Committee. He worked in underground intelligence for a long time, and was a member of the Finance Committee of the Political Council, head of the General Administration of Customs of the PRC, vice director for the Ministry of Foreign Trade, director of the State Council Foreign Works Office, adviser to the PLA General Staff, vice general secretary of the NPC Standing Committee, etc. after the founding of the country, he was even awarded the Red Star Honorary Medal, First Class. He was—at least on the face of it, a decorated veteran who gave distinct contributions to the revolution.

Like Deng Rong, Kong Dan was also a prominent member of "Xijiu". Compared to Deng Rong, who lived in luxury after becoming a writer, Kong Dan was more "aspirational". Like most red princelings, after coming back from the countryside, he used his privileges to enrol into a university as soon as he returned to the cities. In 1981, Kong Dan who was already 34, graduated from GSCASS and got a master's degree in economics.

Afterwards, he worked in many famous comprador companies and soared through the ranks.

He studied under the economist Wu Jinlian, but it seemed like Kong Dan did not learn anything. In 1983, Kong Dan worked in the Everbright Group and was in charge of the business department for coastal cities, then he became the vice GM of Everbright. 2 years later, the Everbright Investment Trust suffered a massive deficit. The next year, he left Everbright Trust, and became the Group's vice GM, later GM.

After that, Kong Dan's way up became smoother, after leaving Everbright, he entered another famous comprador company—CITIC. From November 2002 to October 2006, Kong Dan was the CEO of CITIC Ka Wah. He was also the CEO of CITIC Group, CITIC International Financial Holdings Limited, CITIC (Hong Kong) Group, CITIC Shenzhen (Group) Corporation, CITIC United Asia Investments Limited, and the non-acting Chairman of CITIC Ka Wah.

Compared to Deng Rong and other red princelings, who are more low-key, Kong Dan was more unhinged. In the early summer of 2013, in a classmate gathering, Qing Xiao questioned Kong Dan: "Can't you hear the outcry of the people? Do you even have faith? You sent your wife and

children abroad, what do you even believe in?" Kong Dan was enraged and shouted: "I will fuck your mother!"

I can't help but be amazed, what an upright communist! "Regulations on Disciplinary Actions by the CPC",

Article 137: Where society's public order or mores are violated, [and there is] inappropriate conduct in a public place, and it causes a negative impact, a sanction of a warning or a serious warning [shall be] given; where the circumstances are comparatively serious, the sanction [shall be] removal from Party office or placement on Party probation; where the circumstances are [very] serious, the sanction [shall be] expulsion from the Party.

Article 138: Where there are other serious violations of social morality or family virtues, sanctions from warnings up through expulsion from the Party shall be given in light of the specific circumstance.

Of course, how could our red princelings be burdened by the law? I cited this section of the party's regulation only for comedic purposes.

The series of comprador companies established after the Reforms and Opening Up, and the harm by the so-call "two-rail system" need not repeating.

Let us say that in the early days of the Reform and Opening Up, when society needed talented people, the red princelings, who mostly grew up in big cities like Beijing and received high levels of education, were indeed ahead of others, so it was understandable for them to take up advantageous positions in society—in politics, economy and culture. After all, they had family backgrounds, in that societal background, they were indeed more capable than most.

However, 40 years have passed since the Reform and Opening Up, a new generation of truly capable people, who got to the middle and upper classes of society solely through their hard work, are everywhere, let us see, to whom the society belongs to?

I will list some here.

The national and party leader (current General Secretary of CPC, President, Chairman of the Central Military Commission) Xi Jinping (the son of Xi Zhongxun)

Former Politburo standing member, Chairman of the CPPCC Yu Zhengsheng (son of Yu Qiwei)

Former Politburo standing member, Secretary of the Central Commission for Discipline Inspection, current Vice President Wang Qishan (son-in-law of Yao Yilin)

Former Politburo standing member, secretary of the secretariat of the Central Committee, vice president Zeng Qinghong (son of Zeng Shan)

Former Politburo member, secretary of Chongqing Municipal committee Bo Xilai (son of Bo Yibo)

Former vice chairman of the CPPCC Ye Xuanping (son of Ye Jianying), former vice chairman of the CPPCC Deng Pufang (son of Deng Xiaoping); vice chairman of the CPPCC Chen Yuan (son of Chen Yun), head of the Ministry of Transportation Li Xiaopeng (son of Li Peng)

The former head of the Inner Mongolia Autonomous Regional Government and the secretary of the Regional Committee of Inner Mongolia Bu He (son of Ulanhu)

Former chairman of CITIC Wang Jun (son of Wang Zhen), etc

I would like to interject, some loyalists seem to think that “comrade” Xi Jinping is someone from the grassroots, someone without family backgrounds, someone with expert methods to counter corruption, a

beloved and just leftist. They even hope that Mr Xi can lead us in wiping out the toxins accumulated since the Reform and Opening Up. More unrealistically, they think Xi Jinping can wipe out the capitalist roaders and red princelings in the system in his term limits. Looks like these loyalists truly have bad memories and do not remember the lessons of Bo Xilai—they worshipped Bo Xilai like they worship Xi Jinping. Wanting Xi Jinping to wipe out the red princelings and privileged classes, is he going to wipe himself out? Would the emperor wage a revolution against himself? Such “revolutionary optimism”!

Comrades, why do we want to strike down the capitalists? It is because they sit on the shoulders of the people, and hoard society's wealth for themselves; why do we want to struggle with capitalism? It is because those who work do not enjoy the fruits of their labour under it and it causes injustices. If we take down the capitalists, and invite bureaucrats to rule us, then what is the difference between that and feudalism? If the country is corrupt, the people should overthrow it; if the party is corrupt, the people should take it down, this is what Chairman Mao said—they are but tools in service of the people, not emperors, and not worth the people's loyalty.

Let us return to our topics.

The "General Architect" said: "In economic policy, I think we should allow some regions and enterprises and some workers and peasants to earn more and enjoy more benefits sooner than others, in accordance with their hard work and greater contributions to society. If the standard of living of some people is raised first, this will inevitably be an impressive example to their 'neighbours', and people in other regions and units will want to learn from them. This will help the whole national economy to advance wave upon wave and help the people of all our nationalities to become prosperous in a comparatively short period"

Look at this! "I think we should allow some regions and enterprises and some workers and peasants to earn more and enjoy more benefits sooner than others, in accordance with their hard work and greater contributions to society." Such nonsense! The method of allocation under socialism is "to each according to their labour", if those who got rich were "in accordance with their hard work", then the socialist system of allocation according to work should be the best way for them to succeed, so why was the "General Architect" pushing for marketization and privatization? What is the use of creating a new batch of the bourgeoisie? Were the bourgeoisie getting rich "in accordance with their hard work"? Marx's theory on surplus value had told us already that the capitalists are an exploiting class who gain

from others' work, they live on exploiting the proletariat, they are vampires and parasites. Would developing private enterprises give "an impressive example"? It would be like creating a group of legal thieves, then praising them for "greater contributions", telling people that the secret to their wealth was "in accordance with their hard work" and that "their 'neighbours', and people in other regions and units will want to learn from them", will this really bring progress to society?

In ideology, the "General Architect" and his cronies were even more shameless—it seemed like they portrayed their actions to revise Marxism Leninism and Maoism as a heroic victory—taking down "Two Whatevers", on the face of it was taking down Hua Guofeng, in fact, it took down Maoism. They were especially good at portraying 1979 as the year of "thought liberation" as if before that, the CPC had a tight grip on culture, and Chinese culture and thought stagnated as a result—they had the audacity to point fingers at others! I read through the People's Daily every year, since 1979, this subpar newspaper with "people" in its name truly had "earth-shattering changes", criticisms turned into singing praises—singing praises to our great "Second Republic"! On this, our comrades are all witnesses, after the Reform and Opening-Up, especially after the 17th National Congress, our freedom in thought was slowly stagnating.

What freedoms did the people have before 1979? Besides the freedoms of speech, assembly, marching and other freedom that is in name only nowadays, we had the four great freedoms that were carried out in full effect—that is four citizen rights people had during the socialist period from 1949 to 1978, especially during the Cultural Revolution of 1966 to 1977, namely “to speak and air opinions loudly, to hold great debates and to put up big character posters”, These “four great freedoms” were written into the “Constitution of the PRC” in 1975. Interestingly, these four freedoms, after the Reform and Opening-Up—after the so-call “thought liberation”, was secretly removed from the constitution.

Above, I briefly stated the problems that arose in politics, economy and culture from “letting some people get rich first” after the Reforms and Opening up. Some comrades might be confused, is it proper to blame everything on an economic policy? No, because the economic base determines the superstructure. The new bourgeoisie and comprador classes who were born from “letting some people get rich first” when they controlled enough societal wealth, will certainly control politics and culture. These three are inseparable, the changes in politics and culture set the basis for economic change, and the changes in the economy would have a

reaction on politics and culture, this is one of the most basic principles, I will not be repeating it. Now I will analyze how all three aspects failed.

One. The economy

To “let some people get rich first”, Deng Xiaoping “invented” the socialist market economy, to pave way for his theories, he made his famous speech: “What, after all, is socialism? The Soviet Union has been building socialism for so many years and yet is still not quite clear what it is. Perhaps Lenin had a good idea when he adopted the New Economic Policy. But as time went on, the Soviet pattern became ossified.” Our “General Architect” seemed to think that his “socialism” with market economy characteristics—later expanded into the so-call Socialism with Chinese Characteristics, was from the same roots as the New Economic Policy. In this way, he could prove that his -ism was socialism.

So, what did comrade Lenin think about his New Economic Policy?

“‘The New Economic Policy!’ A strange title. It was called a New Economic Policy because it turned things back. We are now retreating, going back, as it were; but we are doing so in order, after first retreating, to take a running start and make a bigger leap forward. It was on this condition alone that we retreated in pursuing our New

Economic Policy..... we shall all—not in a day, but in a few years—all of us together fulfil it whatever the cost, so that NEP Russia will become socialist Russia.”

— Speech At A Plenary Session Of The Moscow Soviet, November 20th, 1922

Comrade Lenin admitted plainly, Soviet Russia was a backwards agrarian nation, we needed to “retreat”—introduce capitalist elements, like the free market and private ownership, to first develop the productive forces. We needed to take the capitalist road, but this was the road we had to take to reach socialism.

Our great “General Architect” did not bother to admit to his trickeries, when people take melons from other people’s fields, an honest person will tell the farmer before picking it, someone with bad intentions, on the other hand, will steal it, even when caught by the farmer, they will strike them over the head with a hoe—there is a big difference.

On the 1st of September, 1982, the “General Architect” gave his theories a wondrous name—Socialism with Chinese Characteristics. Before then, he already made his points clear: “It doesn’t matter if it’s a black cat or a white cat; it’s a good cat as long as it catches mice.” When I first heard it, I thought about it over and over, but it just does not sound right—the clarification by Deng Xiaoping’s successor is that this sentence was not

saying: “doesn’t matter if it’s capitalism or socialism, it’s a good system if it develops the economy”, instead it was: “no matter whether it's planned economy or market economy, an economy is only a means of allocating resources – it has nothing to do with the political system. Capitalism can have a plan, and socialism can have a market. As long as the economy can develop productivity, both can be used in practice.”

When I first heard this explanation, I only felt shocked, because the “General Architect’s” own explanation was quite different from that of his successors.

“As to what kind of relations of production is the best mode, I’m afraid we shall have to leave the matter to the discretion of local authorities, allowing them to adopt whatever mode of production that can facilitate quickest recovery and growth of agricultural production. The masses should also be allowed to adopt whatever mode they see fit, legalizing illegal practices as necessary.....’ It does not matter if it is a yellow cat or a black cat, as long as it catches mice’.

— “Restore Agricultural Production” (Selected Works of Deng Xiaoping Vol. 1)

So it seems like the first time Deng Xiaoping used his “cat” argument politically was about agricultural production, not some great debate about the planned and market economies. This was indeed the case according to the official documentation: “2nd of July 1962, a meeting discussing the

question of “contracting production to the household” was held in the Central Secretariat of the CPC Central Committee. On the 7th of July, 1962, when Deng Xiaoping met with all the comrades attending the 3rd plenary session of the 7th National Congress of the Youth League, he discussed the question of adjustment for management policies on agricultural production. He cited a Sichuan proverb often said by Liu Bocheng, ‘It does not matter if it is a yellow cat or a black cat, as long as it catches mice’, to express his opinions on reviving agricultural production and contracting production to the household.” This was the first time the “cat argument” became well-known.

Of course, this famous slogan by the “General Architect”, was already the mantra of Liu Bocheng and Deng Xiaoping well before the Cultural Revolution, as early as the Revolutionary Wars. On this mantra, Chairman Mao made this comment.

“This person does not grasp class struggle; he has never referred to this key link. Still his theme of ‘white cat, black cat,’ making no distinction between imperialism and Marxism.”—“People’s Daily” 28th of March, 1976

Equally famous with the “cat argument” was the “debate of socialism and capitalism”. In 1989, an upheaval erupted in China, the so-call

“bourgeois liberalization”. With anti-corruption as their goal, a new generation of youths who accepted capitalist thoughts blindly took the road of peaceful evolution, and our “General Architect” finally got a taste of the bitter fruits he planted himself. In 1990, adjustments had been ongoing for two years, the speed of economic developments fell significantly, the shadow of the 1989 colour revolution never left people’s minds; internationally, the eastern bloc collapsed, and the Soviet Union was going to follow. In February 1990, a large newspaper published a long article titled “On Opposing Bourgeois Liberalization”, the article raised a big question: To push reforms towards capitalism, or socialism? Its conclusion was that there were two aspects of capitalist reforms, “First is negating public ownership as the main body, and push for privatization; second is the negation of the planned economy, and push for marketization”.

This article sharply opposed the so-call reforms for the planned economy and the SOEs, our brilliant “General Architect” rebutted by saying: “Don’t think that any planned economy is socialist and any market economy is capitalist. That’s not the way things are. In fact, planning and regulation by the market are both means of controlling economic activity, and the market can also serve socialism.”

I cannot help but be in awe with the theoretical knowledge of the “General Architect”! Just like what Chairman Mao said: “He does not understand Marxism-Leninism, he represents the capitalist class. He said he ‘would never overturn my cases’, that’s not reliable.” (April 10th, 1976 “People’s Daily”). Privatization and marketization are two independent things, even if the “General Architect” rebutted marketization, how was he going to explain the rampant privatization?

If China could become strong and prosperous with the help of the market, why was the ROC era poor and weak? Why are India, Latin America and Africa all poor and weak? If the combination of market economy and planned economy can stimulate economic growth, why did Keynesianism failed due to stagflation?

Let us go back to “let some people get rich first”, to rebut it, using bourgeois economics will be enough. Even earlier, using the knowledge of the slave owners and landlords will be enough, we can even find a rebuttal in the “Holy Bible”: “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.” (“Gospel of Matthew”) This is the famous Matthew Effect.

In a capitalist society, the rich—people who became bourgeoisie through the accumulation of capital, hire proletariat to work for them, to exploit their surplus value. “when the workers create ten yuan of value, the capitalists need only to give them one yuan of wage”. The point is made very clear by the theory of surplus value. After the division of people into classes, the workers will never receive the wealth to rival a capitalist regardless of how much hard work they put in, not only that, the more work the workers do, the richer the capitalists get, and the poorer the workers get. In the end, capitalists can leave the production process entirely gain from others’ labour.

Marx refuted the lie of “capitalists can bring proletariats into wealth” long ago, what theory did the “General Architect” propose to refute Marxist political economy?

Theories aside, let us discuss realities. Our Party likes to celebrate the article “Practice is the sole criterion for testing truth”, published on the 11th of May, 1978, which broke the superstitions around Chairman Mao, as a great victory, a “liberation in thoughts”, paving the way for Deng Xiaoping’s “new thinking”. The “General Architect” said it himself: “If there are multi-millionaires and billionaires in China, our reforms would be a failure, we

would be sinners in history, If our policies led to polarization, it would mean that we had failed; if a new bourgeoisie emerged, it would mean that we had strayed from the right path." "Billionaires"? "Polarization"? China has far more.

The Gini coefficient is an internationally-used statistic for measuring the income inequality of the residents in a country or area. The lowest Gini coefficient is 0 and the highest is 1, the higher the Gini coefficient the greater the wealth disparity.

In 2016, China's Gini coefficient released by the National Bureau of Statistics was 0.465, a drop from 0.474 in 2012. Other institutions data was far higher, 0.62 by the Southwestern University of Finance and Economics (an increase from 0.61 in the past), Peking University's income Gini coefficient was 0.5, and their capital Gini coefficient was as high as 0.78 (an increase compared to 0.73 in the past).

Data from the Southwestern University of Finance and Economics Chinese Family Financial Investigation shows that, the Gini coefficient of Chinese families was 0.61 in 2010, far above the world average of 0.44. This investigation from the SWUFE shows that the Gini coefficient of Chinese families was 0.61, within cities it was 0.56, within the countryside it was 0.60. Geographically speaking, the Gini coefficient was 0.59 in Easter China, 0.57 in Central China and 0.55 in Western China."

Peking University's Institute of Social Science Survey published "2014 Report on the Development of People's Livelihood in China": China's wealth disparity increases rapidly: In 1995 the Gini coefficient of our country was 0.45, 0.55 in 2002, in 2012 the Gini coefficient of families' new wealth in our country reached 0.73, the top 1% of families owned 1/3 of the national wealth, whereas the bottom 25% of families only own about 1%

— 'The Southwestern University of Finance and Economics Chinese Family Financial Investigation'

The international norm considers a Gini coefficient below 0.2 as absolute egalitarian, 0.2-0.3 as relatively egalitarian; 0.3-0.4 as reasonable; 0.4-0.5 as a relatively large income gap, when the Gini coefficient reaches 0.5+, it means that income is polarized. It does not matter which institution's data we use, the Gini coefficient of our country passed the alert level.

Let us compare it to America's data: In 2016, the income Gini coefficient of America rose to 0.49, the capital Gini coefficient was 0.84. The residents' income Gini coefficient of our country is well above that of America's, even the capital Gini coefficient was very close to this old capitalist power. I do not need to explain the problem of this.

The height of China's Gini coefficient seems to indicate the inequality is a result of regional differences, but beneath the surface, class struggle

hides within. There is no need to discuss the income inequality between someone in Beijing and someone in Tibet, just look at the differences between the urban and rural areas in the same city. Take Shanghai as an example, in 2015, the income of urban residents was 52962 yuan, and the income of rural residents was only 23205 yuan, the income of urban residents was more than 2 times higher than that of rural residents.

Without a doubt, the wealth disparity is even greater between ethnic minorities regions and what was traditionally considered as China, this was due to geographical, environmental and historical reasons. Besides Koreans, Manchus and Mongolian, the education level of other ethnic minorities are far below that of the Hans. Ethnic tensions will arise if this kind of ethnic wealth disparity is not resolved.

Ever since China released a Gini coefficient of 0.412 in 2000, there had been no new official statistic on this. In the "Monitoring Report on the Statistics of the Progress of Fully Establishing a Moderately Prosperous Society in China (2011)", released by the National Bureau of Statistics, it only mentioned: "based on these five monitored statistics, the Gini coefficient in 2010 was slightly higher than the 0.412 in 2000, the progress of realization is 79.8%". Later when put under pressure, the Bureau released all the Gini

coefficients between 2000 and 2010 in one go, in that report, during the decade of rapid development, China's Gini coefficient was stabilized between 0.45 and 0.48.

I cannot help but question, this data was not high in developing countries, in fact, it was even lower than the American data. If that was the case, why was it not released in ten years? Considering the open secret of habitually forging of data by our country's bureaucratic institutions, how will I be able to believe this too-good-to-be-true data? Besides, judging by the investigative process, SWUFE investigated a greater number of people, it was more also more rigorous. I am more inclined to believe the number of 0.6. On the other hand, in a socialist country, even if the Gini coefficient is just 0.5, is this not failure regardless?

This number is staggering, let us take 0.61 as the Gini coefficient, and assuming that income is in a logarithmic normal distribution, a number of 0.61 would mean that less than 5% of the population has 50% of the income. This is unimaginable in a socialist country.

Whenever a new power rises to the ruling position, they would need to seize the discursive powers in economics, and before that, they need to gain an advantage in speech. "Practice is the sole criterion for testing truth"

was exactly that, the “General Architect” spoke of “breaking superstitions”, but in essence, he was trying to break the mode of production in the Mao era, so that capitalism could run rampant. However, the practice also tells us that, Deng Xiaoping’s proposals did not “eliminate polarizations”, much less “realize common prosperity”.

The only thing reactionaries can use to defend the failures of Deng Xiaoping is the rusty sword of economic boom after the Reform and Opening Up, they cheered: “Deng Xiaoping led the Chinese people into wealth!” To strike down leftists, all they speak about it’s the bitterness of the Mao era, especially the “big pot of rice” under the public economy, and then they say “socialism breeds laziness”. Laughable! These were already explained clearly in the “Communist Manifesto” by Marx and Engels: if allocation based on labour under socialism breeds laziness, then there should be more laziness under capitalism, where capitalists can gain without having to contribute labour. More laughable is that these people praised the welfare state of the Nordic countries, they say: “Rheinland Capitalism in the Nordic countries is true socialism!” I would like to ask these hedonists, if “a big pot of rice” breeds laziness, then what does that say about the welfare state, where one does not need to work to get enough means of subsistence?

There are many articles refuting the misconception that the first 30 years achieved nothing, I will not be going into details. I am only going to list some technological and industrial achievements of the PRC before 1976, for your reference:

January 28th, 1966, China's successful nuclear missile experiment

May 9th, 1966, successful nuclear testing with thermal nuclear materials

October 27th, 1966, successful test launch of nuclear missile

December 23rd, 1966, China successfully created the first synthetic crystalline bovine insulin in the world

January 5th, 1967, China's petroleum products became self-sufficient, prospecting, mining and refining technology was amongst the top of the world

June 17th, 1967, China detonated its first hydrogen bomb

July 26th, 1967, China develop its first 100-ton level mining rail self-unloader

October 5th, 1967, China develop its first large transistor digital computer

October 15th, 1967, China develop its first automated stereocamera

November 29th, 1967, China's largest radio telescope was installed and adjusted

February 23rd, 1968, China made its extra-large bearings

December 29th, 1968, the domestically-designed Nanjing Yangtze bridge was constructed, the “Iron General” commander Xu Shiyu ordered more than a hundred tanks from the * armed division to cross at the same time to test the quality of the bridge

April 2nd, 1969, China’s first ten-thousand-ton tanker “Daqing 27” was launched

May 5th, 1969, China began producing a unique antibiotic, “Gentamicin”

September 23th, 1969, first successful underground nuclear test

September 30th, 1969, China’s first 125000 kilo volts double water inner cooled turbo generator was built; this was the mark of a new stage from China’s generator construction industry

October 3rd, 1969, China’s first 5000 horsepower diesel-hydraulic locomotive was born

October 4th, 1969, China’s first rotary oxygen converter was put into production.

21:35, 24th of April, 1970, Dong Fang Hong 1 satellite was launched into space with the Chang Zheng 1 carrier rocket; this was the beginning of China’s long march into space.

August 1970, China’s Yun 10 project was launched

October 16th, 1970, a large modern open-air coal mine—Hami, Xinjiang, Ministry of Mining Open-Air coal mine began production

December 25th, 1970, first season construction of Gezhouba Dam began

December 26th, 1970, China's first nuclear submarine was developed

March 3rd, 1971, China launched its first science experiment satellite

1971, China developed its first IC digitally-controlled machine tool

June 27th, 1971, China's first 20000 tons cargo ship "Chang Feng" was launched

August 22nd, 1971, China's first nuclear submarine navigated towards test waters with nuclear power, and began navigation tests, from then on, China became the 5th navy in the world with nuclear submarine

October 13th, 1972, the important line connecting the Southern central and Southwestern regions, the Hunan–Guizhou railway began operating

December 26th, 1972, China's first flatbed trolley that was capable of carrying 300 tons, was born

August 27th, 1973, China's first IC digital computer capable of 1 million calculations, was born

September 3rd, 1973, China's first astronomy time and latitude measurement devices, as well as other high-tech devices, were developed

November 8th, 1973, Tibet Military Region's winter wheat, planted in an extremely cold environment with altitudes of 3.8 km, received high yields; this was a significant change in the agricultural history of Tibet

December 20th, 1973, China now had more than 80 air travel lines, connecting more than 70 cities, and was doing business with more than 100 foreign air companies.

February 17th, 1974, according to Xinhua, Sheng Li oil field drilled to 150105 meters last year, breaking the national record.

March 30th, 1974, a geothermal power plant was built in Huailai, Hebei

April 31st, 1974, China's first medical betatron was developed.

July 17th, 1974, improved variant of winter wheat was promoted, making up 80% + of all wheat planted in China

August 9th, 1974, China's first umbrella-shaped solar furnace was developed

September 12th, 1974, China's first 50000-tons dock was built

January 14th, 1975, Sichuan made new achievements in harvesting natural gas

February 3rd, 1975, Jingshan power plant successfully used a digital computer to control its 100-thousand kilo volts coal-burning turbine generator group

March 29th, 1975, high energy accelerator was listed as a national focused research project

October 7th, 1975, the indica rice hybrid developed by scientists like Yuan Longping and others passed examinations, average increase in yield was 20%, contributing greatly to the increase in yield in the world.

November 26th, 1975, China launched its first returnable satellite

In the latter half of 1975, three satellites were launched successfully; people called them the "three lucky stars"

March 22nd, 1976, the Ministry of Post and Telecommunication was beginning to develop fax communications technology

May 12th, 1976, workers in posts and telecommunications constructed a nationwide microwave communication line

June 6th, 1976, China's first modern 100 thousand tons deep water port, Dalianxingang port was built

August 23rd, 1976, China's first 50 thousand tons ocean tanker, "Xi Hu" was launched in Dalian

December 11th, 1976, a high-speed general IC digital computer was developed.

We have been rebutting "let some people get rich first", why not look back on what the "General Architect" had said: "In economic policy, I think we should allow some regions and enterprises and some workers and peasants to earn more and enjoy more benefits sooner than others, in accordance with their hard work and greater contributions to society. If the standard of living of some people is raised first, this will inevitably be an impressive example to their 'neighbours', and people in other regions and units will want to learn from them. This will help the whole national economy to advance wave upon wave and help the people of all our nationalities to become prosperous in a comparatively short period"

His goal, at least the stated goal, was to “help the whole national economy to advance wave upon wave and help the people of all our nationalities to become prosperous in a comparatively short period”, Deng Xiaoping summarized it the best: “Everything should focus on economic construction”, develop the economy with all our strengths. All our judgements of the Reform and Opening Up was based on the statement “the Reform and Opening Up did bring the Chinese nation into prosperity”.

However, was the reality truly like what the reactionaries said it was? The so-call “spring of reforms”— “In 1978, after the historical congress, Reform and Opening Up was implemented on full-scale. China and the US established diplomatic relations, China’s doors opened to the world; in thoughts, China broke the shackles of “Two whatever”, booming free discussion liberated the mind and progressed politics; the household contract responsibility system was pushed nationwide, agricultural production began to increase; SOE reforms injected new blood into the Chinese economy, wiping away the cumulated problems of the bureaucratic system, the economy was invigorated; the socialist market economy spread, private businesses opened up everywhere, people’s lives improved drastically, and China’s economy took off over night.” Was that really the case?

Reactionaries wanted people to believe that the benefits of the Reform and Opening Up were really that immediate. In their words, the 80s and 90s were the decades of rapid growths, only after 1979, did China really enter the modern age.

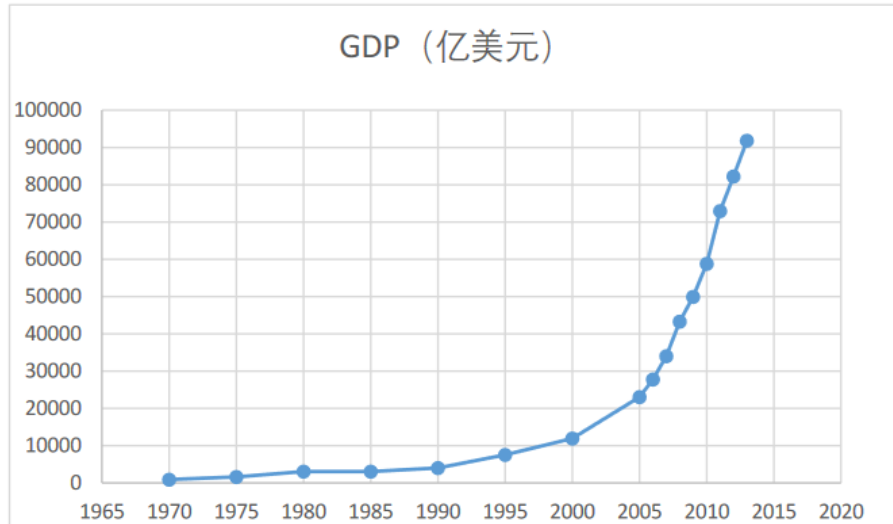
Practice is the sole criterion for testing truth. I will list specific data, and make some commentaries, for your references.

(One) GDP

Here is a list of GDP from 1970-2013:

(From left to right: year, GDP(100 million USD), world ranking)

年份	GDP(单位:亿美元)	排名
1970	915	8
1975	1612	9
1980	3065	8
1985	3091	9
1990	4045	12
1995	7570	8
2000	11928	6
2005	23027	4
2006	27738	4
2007	34004	3
2008	43274.48	3
2009	49912.56	3
2010	58786.29	2
2011	72981.47	2
2012	82270.37	2
2013	91,815	2



Unlike what we would believe, statistically speaking, China’s economy did not boom overnight between 1979 and 1999, instead, it stagnated—especially in 1990, China’s GDP fell to 12th place in the world. As a whole, from 1979 until the mid-90s, China’s GDP was never in the trillions. The real economic boom, happen in the “golden seven years” in the 21st century. There was one key event that took place: China joined the WTO.

Comrades, please pay attention here, “reform” and “opening up” were never inherently connected words. Some people will object by saying that without “reforms”, there would be too much communist and revolutionary ideology, and so there would be more obstacles when trying to establish diplomatic relations with the Western capitalist world. In reality, however, China and Japan established diplomatic relations on the 29th of May, 1972 (referred to as Sino-Japanese diplomatic normalization), China and Britain

established diplomatic relations on the 14th of March, 1972, the Netherlands on the 18th of May, 1972, France was even earlier, on the 27th of January, 1964. Even with America in 1979, it was on the first day of 1979, before then Nixon visited China twice in 1972 and 1976. We can see that the increase in the strength of the country, with the correct diplomatic strategy, are the most important factors in diplomacy.

Which one was more important, “reform” or “opening up”? Would one be an obstacle in China’s development? This is still debated in the academic fields. Just like what the famous economist and receiver of the Nobel Prize in Economic science, Friedman once said: “whoever can explain the mystery of China’s economic growth, will receive the Nobel prize.” I would not dare make any bold comments here.

What I will say, however, is that if the capitalist world blockades Japan for a year, its economy would be no better than North Korea. The economic boom after joining the WTO compared to the stagnation between 1979 and 1999 also shows that “opening up” was more important than “reform”.

At the end of June 2000, registered foreign debt in our country was 147.63 billion USD (excluding HK SAR, Macau SAR and Taiwan), a fall of 4.2 billion compared to the end of last year, a fall of 4.2%. In it, long-term foreign debt was 122.41 billion USD, a

fall of 3.24 billion compared to the end of last year, this was 90.4% of all foreign debt; short term foreign debt was 14.22 billion USD, a fall of 960 million USD compared to the end of last year, this was 9.6% of all foreign debt.

Between January and June 2000, our country issued 8.24 billion USD worth of new foreign debt, withdrew 13.27 billion USD, repaid principle 16.12 billion USD, exchange rate changes reduced 142 million USD of debt.

In the remaining 147.63 billion USD worth of debt, national sovereign debt was 47.36 billion USD, basically equal with last year; internal financial institutions' debt was 37.88 billion USD, a fall of 7.4% compared to last year; foreign business investment debt was 46.42 billion USD, a fall of 1.9% compared to last year; domestic business debt was 14.64 billion USD, basically the same as last year; debt of rental and other societal institutions was 1.33 billion USD, a fall of 17.9% compared to last year.”

— State Administration of Foreign Exchange “China’s Foreign Debt Data in the First Half of 2000(September 18th, 2000)

Let us go back to China’s economic performances after 1979, from the data we can see that in the two decades between 1979 and 1999, China’s GDP did not “boom overnight” like what we thought it did, but it still increased by almost ten times in the two decades. However, prior to 1979, China’s development was almost entirely under the blockade of imperialism, and China almost did not have any foreign debt, after the issuing of foreign debt in 1979, China’s foreign debt soared to 147.73 billion USD in 2000, 14%

of the GDP. In the early 90s, this statistic was even higher, in 1995, China had 106.59 billion USD worth of debt, 34.4% of the GDP. In 1991, China debt ratio (foreign debt/export income) reached its peak at 91.9%

(Left to right: Year, foreign debt (billion USD), increase compared to last year, domestic GDP (billion RMB), increase compared to last year)

项目/年度	外债余额(十亿美元)	外债余额比上年增长	国内生产总值(十亿元人民币)	国内生产总值比上年增长
1985	15.83	30.90%	904	13.50%
1986	21.48	35.70%	1030.9	8.90%
1987	30.2	40.60%	1210.2	11.70%
1988	40	32.50%	1510.1	11.30%
1989	41.3	3.30%	1709	4.20%
1990	52.55	27.20%	1877.4	3.90%
1991	60.56	15.20%	2189.6	9.30%
1992	69.32	14.50%	2706.8	14.30%
1993	83.57	20.60%	3552.4	13.90%
1994	92.81	11.10%	4846	13.10%
1995	106.59	14.80%	6113	11.00%
1996	116.28	9.10%	7157.2	9.90%
1997	130.96	12.60%	7942.9	9.20%
1998	146.04	11.50%	8488.4	7.80%
1999	151.83	4.00%	9018.8	7.60%
2000	145.73	-4.00%	9977.6	8.40%

(Left to right: Year, debt rate, foreign exchange income (billion USD), an increase compared to last year, debt ratio)

项目/年度	负债率	外汇收入(十亿美元)	外汇收入比上年增长	债务率(%)
1985	5.10%	28.3	—	56.00%
1986	7.10%	29.8	5.40%	72.10%
1987	9.20%	39.2	31.50%	77.10%
1988	9.80%	45.9	17.20%	87.10%
1989	9.10%	47.8	4.20%	86.40%
1990	13.30%	57.4	20.00%	91.60%
1991	14.60%	65.9	14.90%	91.90%
1992	14.10%	78.8	19.60%	87.90%
1993	13.50%	86.6	9.80%	96.50%
1994	16.40%	118.9	37.40%	78.00%
1995	14.50%	147.2	23.80%	72.40%
1996	13.50%	171.7	16.60%	67.70%
1997	13.60%	207.2	20.70%	63.20%
1998	14.20%	207.4	0.10%	70.40%
1999	13.90%	221	6.50%	68.70%
2000	12.00%	279.6	26.50%	52.10%

To be fair, even though China began to take up foreign debt after the 80s, the amount was still below the international alert level. What I want to say is that this foreign debt and much of the foreign exchange was not used properly.

In 1972, Nixon visited China, China's relations with the US, even with the entire Western world, was improving. At the time, China and the whole world were facing the same problems and opportunities. For China, "China's relations with the outside world improved significantly, the ice between Sino-American relations melted, Sino-Japanese relations normalized, diplomatic relations were established with most western European countries, different economic and maritime trade deals were signed, this

was clearly beneficial to the economy.” For the West, “Western countries fell into a depression in the 70s, and were looking for a new market.”

Deng Xiaoping often said that China before him did not want to open up, but in fact, how could it open up under imperialist blockade? This leads to another question—were “reform” and “opening up” necessarily connected? Or, which one contributed to China’s economy more? “Reform” or “opening up”?

Comrades should be familiar with this “opening up” policy, the “Four Three Project” of 1973.

January 1973, the State Development Planning Commission made the suggestion to the State Council to import 4.3 billion USD worth of equipment in the next 3 to 5 years, this is commonly known as the “Four Three Project”, some more projects were added to this basis, worth 5.14 billion USD. This was the second largest technological import, after “Project 156”, which was aided by the USSR in the 50s. China built 26 large industrial projects with the equipment imported from the “Four Three Project”, combined with domestically produced equipment. With an investment of around 20 billion Yuan, the projects all became operational in 1982, this became an important basis for China’s economic development in the 1980s.

Before that, China became self-sustainable in oil after the construction of Daqing Oilfield in 1963, producing 3 million tons of crude oil. In the late 60s, Shengli Oilfield, Liaohe Oilfield and others were built during the third five-year plans, this not only fulfilled China's growing demand for oil, but it also created a surplus, which was sold to Japan for foreign currency. This was the energy and material basis for China's agriculture to shift from relying on the weather and farmyard manure to largely relying on chemical fertilizer, pesticides and mechanization.

In international politics, China seized the opportunity. When the Sino-Soviet relations began to cool, Western countries threw China their olive branches. When China's seat in the UN was restored on the 25th of October, 1971, a wave of diplomatic relations was established, relations were established with most Western countries and pro-West countries like Thailand and Malesia, China gained widespread recognition, and broke the diplomatic and trade blockade of "no recognition, no contact, no relations", headed by the West. February 1972, US President Nixon visited China, China and the US began a 17-year diplomatic honeymoon.

This should be sufficient in refuting the statement "China was isolating itself before 1979", January 22nd, 1972, according to the directives of

Zhou Enlai, the State Development Planning Commission submitted the "Report on Importing Chemical Fiber and Fertilizer Production Equipment", 5th of February of the same year, after the approval of Zhou Enlai, it was approved by Mao Zedong. 5th of May, 1972, the Ministry of Metallurgy made a suggestion to the State Development Planning Commission to import and replicate advanced 1.7M steel cold-rolling mill, as well as associated hot rolling mills and other technologies needed for domestic steel production. August 6th of the same year the State Development Planning Commission submitted "Report on the Question of Importing the 1.7M Continuous Rolling Mill", 400 million USD was needed. Mao Zedong and Zhou Enlai approved of this. 7th of November, 1972, the State Development Planning Commission submitted "Report for the Approval of Importing Chemical Industrial Equipment", involving 23 sets of chemical industrial equipment, needing 600 million USD. It was approved by Chairman Mao and Premier Zhou. They also suggested the State Development Planning Commission submit the other import plan involving 3.3 billion USD to the Central Government for consideration too.

After Nixon visited China, the Central Government immediately pushed for cooperation with the West. The plan of the State Development

Planning Commission was promoted by both Chairman Mao and Premier

Zhou, how can we say China in the 70s was “isolationist”?

Here are the 26 projects imported by the “Four Three Project”

Type of production	Name	Scale of production	Investment (hundred million yuan)	site	Imported from	Contract time	Time of construction	The time when production began
Investment (hundred million yuan)								
Imported from								
Chemical fibre	Tianjin Petrochemical Fiber	64 thousand tons of p-Xylene, 20 thousand tons of	10.37	Tianjin	Japan, West Germany	1975	September 1977	August 1981

	Plant	benzene, 90 thousand tons of DMT						
Chemical fibre	Liaoning Petrochemical Fiber General Plant	130 thousand tons of raw materials for chemical fibre	24.15	Shenyang, Liaoning	France, Italy, West Germany	1973	August 1974	September 1981
Chemical fibre	Shanghai Petrochemical	108 thousand tons of raw materials	20.79	Jinshanwei, Shanghai	Japan, West Germany	1973	January 1974	May 1978

	Gene ral Plant	for chemical fibre, 52 thousand tons of chemical fibre		ai				
Che mical fibre	Sichu an Vinyl on Plant	45 thousand tons of chemical fibre, 90 thousand tons of vinyl acetate, 95 tons of methanol, 26	7.2	Cha ngs hou , Sic hua n	France, Japan	1973	Augu st 1974	Decem ber 1979

		thousand tons of acetylene						
Petrochemical	Beijing Petrochemical General Plant	300 thousand tons of ethylene, 180 thousand tons of high-pressure polyethylene, 80 thousand tons of polypropylene	23.70	Fangshan, Beijing	Japan, West Germany, US	1972	August 1973	December 1976
Petrochemical	Jilin	115 thousand tons of polypropylene	2.09	Jilin	Japan,	1975	December	December

o	Che	thousand			West		mber	ber
che	mical	tons of			German		1976	1983
mical	Indu	ethylene,			y			
	stry	100						
	Com	thousand						
	pany	tons of						
		alcohol,						
		80						
		thousand						
		tons of						
		styrene-						
		butadiene						
		rubber, 50						
		thousand						
		tons of						
		octanol,						
		6590 tons						
		of butan-						
		1-ol						

Petrochemical	2 nd Beijing Chemical Plant	80 thousand tons of vinyl chloride, 25-75 thousand tons of polyvinyl chloride	1.39	Jiulongshan, Beijing	West Germany	1973	October 1974	July 1977
Chemical fertilizer	Cangzhou Chemical Fertilizer Plant	300 thousand tons of synthesized ammonia, 480 thousand tons of	2.39	Cangzhou, Hebei	The US, the Netherlands	1973	July 1973	December 1977

		urea						
Chemical fertilizer	Liaoh e Che mical Fertili zer Plant	300 thousand tons of synthesize d ammonia, 480 thousand tons of urea	3.48	Pan sha n, Lia oni ng	The US, the Netherl ands	1973	June 1974	Decem ber 1977
Chemical fertilizer	Daqi ng Che mical Fertili zer Plant	300 thousand tons of synthesize d ammonia, 480 thousand	2.43	Da qin g, Heil ong jian g	The US, the Netherl ands	1973	May 1974	June 1977

		tons of urea						
Chemical fertilizer	Hubei Chemical Fertilizer Plant	300 thousand tons of synthesized ammonia, 480 thousand tons of urea	2.45	Zhijian, Hubei	US, the Netherlands	1973	October 1974	August 1979
Chemical fertilizer	Dongtinghu Chemical Fertilizer	300 thousand tons of synthesized ammonia, 480	2.5	Yueyan, Hubei	The US, the Netherlands	1973	April 1974	July 1979

	Plant	thousand tons of urea						
Chemical fertilizer	Luzhou Natural Gas Chemical Plant	300 thousand tons of synthesized ammonia, 480 thousand tons of urea	2.4	Luzhou, Sichuan	The US, the Netherlands	1973	January 1976	December 1978
Chemical fertilizer	Chishuihe Natural Gas Chemical	300 thousand tons of synthesized ammonia,	2.73	Chishui, Guizhou	The US, the Netherlands	1973	January 1976	December 1978

	mical	480 thousand tons of urea						
Chemical fertilizer	Yunnan Natrual Gas Chemical	300 thousand tons of synthesize d ammonia, 480 thousand tons of urea	2.77	Shuifu, Yunnan	US, the Netherl ands	1973	January 1975	December 1977
Chemical fertilizer	Qixian Chemical Fertili	300 thousand tons of synthesize d	2.98	Nanjing, Jiangsu	France	1974	September 1974	October 1978

	zer Plant	ammonia, 520 thousand tons of urea						
Chemical fertilizer	Anqing Chemical Fertilizer Plant	300 thousand tons of synthesized ammonia, 520 thousand tons of urea	3.01	Anqing, Anhui	France	1974	Marc h 1974	December 1978
Chemical fertilizer	Guanzhou Chemical	300 thousand tons of synthesized	3.14	Guanzhou, Guangdong	France	1974	December 1974	October 1982

	mical Fertili zer Plant	d ammonia, 480 thousand tons of urea		Gu ang don g				
Chemical fertilizer	2 nd Qilu Chemical Fertilizer Plant	300 thousand tons of synthesize d ammonia, 480 thousand tons of urea	2.47	Zibo, Shandong	Japan	1973	April 1974	July 1976
Chemical fertilizer	Sichuan Chemical	300 thousand tons of	2.61	Chengde, Sichuan	Japan	1973		

zer	mical Indu strial Plant	synthesize d ammonia, 480 thousand tons of urea 2*250 thousand kilo volts		Sic hua n				
Larg e pow er plant	Daga ng Powe r Plant	2*250 thousand kilo volts	4.5	Bei dag ang , Tia njin	Italy	1973	Dece mber 1973	March 1978
Larg e pow	Tang shan Tuhe	2*320 thousand kilo volts	5.3	Tan gsh an,	Japan	1973	Dece mber 1973	March 1978

er plant	Power Plant			He bei				
Larg e pow er plant	Yuan baos han Power Plant	1* 300 thousand kilo volts	3.92	Chif eng , Inn er Mo ngo lia	France, Switzerl and	1973	Septe mber 1974	Decem ber 1978
steel	1.7M Mill for Wuh an Steel Com pany	1 million tons of cold-rolled sheets 1 million tons of hot rolled sheets, 70	38.9	Wu han , Hu bei	Japan, West German y	1974	Marc h 1972	Decem ber 1978

		thousand tons of silicon steel						
steel	Chlor inati on pellet from Nanji ng Steel Com pany	300 thousand tons of sulfuric acid slag chlorinati on pellets	1	Na njin g, Jian gsu	Japan	1976	Janua ry 1978	Decem ber 1980
steel	Nanji ng Alkyl Benz ene	50 thousand tons of N- alkane, 50 thousand	2.21	Na njin g, Jian gsu	Italy	1975	Octo ber 1976	Decem ber 1981

	Plant	tons of straight- chain alkyl benzene						
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Also, 43 sets of mechanical shearer, world-advanced turbo compressors, as well as gas turbines, industrial steam turbines, and other single projects, were imported.

After the death of Chairman Mao, Hua Guofeng was in charge of the Central Government, perhaps this leader saw the perfect opportunity to inherit and take the “Four Three Project” further, he began importing foreign capital, to differentiate from the “Four Three Project”, Hua Guofeng’s policies are usually referred to as the “Eight Two Project”. Sadly, the “Eight Two Project” turned into an “import great leap forward”, the Central Government proposed many outlandish quotas, therefore, Hua Guofeng’s policies are considered a failure.

After Deng Xiaoping took power, he also promoted the “Four Three Project”, but his plans were even more confusing for us. Back in the day, China’s market for cars was quite small, China’s domestically produced automobiles were mostly engineering vehicles like trucks. Comrades should

be well aware of what sort of farce was about to take place. In the 80s, where many national defence projects were cancelled due to lack of funding; the difficult 80s, when “the army should bear with us, they can do business themselves”, China gave up on a joint investment project with Volkswagen, and instead imported 1 million sedans—this 1 million figure excludes imports from tax-free cities and provinces.

Importing Western industrial products en masse, thus expanding the domestic market, is indeed a way to stimulate the domestic economy. In the 80s, China’s average disposable income was still very low, but it seemed like we were in a middle-income trap. For the urban workers, doing mediocre work was enough for them to earn a decent income, eating from an “iron rice bowl” was a lot better compared to “a big pot of rice”, if they could not do the job anymore, their sons could take their place; for the new bourgeoisie, the government’s policy of spamming debt gave them a chance to “test out their skills”, most obviously underestimated the cruelty of the market, since most of them went bankrupt and could not repay their bank loans. Looking at the statistics at the time, the rate of bad debts in the four big banks was at 30% (some say 50%), if they were not owned by the state, they would have gone bankrupt long ago.

1988, the result of manufacturing prosperity through outlandish economic development model finally began to reveal itself, severe inflation and price hikes struck China's economy. As mentioned above, the urban workers and new bourgeoisie enjoyed the benefits of the Reform and Opening Up, while farmers in Central China bore the exploitation of the era, a large number of farmers flooded the cities, increase in taxes enraged lower-class farmers, they often knock out bricks from government buildings to express their frustration. On this marvellous scene, many articles were written, I will not be going into details.

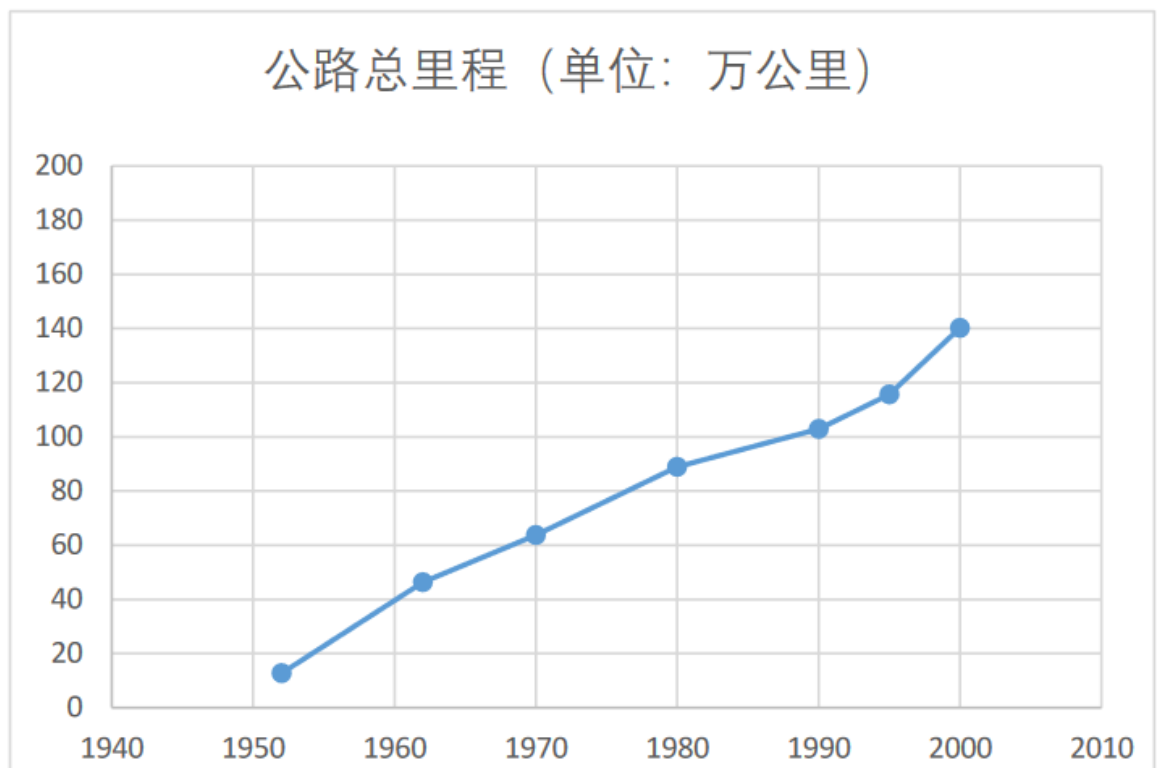
All these looked like the enclosure movement, if Europe's enclosure was sheep eating people; our enclosure was land eating people. To make way for urbanization, the only way was to demolish villages, if the farmers wouldn't move, the government would hire gangsters to force them to move. This gave rise to a particular scene in the 80s and 90s: gangsters held up in police stations, while gangster bosses ordered their mistresses or wives to trade in sex with the police officers.

(Two) Infrastructures

It is never convincing to speak about GDP and debt rate in a socialist country. Now we will continue our discussion with the gross output value of industry and agriculture common to socialist countries.

First, infrastructures, we will take roads as an example:

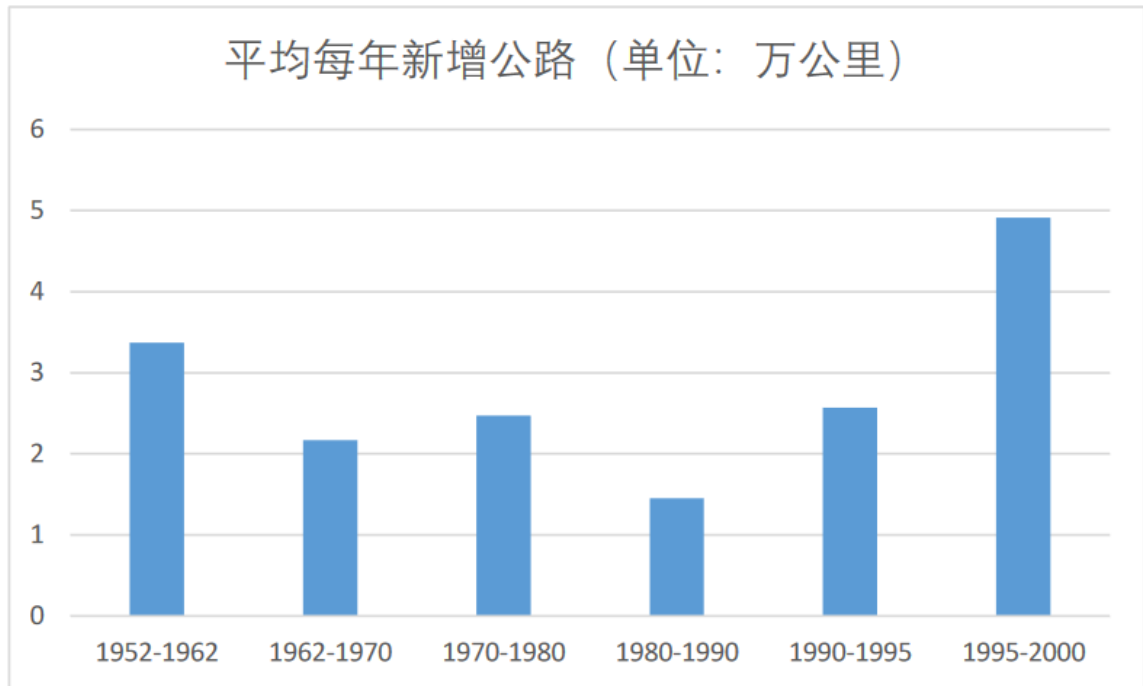
China's road mileage, 1950-2002:



(Unit: ten thousand KM)

According to the data, from 1950 to 1980, China's total increase in road mileage was around 756.6 thousand KM, average increase per year was 25.22 thousand KM; 1980-2000, the total increase in mileage was 519.4

thousand KM, average increase per year was 25.97 thousand KM. In the two decades when the slogan “taking economic construction as the centre” could be seen everywhere, the annual increase in road mileage was actually similar to the years when the economy “stagnated”



(Average increase in road mileage (unit: ten thousand KM))

Let us see the speed in which road mileage increased, according to the data, in the 15 years after the Reform and Opening Up, especially during the 1980-90—the decade many thought was experiencing an economic boom, the annual road mileage increase was at the lowest—14.5 thousand KM per year, this increase was less than half of that in the difficult decade between 1951-62.

China's railway mileage 1949-1995:

年份	里程 (单位: 万公里)
1949	2.18
1950	2.22
1950-1977	——
1977	4.74
1978	4.86
1979	4.98
1980	4.99
1981	5.25
1982	5.02
1983	5.05
1984	5.16
1985	5.17
1986	5.25
1987	5.26
1988	5.28
1989	5.32
1990	5.34
1991	5.34
1992	5.36
1993	5.38
1994	5.4
1995	5.46

From the data we know that:

27.7 thousand KM of railroad was built in 1950-1980, the annual average was 923 KM

4.7 thousand KM of railroad was built in 1980-1995, the annual average was 313 KM.

26.4 thousand KM of railroad was built in 1950-1978, the annual average was 942 KM

6 thousand KM of railroad was built in 1978-1995, the annual average was 353 KM,

—“China’s total mileage of road and railroad every year”

From this, we can see that in the two decades from 1980 to 2000, China’s transportation did not improve significantly; compared to 1949-1970, some aspects even regressed.

Besides transportation, productive facilities and infrastructures degraded in various degrees. The most glaring example of this was in agriculture. In 1980, China’s irrigation system was able to irrigate 160 thousand square KM of fields, but in 1990, this number shrunk to 15.8 thousand square KM. Even now, most Chinese villages still rely on irrigation facilities built in the 70s or earlier.

The “reforms” we are familiar with was both in the countryside and cities, in the countryside, the people’s communes were replaced by the

household contract responsibility system, on the other hand, cities experienced SOE reforms. We will talk about the former first.

On the myth of “household contract responsibility system “encouraging productivity”, thus “improve agricultural yields”, many articles were written to debunk it. Pay attention here comrades; it is a mistake in idealism to only talk about subjective enthusiasm while ignoring objective conditions, especially the power of technologies. Since the invention of the steam engine—even simple hoe, people realized that muscles were not able to compete with machines. If the responsibility system truly did promote enthusiasm, how was it comparable to machines? The logical way of developing agriculture in 1979 should be to establish industrial farming, to turn farmers into agricultural workers, since the “Four Three Project” already imported machinery and chemical fertilizers en masse. However, we took the exact opposite, giving lands to the individual, and adopted the feudal small peasant farming once again.

The successors of our great “General Architect” paints Xiaogang village as a great success, they put it this way: “In the night of 24th of November, 1978, on the west end of Xiaogang, Fengli Commune, Fengyang, Anhui, in Yan Lihua’s run-down hut, there were 18 farmers. A secret meeting

that would determine the fate of the village was being held here. The result of this meeting was a contract with fewer than 100 words. The most important were these three lines: one, divide the land to each household; two, never ask for money or grain from the state; three, if the cadres go to jail for this, the villagers would raise their kids to 18 years of age. In the meeting, production team leader Yan Junchang emphasized that “we divided up land without the higher-ups knowing, so don’t tell anyone.” In 1978, this move would be considered outrageous, therefore it was an act of bravery, one may even say it was act of greatness.”

What an “act of greatness”! I want to ask: if dividing land to each household truly can promote production, wouldn’t the ROC era be producing far more agriculturally compared to the people’s communes? Not just that, after Shang Yang’s reforms, the feudal small peasant economy was dominant in China for 2 thousand years, why did the feudal society not achieve the “glory” of the Chinese countryside after 1979?

From 1949 to 1985, when the people’s communes were dismantled, China’s total food production increased by 235%, and population increased by 95%, average food per capita increased by 70%

However, between 1986, when the communes were dismantled, to 2008, the population grew by 23%, but food per capita only grew by 9%

When the 5th five-year plan ended in 1979, China had 730 million mu of irrigated fields, 25% of all the world's irrigated fields, the area per capita was above the world average. Irrigation density was raised to 46%, one of the highest in the world. At the same time, flood control was done on 260 million mu of fields, as well as treating 62 million mu of alkali soil.

In fact, before Xiaogang, there were experiments with the household contract responsibility system, but it was an utter failure. We can see that "enthusiasm" was not the reason why agricultural production improved, ironically, the household responsibility system actually hurt farmers' productivity. Comrades, if you investigate in the countryside, you will find that China in fact does not have many "real farmers", most farmers abandoned their land to work in the cities. According to statistics, China's rural-urban wealth gap was shrinking from 1975 to 1985, however, since 1985, it began to expand again. From 1989 onwards farmers' income basically stagnated, some farmers had no enthusiasm to farm whatsoever, their productivity was extremely low.

Compared to the people's communes, privatized production has very clear disadvantages. The following is taken from "Why the Contemporary Countryside Condemns 'Privatized Production to the Household'"

One, decentralized farming meant that farmers would spend more energy, in the busy seasons, they said that they work harder than the draft animals. At least they can rest at night, but farmers have other things to attend to. In these some dozen years, most adverts in the county seat were for treating lumbar spine strain, lumbar disc herniation, joint inflammation, and other illnesses of this nature. They got these illnesses a few years after privatization because all the machines were divided up and sold, so they had to rely on manpower for everything. Whenever that time is brought up, some farmers over 50 years old would even shed tears. Why do old farmers walk differently compared to the farmers in TV shows? It is because their bodies were deformed due to over-exhaustion.

Two, the destruction of rural infrastructure, which meant that farmers' financial expenditure increased. In the contemporary countryside, most of the infrastructures were built under Mao Zedong, especially irrigation, were in ruins. Now, farmers' cost in irrigation increased by 3 to 5 times, costing them effort, time and energy. Back when the production teams were still around, watering the fields was done by water from rivers, watering once take a few people a few days. Now, rivers are destroyed by some greedy and selfish farmers. Every family needs to water their fields with wells. Whenever there is drought, the entire village is mobilized, all trying to get to the machine well and water their fields before others. There have been many scuffles, and in the end, it would take more than half a month to water.

Three, planting blindly, due to farmers' different knowledge levels. The seeds they purchased was different in quality, so during the autumn harvest seasons, they had wildly different yields. Corn, for example, could vary from 1500 jin to 3-400 jin. This really made the farmers suffer, a year's hard work for nothing. In the next year, some farmers would fall for it again because they wanted cheap seeds. As the old saying goes "the more crippled you are the harder you hit yourself."

Four, due to smaller field sizes, farming machines couldn't be used. In the countryside, due to the difference in the quality of soil, when the land was divided, and all must be divided equally, 5 mu of land might be in 6 or 7 different chunks for some families. As a result, large machinery couldn't be used, sometimes even small machinery couldn't be used, and farming had to be done by the farmers pulling ploughs themselves. Returning to the "tradition farming practices" of the Qin and Han dynasties, when I saw this, I only felt a great sense of irony for the capitalist roaders. Still, the suffering is for the lower-class farmers. Also, almost every household now needs a full set of small machinery, worth 30 to 40 thousand yuan, which caused significant waste to fund and machines, and farmers complained a lot about this.

Five, not being able to apply chemical fertilizers reasonably. Some businesses compete fiercely for profit, and they will use any underhanded methods they know, it was like a "pantheon of frauds". Fake chemical fertilizers and fake pesticides simply were not able to be fully banned and farmers suffered for it, "fraud after fraud, every one being different", so to speak, a year's worth of harvest gone just like that. Many farmers told me that back in the production teams, they had specialized technicians, they knew the technicalities and could tell the differences between genuine and fraud, the farmers didn't

have to worry about that. Another thing is: it is hard for farmers to control how much fertilizers should be applied, when they saw others getting high yield by applying a lot, they did the same. In the end, the opposite happened,

Six, not using pesticides to their full effects. The selection of pesticides is very important, different pests or crops diseases require different chemicals, but because most farmers don't know about science, they simply listen to the sellers, and get scammed for it. Even if they actually get good pesticides, they can't use them to their full effects. Because every household is separate, every household applied pesticides at different times, the household that applied pesticides would just be chasing the pests into the fields of others, then their neighbour would have to apply pesticide, by that time the pests would have returned. Sometimes, 3 or 4 application still would not be able to solve the problem.

Seven, problems with land disputes. Ever since the contracting of production to the household, farmers "only sweep the snow at their front doors", especially greedy people like to encroach on their neighbours' land, which caused disputes. Sometimes this resulted in fist fights that got the police involved, and both sides suffered for it.

Eight, another reason for land disputes. The "unreasonable, insensible, but legal" land law of "no changes in three decades" brought severe injustices to the farmers. Farmers told me about this everywhere; it could be considered as an "outcry". Sometimes three people farm land for seven people, but seven people might only have land for two people, this created more injustices. I studied the "land law" carefully, there are four major loopholes, and I can clearly see that this "land law" is concocted by some "experts"

and “scholars” who don’t have a hint of knowledge of the conditions in the countryside. It hurts the country and the people, I don’t know when these “completely right” policies would be corrected, because the longer it takes, the more antagonisms it would cause.

Nine, the adverse effects of contracting production to the household had on the culture of the countryside was immense and unrepairable. Some rural administrative organs became “laissez-faire”, meaning that farmers who respect the rules got the short end while farmers who didn’t benefit. Some welfare programs were halted because backwards-minded farmers were against them. Like cement roads, the construction of the village committee and cultural events of the village, very often were stopped because of the unreasonable few.

To discuss the failures of the household contract responsibility system, the best example is still the “pioneering” Xiaogang. There is this famous joke after Xiaogang achieved “great successes” after dividing up their land, they were finally out of poverty in 2018. The secret to Xiaogang’s poverty alleviation? Collectivization.

2006, Shen Hao proposed a well-thought-out development strategy in the village conference: collectivize land under the name “Xiaogang Development Cooperative in Fengyang, Anhui”, consolidate resources to have economies of scale. Minus the 400 mu of vineyard, all 1800 mu of

farmland were formed into a cooperative with the villagers hold its stock. Nowadays villages cooperatives everywhere began with Shen Ha.

Through the hard work of secretary Shen Hao—collectivize land, reestablishing the cooperative, Xiaogan finally left poverty. This was a victory for secretary Shen Hao and socialism, and the greatest irony to privatization. Secretary Shen Hao passed away on the front line of poverty alleviation due to exhaustion; I want to pay him my greatest respect.

So what did our yes-men intellectuals say now? after praising the benefits of privatization, they, like the fence-sitters they are, praised the collective economy.

16th of November, a promotional conference for the test site of rural collective property rights was held in Nanjing. In the conference, the Ministry of Agriculture issued registration licenses to 10 rural collective economic entities, including Fengyang Xiaogang economic cooperative. This meant that rural economic entities finally had their “ID cards”.

—“Xiaogang got their rural economic entities ‘ID card’” (“Anhui Daily” November 23rd, 2018)

“after a vote in the village representative congress, every shareholder received 580 yuan in 2019.” In the afternoon of the 18th of January, Xiaogang in Fengyang, Anhui received their third annual dividend of their collective capital cooperative. “now we all

live in two-story houses, life just keeps getting better” smiled Yan Jinchang, one of the pioneers of privatization.

—“Xiaogang’s Happiness”

My dear comrades, I thought about all the touches of sarcasm in the world, but they barely have 1% of the effects of these two reports.

Now onto the urban reforms, the “General Architect” seemed to care for the people a lot, he said: “All developments must not be at the cost of people’s livelihoods.” In other words, the Mao era: “Only knew class struggle, and the people’s demands for economic developments were ignored.” How righteous! Let us see the summary of Deng Xiaoping’s ideas by his successors:

During the construction of the socialist market economy, Deng Xiaoping formulated a redistributive thought “based on the people”, combining Marxist theories on redistribution and the problem of fairness in socialist economic distribution, making new contributions to the development of Marxism; providing thoughts and practical methods in solving social justice; establishing the basic principle of the party in putting the question of livelihoods first; practising the policy and thought of “based on the people”, “politics for the people” and “be truthful and practical”, established since the party’s 16th congress; making new strides in solving differences economic distribution, and pushing the developments of Marxist socialist political economy to a new height.

—“Deng Xiaoping’s redistribution thoughts ‘based on the people’”

What “Based on the people” was it! In 1985, with the issuing of “The Decision of the CPC Central Committee on Carrying out Economic Structural Reforms in the Cities”, a 60-million mass layoff began in the 90s as a result of SOE reforms. Unlike what we imagined, this mass layoff did not just affect SOEs; even private businesses were not safe from it.

To ease the population, in 1999, during China’s largest cultural event—the Spring Festival Gala, there was this absolute farce, the comedian Huang Hong tried to create comedy with this bizarre line: “Us workers think for the country, if I don’t get layoff, then who?”—the result was obvious. Whether it was the comedian being sarcastic or simply doing his job, this shoddy performance was a total disaster. In fact, as early as 1997, the singer Liu Huan already sang the song “just start all over again” to “encourage” laid-off workers, this song was even awarded the “Five First Project” award by the CPC Central Committee Publicity Department and Beijing’s Department of Propaganda.

All the glory of yesterday

has become a distant memory.

Half of my lifetime is past,

yet, tonight I enter the storm again.

For my loved ones, I couldn't go down with those waves.

Hold a strong will no matter how hard or tough it becomes,

Just for those hopeful eyes.

If only the faith stays, the dream would come true

There's love between earth and sky.

Looking over ups and downs in life,

All it takes is just to start all over again.

The mass layoff in the 90s did not cause many severe social problems in the short run—at least comparatively speaking, compared to the lazy 80s, the disasters in the 90s was just an acute pain.

The massive social antagonisms resulting from massive wealth disparity was summarized in the report of the 19th party congress, it was

referred to as “the contradictions between the people’s growing need for a better life and unequal, insufficient development.” Our General Secretary called it “the new norm”, the explanation for this was that “our country is still a developing country, due to large population size, regional development imbalance, which caused wealth inequality”; as I have explained above, even in the same city, wealth inequality is very much visible. We can see that the so-call “regional imbalance”, so-call “unequal and insufficient” development, in the end, is just a way to whitewash class antagonisms. In the end, exploitation still exists and is getting worse.

We pride ourselves with “public ownership as the main body”, what a “main body”! “Subtracting the percentage of collective economy GDP (8%) from private economy (65%) in 2005, then plus the percentage of private capital in SOEs (at least 4%), the total percentage of non-state-owned GDP in the economy was 61% (65%-8%+4%). Accordingly, the percentage of the state-owned economy was 39%. According to the above trend, which was a 2% annual increase in the private economy, in 2006 the percentage of state-owned and private-owned economies in the national economy would be 37% and 63% respectively. Now, the percentage of the private economy is

still on the rise, expanding into important departments like electricity, railroad, telecommunications, aviation and even national defence.”

Our party proudly pronounced in its own report that “the private economy contributed to 50%+ of tax revenue, 60%+ of GDP, 70%+ of technological innovations, 80%+ of urban employment, 90%+ of increased jobs and number of firms.”

When trying to explain why the state-owned sector is ever-shrinking, our Party puts on another face, they say: “transportation, aviation, telecommunication, banking, insurance, energy, food production, basic education, military industry, aerospace, high-tech and other lifelines of the national economy are still state-owned.” And they said this with a straight face! The point of implementing public ownership is to eliminate exploitation, not defending national security. Most of our working masses are in private companies, which means working people in the society are being exploited, and this exploitation grows in severity, this is the fundamental reason for wealth disparity.

Even in the state-owned economy, workers’ rights are not secured. Private companies are run by capitalists, “capitalist exploitation is the natural order of things”, but SOEs are in the hands of the red nobility,

bureaucratism runs rampant, in many cases, the work environment is worse than that of the private companies. These “SOEs”, who could they be referred to as part of the state machinery of a socialist state that serves the people?

To judge whether a society is socialist or not, we should look at its mode of production. “economic base is the determinant of all superstructure”, only by analyzing society from an economic angle, can we truly understand the nature of the society. Is it because we pity the proletariat that we want a socialist revolution? No, our goal is very real: capitalism is about to release all of its productive forces, the capitalist mode of production has already impeded the development of productive forces. Our goal is not to hang every capitalist, or to make the proletariat the rulers, but to switch to a mode of production suited for the development of the productive forces—that is a new mode of production with the means of production publically owned.

For the longest time, our country followed a sacred law: economic development=social development. This is not the case, Saudi Arabia has a booming economy, but in the end, it is still a feudal monarchy, its social development is more backwards than India. Our mistake was falling into the

trap of only considering short-term profits. Our country took the capitalist road for development, and eventually, there would be a crisis.

In his "southern talks" the "General Architect" said confidently that: "the nature of socialism is to liberate the productive forces, develop the productive forces, eliminate exploitation, eliminate polarization, and finally achieving common prosperity." How righteous! is developing the productive forces the same as developing a private economy? So during the bourgeois revolutions, should they return to the feudal mode of production to "develop the productive forces?"

Two. Politics

The historical image painted by historical materialism is one where all major historical events are ultimately determined and driven by society's economic development, it's the result of conflict between classes, which rose from the change in the mode of production and exchange.

Any class, once they controlled a certain amount of societal wealth, would have political demands, they would demand to become the rulers of the society. Like after the 17th century, the primitive accumulation of capital was completed, and the bourgeoisie controlled a large amount of wealth, when developing a mode of production suited to them, it was opposed by

the old ruling class—the landlord class. At this time, the new bourgeoisie began to express their political demands; a bourgeois revolution erupted in Britain.

When the capitalists who “got rich first” accumulated enough wealth, they march towards politics. Let us not even mention the offspring of the red nobilities, who treat Beijing as their own backyard, the capitalists we can see are: Jack Ma, member of the NPC; Pony Ma, vice chairman of the National Youth League and member of the NPC; Ren Zhengfei, CPC and NPC member; Wang Jianlin, CPC member, 11th and 12th CPPCC member; LI Yanhong, 12th CPPCC member, Shanxi’s Political Consultative Congress member, Vice-Chairman of the provincial ACFIC, and Vice-Chairman of the 8th Beijing CAST; Lu Guanqiu, 13th, 14th NPC member.

After the rise of the bourgeoisie in China, they started to encroach on the political standings of the proletariat. The constitution stipulates that China is a socialist state with a people’s democratic dictatorship, led by the working class and based on the alliance of workers and peasants. However, how many workers, peasants and soldiers are in our highest organ of power, the NPC?

5th NPC in 1978, 3497 members, workers, peasants and soldiers took up 61.68%, workers and peasants 47.3%

6th NPC in 1983, 2978 members, workers, peasants and soldiers took up 35.57%, workers and peasants 28.6%

7th NPC in 1988, 2970 members, workers, peasants and soldiers took up 32%, workers and peasants 23%

8th NPC in 1993, 2978 members, workers, peasants and soldiers took up 29.6%, workers and peasants 20.6%

9th NPC in 1998, 2979 members, workers, peasants and soldiers took up 27.8%, workers and peasants 10.8%

10th NPC in 2003, 2985 members, workers, peasants and soldiers took up 27.4%, workers and peasants less than 4%

What a “dictatorship of the proletariat”! Workers, peasants and soldiers who are more than 90% of the population only have less than 30% of the seats in the NPC, excluding the red noble degenerates in the PLA, scabs in the workers and peasants, people’s representatives who truly represent the broad masses of working people could be less than 1%.

It does not matter how the politicians cowering in Zhongnanhai sweet talk, how they use “Socialism with Chinese Characteristics” as a scapegoat, they cannot refute this fact: China had completely taken the revisionist road, crony capitalism, state capitalism and bureaucratism are like three great mountain, crashing down on the people’s backs.

Is this “the Rich First Pushing Those Being Rich Later”? the people who got rich first became officials, sat on the shoulders of the people, would they bow and “serve the people”? I might as well be giving my geese to the fox when it comes to preach!

Our motherland looks like “socialist” only because the strong state machinery left by socialism are still operational.

That is all domestically; let us look at what happened abroad.

Subsequently, during the 1970’s, coinciding with the “rehabilitation” of people like Teng Hsiao-ping and others who were condemned by the Cultural Revolution, a profound change took place in the international policy of China, which led to many disagreements and contradictions between our parties. Then, in April 1974, Teng Hsiao-ping made his famous speech to the United Nations in which he set out an international line absolutely opposed to the Marxist-Leninist line which the CPC and Comrade Mao had upheld in opposition to Khrushchov and his disciples, and identical, in essence, with that of the latter. At our first meeting with the CPC following the speech of Teng Hsiao-

ping, in August 1974, we made a severe criticism of his opportunist international line. Without a reply to our arguments, the only response we were given was to be told, with the greatest cynicism, that “this is the international line of Chairman Mao”. At the beginning of 1975, and after having informed the leadership of our Party of the refusal of the CPC to discuss the change in its international line, we firmly renewed our criticism of Teng Hsiao-ping’s international line; in particular, we showed that this line leads to a reactionary policy, beginning from the attitude of official Chinese circles towards the fascist Chilean Junta. This was the last contact between our two parties.....

In fact, the only statement where a position is taken, if one can call it that, on what took place in Chile, is contained in the condolences sent by former Prime Minister Chou En-lai to the widow of ex-President Allende, in which he expresses his “sorrow and indignation” at his death, without passing any judgement on his murderers and without mentioning the tens of thousands of workers who were massacred, tortured and imprisoned by the fascist military.

News items on various aspects of the repression in Chile appeared only during the month of the coup d’etat and were reported without any commentary or opinion. Moreover, as if to underscore the decision not to take a stand on the atrocities perpetrated by the fascist Junta, several condemnations of it were reproduced, but always condemnations made by others. Later even news regarding acts of repression was passed over in silence and the Chinese publications restricted themselves to noting, with increasing tardiness, some of the effects of the economic crisis affecting Chile. We are pointing out all of this to show the contrast with what appeared throughout the world press regarding the denunciation of the atrocities of fascism in Chile. And we pointed

out, moreover, that the representatives of China at the United Nations and in other international bodies left the sessions without voting when the resolutions condemning Pinochet and his henchmen were presented. We showed how this attitude of the official Chinese circles was warmly hailed by the functionaries of the Chilean fascist regime, such as the Under-Secretary for Foreign Affairs, who in January 1975, maintained that “People’s China supports Chile in international meetings”, without being contradicted either by word or by deed.

At the present time, we can bring even more serious accusations concerning your relations with the bloody Chilean fascist regime: you have granted credits to the Junta; none other than the Chinese ambassador had himself photographed in the process of handing over gifts to the dictator Pinochet in August of this year (1977), and made statements to the effect that “the relations between the two countries have always been at a high level” and that China intended to strengthen and broaden them. Finally, this same ambassador topped off his pro-fascist activities on his departure from Chile in mid-October, declaring that he was leaving with “a very good impression of Chile and of the Chief of State”. Is it not an insult to the Chilean people to eulogize the butcher who has subjected them to massacres, tortures, and to super exploitation? Is this not open sabotage of the revolutionary role which China has played for the world’s peoples?

..... Really, your cynicism and cowardice know no limits!.....

—1977, Open Letter of the Revolutionary Communist Party of Chile to the Communist Party of China

After Deng Xiaoping took power, China gave up completely on supporting socialist revolutions in Asia, Africa and Latin America, that is to say, China stopped exporting revolutions. We know that Deng Xiaoping's slogan was "taking economic construction as the centre". In the early days of the Reform and Opening-up, temporarily stopping the export of revolutions can be interpreted as capitulating to realities in order to acquire foreign finances and resist the soviet while siding with the US, but just like allowing private ownership to exist, the revisionist CPC took halting the export of revolution to the extreme, not only did it stopped the export of revolution, it even sided with the reactionary governments that oppressed the people of Asia, Latin America and Africa, what kind of sense does that make?

In the 60s to 70s, rebellions erupted all across the globe, the Chinese Cultural Revolution, the Vietnam War, the Guerrillas in Latin America, the New Left in the West, Civil Rights Movement, the combative Black Panther Party, the Red Army Faction in Germany, the Japanese Red Army, and other similar armed "liberation front" organizations, combined with the rising labour movement—for a time, world revolution not only seemed possible but also imminent. A popular saying at the time was: The East is Red, and the West is Ready. But this upsurge quickly faded in the 80s and 90s with the

counterattack of conservatism, the Reform and Opening Up of China and the changes in Eastern Europe.

The international communist movement went into a recession, but our “second republic” seemed to be proud of its treacherous acts, here is an article in Beijing Daily in 2011:

October 1978, Deng Xiaoping visited Singapore—during the times of ultra-leftism China referred to Singapore as a “running dog of American imperialism”. When Deng Xiaoping saw the achievements of Singapore he was in shock and admitted that their policy of opening up and receiving foreign finances was right.

When discussing the foreign policies of China, Lee Kuan Yew said: China must stop exporting revolutions. Deng Xiaoping stopped for a moment, then asked suddenly: “What do you want me to do?” this took Lee by surprise, but he said boldly: “stop the radio broadcasting in Southern China for the Malaysian and Indonesian Communist Parties, stop the support for guerillas.” Lee Kuan Yew later remembered: “I have never seen a communist leader giving up on his opinions in face of realities, not to mention asking me what he should do. Even though Deng Xiaoping was 74 years old at the time, in the face of unpleasant realities, he was prepared to change his opinions.”

During this trip to Singapore, Deng Xiaoping represented the CPC and the government with great modesty, and corrected two mistakes: First was to not be isolationist, open up to the outside and invite in foreign finances; second was to accept the suggestion of not exporting revolutions, improving China’s foreign relation greatly.

What a precious spirit of self-criticism. It was this modesty and honest scientific attitude that ensured peaceful transitions during a time of great changes.

—19 edition of Beijing Daily, 11th of July 2011, “Deng Xiaoping decided to stop exporting revolutions”, author: Liang Heng (former chief editor of People’s Daily)

How great! How much was the admiration of our great “General Architect” for Singapore—a country that got rich by collecting tolls for passing goods, an “open” “sovereign country” where America controlled all its national defence. The author—the famous writer mister Liang Heng wrote with passion: “not exporting revolutions improved China’s foreign relation greatly. What a precious spirit of self-criticism.” No wonder he is the greatest writer of our time! He could portray the betrayal of the revolution as an honour!

I met with Mr Liang Heng briefly, and I am in awe with the writing of the old gentleman, what a great cadre of our party, the Tao Shengxi of our time!

In the 19th century, capitalism entered its dying age with the rise of monopoly capitalism. To protect this shacking skyscraper, imperialism showed extreme hostility towards socialism. For the socialist states, exporting revolution was a necessity, first was to bolster the strength of the

proletariat, and to crumble imperialism within; the second was to bolster the strength of the socialist camp, so as to resist capitalism on a grand scale.

Today, exporting revolution is a necessity, because if socialist states do not strike, the capitalist world would export colour revolutions to us, we have lessons in blood—this is what is happening with the riots in Hong Kong. Chairman Mao said it the best, “imperialism has not given up the wild ambition to subjugate us”.

Deng Xiaoping and his successors praised themselves for opening up China, and mock Chairman Mao for “not being economically-minded” and “isolationist”, why don’t they look at themselves! Why did you open up China, but abandoned the export of revolutions? If in the 80s China stopped aiding the world revolutions to “build up the economy”, then why do you keep silent when China is rich and powerful? Do we not “aid” foreign countries? Not at all, we hear about how China aids Africa constantly, but in essence that is just export of capital, that is, shaking hands with foreign capitalists, scabs and our confused people would mock our class brothers in Africa, saying: “we gave you so much money, yet you’re still poor, you must be lazy!”

I have to praise Xi Jinping's government here, compared to the governments under Deng, Jiang and Hu, the Xi government has enough strength to confront the foreign countries, and are no longer cowards. But what difference does it make? We still do not "dare" to export revolutions, just like Gorbachev, he believed the West would accept him if he led the Soviet people onto the road of liberalism—the so-called laws are just the expression of the will of the ruling class, "International Law" is just the expression of the will of the great powers. The "international standards" we adhere to are just rules beneficial to the West. If we really adhere to these rotten words, then we would not be far from being peacefully evolved.

I will tell a joke here, the attitude towards the Nepalese Communist Party (Maoist):

2002: Terrorists attack the capital, massacring local university students

2003: Interviewing the Jungle Tigers, Nepalese Royal Army vows to eliminate the insurgents

2004: Civil war in Nepal escalates, "Nepalese rebels are stealing the name of Mao"

2005: interviews in the camp of the Nepalese communists,
government forces still have the advantage

2006: Nepalese Communist Party (Maoist) surrounds the capital

2007: Long live the great Chairman of the Nepalese Communist Party,
Prachanda, long live the friendship between Nepal and China

Comrades, Xinhua's diplomatic tone shows us exactly what
revolutionary opportunism is! We make fun of France for not resisting
during WW2 by saying "the great panzer divisions of the German Third Reich
arrives at its loyal Paris", are we any braver than the French when it comes
to revolution?

Three. Cultural

Contemporary China's thoughts are extremely restricted, and this is
for all to see. Laughably, our people see freedom of speech as some sort of
monster. When we speak of cultural liberation, people think of freedom of
speech, then Western liberalism, then the gunshots in the US—and then,
tremble in fear.

It is true, imperialism has not given up the wild ambition to subjugate
us, if we open up freedom of press and speech, imperialist infiltration will

certainly happen—we have Khrushchev, Gorbachev and the Eastern Bloc countries to learn from. But like what we mentioned before, contemporary China's economic base is already flooded with the capitalist mode of production, the trend of bourgeois liberalization cannot be stopped in a society with a free market, the 1989 colour revolution was a testament to that, and a slap in the "General Architect's" face. In a capitalist society, to rule with suppression is fascism.

We criticize that the people in the Western world are fooled by financial oligarchs, they are sheep awaiting slaughter, but they feel proud for having the freedom to run around in circles in the sheep pen. What is funny is that, is it not true that our people do not even have the freedom to run around in circles? For the elected Western presidents, the people are just ballots, and their love for the people is just for show, but is it not true that our people do not even have ballots? I think that the West did quite well in this regard, at least they make their people feel like they are free, but our revisionist government does not even know how to pretend, really a waste of energy.

In fact, our country has no defence against bourgeois cultural infiltration, instead, we strike hard against comrades doing red propaganda.

Like comrade Li Huai, a student society organizer who organized a meeting in memory of the 150th anniversary of Lenin's birth, he was arrested after the meeting and has not been heard of since; after the JASIC incident, leftist student groups went to Shaoshan to pay respects to Chairman Mao and was pushed away by the police. This farce reminds me of the DPRK, which banned "the Communist Manifesto" and "Capital". This is what "thought liberation" means!

In the ideological front of revisionist China—especially in politics, there has been an evolution of removing Marxism Leninism and Maoism for two to three generations. For the founding thought of scientific socialism, a bit of twisting is enough; for Maoism, they would have to make it fade completely, speaking of "learning Mao Zedong Thought", but, in fact, it is still "black cat, white cat". The best example for this is what they did to the Selected works of Mao Zedong Vol. 5. There is this popular narrative, widely repeated by revisionists, it says that after reinstating university entrance exams in 1977, due to the economic recession caused by the Cultural Revolution, China did not even have enough paper to print the exams, Deng Xiaoping, decisive as always, decided to use all the paper for printing the "Selected Works" to print exams.

I cannot be not in awe with this intricate story, because it fits perfectly into the political correctness after the death of Chairman Mao, especially after the Reforms and Opening Up. “resuming university entrance exams in 1977”, exactly one year after the passing of Chairman Mao, thus pinning the crime of stagnating cultural advancements onto him; “economic recession caused by the Cultural Revolution”, to the point that “there wasn’t enough paper to print exams”, tying class struggle with poverty and emphasizing the poverty of China before the Reform and Opening Up, thus elevating the great historical achievements of the “General Architect”; “Deng Xiaoping, decisive as always”, decided to use the paper for exams, cleverly building up Deng Xiaoping as pragmatic and someone who cared deeply with China’s cultural developments; “decided to use all the paper for printing the “Selected Works” to print exams” look at that! As if printing the “Selected Works” was truly in conflict with printing exams! Emphasizing the “conflict between Mao Zedong Thought and culture”, and implying that “Chairman Mao had a huge cult of personality, even in death he wanted to print his books, when it was in conflict with the entrance exam”, finally, emphasizing the lack of paper during the Cultural Revolution—What a story, comparable to one from the “Arabian Nights”!

In fact, not a word in this story was real. “Selected Works of Mao Zedong, Vol. 5” began publication nationwide in April 1977. On the 14th of April, the People’s Daily published “Decision by the CPC Central Committee on Studying the ‘Selected Works of Mao Zedong’ Volume 5”. One year after the passing of Mao Zedong, on the 8th of September 1977, Xinhua published the news of “A Victorious Success in Printing 200 Million Copies of the Selected Works of Mao Zedong, Volume 5.” This news was later published in all the media nationwide. Around the same time, there was a “high tide in learning Volume 5 of the Selected Works”. Before the entrance exam of 1997, the Selected Works were already printed, how could it be in conflict with printing exams?

I found the data for China’s light industry, in 1949, the amount of China’s machine-produced paper was only 108 thousand tons, in 1952 it rose to 371 thousand tons, 913 thousand in 1957, 1.73 million in 1965. In 1975, during the “chaotic” decade of the Cultural Revolution, 3.41 million tons of paper was produced, in 1978 it was 4.387 million tons (data from “China’s Glorious Paper-Making Industry—In Memory of the Sixtieth Anniversary of the People’s Republic of China”). 5.7 million people were applying for university in 1977, assuming everyone needed 500 grams of paper (around 100 pieces of A4 pages), that would 3 thousand tons of paper,

not even a fraction of the amount produced in 1977, what kind of “economic recession, paper was in short supply” was this?

Volume 5 taking up paper needed for exams was a fake story, but the book really was hidden from the public. Volume 5 recorded various articles and documents of Chairman Mao during the Cultural Revolution, including deep discussion on the resurgence of revisionism in the 60s, how could our “General Architect” show these texts that were against him to the public? Volume 5 was never reprinted; all that is left today are compiled unofficially—like the Jinghuo version and Chiqi version, and a small number of original prints. After 1979, the publication of Mao’s selected works have been purposefully reduced, for a long time, Mao’s selected works were among the “banned books”

Let us go back to the current time; we can see that capital is in control of all aspects of culture and entertainment, all entertainments are tools for the capitalists’ profits—they do not care about art, as long as it can make them money or launder their money, a mute can be turned into a singer, a cripple can be turned into dancer; a muscular man can be turned into a seductive actress. On this, comrades can all see this, so I will not be going into detail.

People's Daily is the party publication of the CPC, as the mouthpiece of the party; it cannot possibly be under threat by the bourgeoisie. But what is the reality?

It is because of the hard work and struggle of the Chinese people that we turned impossibilities into possibilities and pushed China to industrialize in just a few decades where it took the developed countries hundreds of years. Fighting and struggling are still the themes of our developing society. The discussion on 996 inspired us that: the vitality of future China will be from labouring happily so that all springs of creativity can flow.

—“People's Daily Editorial: fighting does not mean forced 996”

This article by the People's Daily dodged the main problem, it looks like it was speaking for the workers, but does not talk about class struggle, and does not speak about the criminality of 996, a work schedule in direct conflict with the Labor Law. The problem is very simple, the majority of this country is workers and peasants, the basis of this party is workers and peasants, the workers and peasants fought and died for the founding of this country and all the wealth of this society are created by the workers and peasants, yet their rights are not protected, even the party newspaper does not dare to confront the problem, that means one thing: the exploiting classes have already infiltrated into the heart of our party.

The revisionist government likes to maintain a tight grip on people's thoughts, because if the reactionaries want to maintain their rule, they will have to weaken the proletariat, starting from ideology. Unlike the sugar-coated poison that is reformism of the West, China's revisionist government has a natural advantage—they can declare openly that “we are socialist, but due to our particular conditions, we have to have ‘Socialism with Chinese Characteristics’”;

However, what they did was no different from the West, dividing the proletariat, making the whole of society look down upon them, so they could then whitewash everything.

On the latter, we must be especially careful. The best method for the reactionaries is to demonize class struggle, they paint abolishing “taking class struggle as the key link” as a great victory, Marx has told us long ago that the “history of mankind is the history of class struggle”. As long as classes and injustices exist, class struggle will exist. The reactionaries like to smear communism, ironically, they say that communism is just “an ideal of humans”, they promote that “due to the selfishness of human nature, communism will never be realized”. The exact opposite is true, due to the selfishness of human nature, the masses of working people will rise up in

revolution against the bourgeoisie. The running dogs of the bourgeoisie play their tricks well, many of our people believed their nonsenses.

Of course, the best way to divide the proletariat is to use bribes. Create a group of “workers aristocracy”, tell them that they are now the “middle class”, “elites”, so they would oppose their class brothers and side with the exploiters, becoming scabs. This is in the oldest reactionary playbook.

For those proletariats who cannot be bribed, only subtle changes in societal cultures and thoughts are possible. First, they smear the proletariat, smear the workers and peasants, and smear the CPC. What is a worker? When we speak of workers today, we think about the migrant workers, the dirty factory workers, the “disadvantaged groups”. Laughable, a worker is someone who works, people on the Foxconn production are workers, but are the white collars in the management not? Are designers, scientists, engineers not workers? Are technicians and managers not workers? If one does not have means of production and sells their labour, they are a worker. To think that workers are the lower classes is to fall into the trap of the bourgeoisie.

In smearing the CPC, especially the CPC between 1921 and 1979, they work harder than the imperialists. They want people to believe that the ROC had a “golden decade”, that CPC’s victory was the result of “not fighting the Japanese”, that the War for Liberation was a “civil war”, and they paint the CPC as hillbillies and call them “peasant rebels”. We should show this to Yuan Shikai, to show him what restoration and ingloriousness truly means!

If the government’s deed can just be considered incompetent in the above-mentioned fields, then on the Marxist-Leninist education of the youth, what the revisionist government does is nothing short of foolishness.

In textbooks, it seems like they are trying to make Marxism Leninism Maoism as bland as possible, everywhere is filled with official jargons and hollow words, it is like they are telling the students: We are controlling your thoughts, do not believe us. Students think, they are just easily misled, seeing books filled with dogma, filled with bureaucratism, every normal person will feel like they are being brainwashed, and turn to swallow the sugar-coated poison of Western “liberal democracy”.

Outside of the classrooms, thought education for the youths is done by the Youth League. Ha! “Communist Youth League”! this massive organization with “communist” in its name, but its name is as real as the

“Democratic People’s Republic of Korea” and the “German National Socialist Workers’ Party”. This is a vanguard organization with a century worth of history and contributed greatly to the Chinese Revolution, but today, you cannot even find a couple of members who know how to sing the Internationale!

After the JASIC incident, the Guangdong Youth League accused the protesting workers of being “foreign powers”. Very well then! Marx, Engels and Lenin, are they not foreign powers? Even the CPC and the youth league was funded and founded with the help of the Comintern, are you going to take it down as well? The Youth League flirts with the enemy, how would youths be affected?

The revisionist party opposes the red flag while carrying the red flag, the first thing they did was to take the sword of materialism away from the people. They allowed a resurgence of “traditional cultures”, like setting up Confucian Institutes around the world to teach mandarin and traditional cultures. What an utter disaster! Are we really expecting foreigners to be interested in things we have already abandoned ourselves? The only achievement of the Confucian Institute was that it gave the bureaucrats a way to send their friends and families abroad, then to feed these slackers.

To get rid of Marxism Leninism and Maoism, they must emphasize the importance of Confucianism, calling it a “treasure trove”. Looking at this, Confucius himself is probably sighing in hell: For two thousand years, they still treat my exploitative thoughts, formed by someone who lived in a slave society, as golden rules!

Then they will use idealism to interpret history, by denying the creative power of the masses in history, and elevating certain outstanding people as determinants of history, the most prominent example of this is the cult of personality, this was taken to unprecedented levels after Xi Jinping took office. Chairman Mao opposed the cult of personality, he did not want his head to be on the currency, opposed painting his head and quotes everywhere on the street, opposed wearing badges with his head on it, and especially opposed preserving his body after death. In as early as 1956, Chairman Mao signed a document approving his cremation.

“How to utterly humiliate a communist? We will take all his belongings after his death, abolish his policies, imprison his families; we will turn his writings into pulp, print his head on the People’s money, then pin the crime of personality cult on his head; no, that’s not enough, we will turn him into an idol with formalin, encase his corpse in a cold crystal coffin with his beloved red flag, so that he may never rest easy. Then we will

point at this idol, say that this is God, and we are his prophet, so that the people, who just stood upright, would bow once more!”

What did Xi Jinping do in terms of the personality cult? Deng Xiaoping perhaps had some dignity, he only “humbly” referred to himself as the “son of the people”, but Xi Jinping allowed the people to call him “father”. If our people call Jack Ma “father” and Wang Sicong “husband”, at least it is because they are wealthy, but to call a red noble “father”, that is just calling him the Son of Heaven, because he is the “parent” to all commoners under heaven, what a great feudal emperor!

The so-call constitutional amendment; to change the head of state’s term limit to “unlimited” in a socialist country, and was laughably “passed unanimously”. Ha! How beloved by the mandarins was our General Secretary Xi! On this, the great proletarian vanguard was clearly better than Yuan Shikai

So what sort of revolutionary is “comrade” Xi Jinping? His methods in playing with words are indeed skilled, painting all the social antagonisms in China after the Reforms and Opening Up —all the visible, especially class, antagonisms as something insignificant: “New norms”! Oh how great are his achievements! As the successors of a new era, we must promote “Xi Jinping's

Thought on Socialism with Chinese Characteristics for a New era”, and cast class struggle into hell once and for all.

Why are we covering up social antagonisms? Why are we whitewashing class antagonisms? Why are we demonizing class struggle? On this Chairman Mao had already made it clear.

“why can’t some people not see clearly the contradictions under socialism? Are the old bourgeoisie not here? Are the massive number of petty bourgeoisie not visible to us? are the massive number of unreformed intellectuals not here? The influences of small production, corruption, speculation, are they not everywhere? Were the Liu, Lin and other anti-party cliques not frightening enough? The problem is that you are the petty-bourgeois, and your thoughts tend to lean right. You represent the bourgeoisie, yet you say you cannot see class struggle clearly.”

.....

“some comrades, especially the old comrades, their thoughts are still stuck in the bourgeois-democratic revolution, they don’t understand the socialist revolution, they resist and even oppose it. Their mentality towards the Cultural Revolution is, first, unhappy, second, they want payback, they want payback for the Cultural Revolution.

“.....After the democratic revolution, the workers, poor, lower and middle peasants did not stop, they wanted revolution. But some party members did not want to progress, some regressed, and opposed the revolution. Why? It’s because they are big officials now, and they want to keep their interests. They have good housings, cars, high

salaries, even servers, they are worse than capitalists. Then the socialist revolution smacked them right in the head, people in the party first opposed collectivization, they don't like criticizing bourgeois rights. Doing socialist revolution, yet you do not know where the bourgeoisie is, in fact, they are in the communist party, the people in the party in positions of power taking the capitalist road. The capitalist-roaders are still on this road.

—Mao Zedong, from People Daily, 10th of March and 16th of May, 1976.

The revisionist government is especially afraid of revolution.

Remember this, comrades, the communist party is a party fighting to realize communism, as long as communism is not realized, it would always be a revolutionary party. Even if it turned into the ruling party from an underground party, it cannot be indulgent and forgets about revolution. If it forgets about revolution and knows only how to whitewash, knows only how to "take economic construction as the centre", that would mean that the party is enjoying the fruits of the revolution, it has become a tool of the rotten ruling class.

Sadly, our party is a rotten party like this. A large number of bourgeoisie and privileged people control the ruling positions of the party, how would they allow the working people to take back the fruit of their labour that they stole? They have to conceal class antagonisms so that the

people would believe that class struggle is bad for the proletariat—they would especially promote the idea that the bourgeoisie is the ruler, and that they will never be overthrown, they used all manners to lie and to suppress the confidence in the struggle of the popular masses.

Compared to the resurgence of revisionism in the 60s, the situations we faced are even direr. Not only is the proletarian vanguard no longer revolutionary, but even the masses of working people are also no longer revolutionary due to their influences. New mountains are crushing the people, if they cannot even breathe, how would they make revolutions? On this question, some reformists—the loyalists and the Xiists, think that we should just ignore these contradictions for now, and follow the leadership of Socialism with Chinese Characteristics. I find this funny, their so-called “revolutionary theory” is just regurgitated official jargons of the party Central Committee—this is like if peasant rebels rising up with the emperor’s decree. Is this any different from Chen Duxiu, who expected Wang Jingwei to help the Communist Party?

Why revolution? Chairman Mao has made it very clear.

“The basic thought of Marxism-Leninism is to have revolutions. What is a revolution? A revolution is when the proletariat strikes down the capitalists, when the

peasants strike down the landlords, then establish a worker and peasant government, and maintain it. Now the revolutionary goals are not completed, it's not yet sure who would take down whom. The Khrushchevite bourgeoisie are in power in the USSR, we also have bourgeoisie holding political power. They are in some production teams, factory, county committees, local committees and provincial committees. Who's the head of the Ministry of Culture? The movies and plays serve them, you tell me who's the head.

To study Marxism-Leninism is to study class struggle. Class struggle is everywhere.

—Mao Zedong: transcript of “Record of a Talk with Mao Yuanxin”

Do we want revolution in a hundred years? How about a thousand years? We would still want revolutions. There will always be some people who feel oppressed, the small officials, students, workers, peasants and soldiers, they don't like big characters oppressing them, so they would want revolutions. Would contradictions be invisible in ten thousand years? Why? It would still be visible.

Mao Zedong: People's Daily, 16th of May 1976

The Chinese Communist party on the revisionist road especially likes the idealist slogan of “long live communist party”. Of course, you can say “long live”, the people can say it, but the communists cannot. When the people say it, it is usually from the bottom of their heart. In the 50s, people say it because the communist party liberated 400 million peasants from the shackles of the landlords; in the 60s, people say it because the communist

party built up industry, built the two bombs and one satellite, deterring the imperialists from invasion; in the 70s, people say it because Chairman Mao led the proletarian workers in a fight against revisionism. In the 21st century, the revisionist road has been ongoing for 40 years, workers defending their rights would be suppressed, so why should the people say “long live the communist party”?

The Communist Party and the democratic parties are all products of history. What emerges in history disappears in history. Therefore, the Communist Party will disappear one day, and so will the democratic parties. Is this disappearance so unpleasant? In my opinion, it will be very pleasant. I think it is just fine that one day we will be able to do away with the Communist Party and the dictatorship of the proletariat. Our task is to hasten their extinction. We have spoken about this point many times.

—Mao Zedong, “On the Ten Major Relations”

After all they are nothing but contradictions. The world is full of contradictions. The democratic revolution resolved the set of contradictions with imperialism, feudalism and bureaucrat-capitalism. At present, when the contradictions with national capitalism and small production with respect to ownership have been basically resolved, contradictions in other respects have come to the fore, and new contradictions have arisen. There are several hundred thousand cadres at the level of the county Party committee and above who hold the destiny of the country in their hands. If they fail to do a good job, alienate themselves from the masses and do not live plainly and work hard,

the workers, peasants and students will have good reason to disapprove of them. We must watch out lest we foster the bureaucratic style of work and grow into an aristocratic stratum divorced from the people. The masses will have good reason to remove from office whoever practices bureaucracy, makes no effort to solve their problems, scolds them, tyrannizes over them and never tries to make amends. I say it is fine to remove such fellows, and they ought to be removed.

—Mao Zedong, “Speech at the Second Plenary Session of the Eighth Central Committee of the Communist Party of China”

For a true communist, every party, government or state is the machine for class rule or a part of that machine. If a part gets rusted, we will replace it; if the machine breaks down and cannot be fixed, we will change one. The Communist Party is a party dedicated to serving the people, not a tool to rule the people.

When did the Soviet Union collapse? Was it the cold winter of 1991? No, it collapsed when Khrushchev decided to suppress the workers in 1962, because it lost its basis of rule, it lost its purpose, it lost the revolution. The next thirty years were just this once great country left by Lenin and Stalin dragging its broken body to its death.

Is our country not the same? Is the road of Reform and Opening Up not paved with the corpse of countless proletarian worker? They always

knew who they serve, to make way for capitalists, killing a few workers is nothing! Workers who lost their job hanging at the factory door, people who jumped from Foxconn, Zhang Haichao, who was forced to surgically cut open his lungs just to confirm his work injuries, JASIC protesters who were suppressed by the police.....the examples are countless.

The Communist Party of China is—or, already has, lost its basis to rule.

It was not a pity for Chairman Mao to destroy a party that had betrayed the revolution.

In the end, in this world, it doesn't matter which country it is or what place it is, if there is oppression, there will be resistance; wherever there is revisionism, there will certainly be Marxism-Leninism to oppose it; whoever treat Marxist-Leninists with factionalist methods like revoking party membership, there will certainly be more outstanding Marxist-Leninists to form a revolutionary party. Changes are happening unbeknownst to the modern revisionists and dogmatists. They are creating their own oppositions, and will surely be buried by their oppositions. This is a law of certainty.

—“Writing of Mao Zedong After the Founding of the Country” Volume 10, page 406

Comrades, let us fight for the great ideal!

Workers of all lands, unite

Groundfire Front

2020/5/2

Hold high the banner of the Great Proletarian Cultural Revolution Forever

*—Discussion on the necessity of researching the history of the
Cultural Revolution and its real-world significance in guiding
practice*

Jin Yuan

The Cultural Revolution period, designated by historians to be between 1966 and 1976, was a great and lively social practice and revolution of the Chinese people in opposing bureaucratic privileges, imperialism and revisionism, led by Chairman Mao. There were many ups and downs during this period, and the subjects of research are both broad and deep, so it's hard to grasp the direction of research. But this complexity does not obscure the light of socialist revolutionary exploration of opposing imperialism and revisionism by the Chinese people under the leadership of Chairman Mao during the Cultural Revolution. Studying the history of the Cultural Revolution is beneficial for guiding the people's struggle against revisionism and capitalist-roaders.

“He destroyed the famous cities and killed the heroes, He collected all the weapons in the world, congregated them in Xianyang and removed their edge, then smelted them into 12 metal statues, so as to weaken the people of this world.” “He burned the words of the hundred schools of thoughts, to make the people foolish.” We all know that labour disputes today need to go through a so-called “legal process”, demanding the proletariat to follow bourgeoisie laws, “the people can be used, but cannot be allowed to know”, is this not crystal clear with the incident of a worker getting a fine of 38 thousand?? “He burned the words of the hundred schools of thoughts, to make the people foolish.” This was Jia Yi opposing the book-burning by the Qin Emperor, but historical facts and historical materialism show us that, it was not the Qin Emperor who wanted to fool the people; it was the likes of Confucius, who wanted to regress in history! The likes of Confucius proposed the reactionary principle of “do not see without rites, do not listen without rites, do not speak without rites, do not move without rites”, what sort of “rite” was it! They wore the skin of “moral and noble”, yet deals in reaction. What is “rite”? Was it not the rites of slavery and feudalism, of oppression and opposition or handicrafts and businesses and other new industries? This rite is now being promoted by the revisionist clique, propagandizing the so-called “morality and nobility” all over the world, the

so-call “restrain oneself and restore the rites”. They never talk about politics, and only try to promote “class struggle dying out” with the false sense of harmony created by the feudal exploiting classes to oppress the working people. Was this false morality not exposed with blood in the “Yuzhang School” incident?

Why do we want a Cultural Revolution? A Proletarian Cultural Revolution? A Continuing of Revolution under the Dictatorship of the Proletariat? Because without it, socialism is nothing but hollow and empty words, it cannot be relied upon.

Across the whole of the Cultural Revolution, it was a struggle between the “grassroots” and the “privileged”, to put it simply, it was a struggle between the revolutionary rebels headed by Chairman Mao, who represented the broad masses of working people, against the bureaucratic privileged classes headed by Liu and Deng. Chairman Mao opposed all bureaucratic privileges against all odd when the revolutionary line was strayed by the like of Liu and Deng, and that is why after his passing, he was first demonized then idolized. Look at this, the exploiting classes are always shameless, is it not clear now who we should oppose and who we should

support? Is it not clear whether or not we should have a Great Proletarian Cultural Revolution?

Jin Yuan

2020/5/12

Did the Reform and Opening Up really Boost the Economy?

Di Sanming

We all know, our hated enemy—Socialism with Chinese Characteristics, is recently praising the economic boom brought by the Reform and Opening Up, they like to speak of the GDP, but we will break their lies today.

First of all, we need to understand how GDP is calculated, to put it simply, this is how it works: I sell you something worth 5 yuan, the GDP increases by 5 yuan, that's it, but underground business deals and black markets are not counted towards the GDP, if we count those, then China's GDP would surpass the US (joke).

So why did China's GDP soared? In my opinion, there are two reasons.

One. Our "great" motherland has great wealth inequality (according to researches, China's Gini coefficient have reached 0.62), some people have trillions worth of capital (like a certain someone in a wheelchair), but others

do not even have savings. The rich can buy expensive things, and they do, so they contribute to the GDP a lot more.

Two. Our motherland has a huge population. If we go by the number of families, there is a total of 430 million families, every day they have to buy food; assuming they spend 60 yuan on food per day, that is 2.58×10^{10} yuan, wow! Look, we have contributed that much GDP a day.

Three. On the average household capital: We said in point one, there is extreme wealth inequality in China, let us take the words of this one wheelchair-riding gentleman as a reference, there are 17 households worth more than 1 trillion yuan, 50 worth more than a hundred billion, so they are the main contributors, when calculating averages, of course, the averages are high.

Four. On wage increases: Pinkies say: "but our wages increased." Look at this statement, almost "cute" in a way, because it avoided prices completely. Regional development is also extremely unequal, in where I live, 2000 yuan is enough for a month, but in other developed areas, this is nothing. Let us continue with prices, due to the imbalance in regional development, the prices in different regions are different, but in the provinces of China, the remaining money the proletariat has, after

subtracting means of subsistence, is similar, that is to say, there is not much left. Next, we will answer the question of why the capitalists want to raise wages, there are two main reasons: 1. price changes 2. the surplus value provided by the proletariat. I do not want to say anything about the first point, we all know that. Let us delve into the second point. In life, we have all encountered situations like this: the more you work, the more you earn, we mostly focus on the earning part, but not the working part. The more we work, the more value we create, and the capitalists can thus exploit more of our surplus value, so raising wages is insignificant for them, instead, it makes you more productive, which brings them more money. Is this the same as the socialist "to each according to their labour"? The answer is no, the prerequisite to allocation according to labour is the public ownership of the means of production, I work for myself, for society, this is true allocation according to labour. This is different under capitalism, the proletariat works a lot, but at the end of the day they won't earn as much as a capitalist, but a capitalist work far less, this is not allocated according to labour at all.

Five. Was it really the Reform and Opening Up that fed us? pinkies often say: "without the Reform and Opening Up you will all be starving." Isn't this just hilarious? First of all, during the Mao era people were fed, at first people starved because the economic basis of the ROC was completely

destroyed, and we had to start from scratch, and later in the Great Leap Forward, it was due to two certain mysterious characters. Then the pinkies will talk about Mr Yuan Longping, they believe that Yuan Longping was able to succeed thanks to the Reform and Opening Up. However, Yuan Longping's success had nothing to do with the Reform and Opening Up, he started his researches during the Cultural Revolution. China is now a large importer of food, this means that the Reform and Opening Up did not make China self-sustainable in food.

From the above information, we can come to this conclusion: The Reform and Opening Up did not make the people rich, instead, it made our lives harder, look at it, education fees, living expenses, housing.....Is anyone of them not proof of our hard lives? Truth speaks louder than words, our ancestors knew this logic, but the pinkies don't.

Now let's discuss why "Socialism with Chinese Characteristics" is now a growing imperialist power. First is its propaganda. The content of today's propaganda can be divided into 5 types: "the cult of hard work", Confucianism, nationalism, fascism, "Socialism" with Chinese Characteristics. The main use for "the cult of hard work" and Confucianism is to dull the rebelliousness of the people. Promoting nationalism and fascism is to

strengthen unity and reinforce their rule, the same for socialism with Chinese Characteristics. But when they first took the revisionist road, they did not use these five “magic weapons”, instead they corrupted the revolutionary masses with capitalism, later when the conditions are ripe, the revisionist would then prepare to become imperialist, and they started using the five “magic weapons”. The revisionist government, in fact, did not worry about foreign capital exports, that’s why the country did not turn into a colony earlier, because it’s all under their control. They built the firewall first to hide historical facts, second to prevent liberalization (many slander Mao on the foreign internet, while the revisionists turned him into an idol, of course, they would make use of this idol). The revisionists’ control on foreign capital can be seen in another example, Google’s exit of China, in 2010 the revisionists held a struggle session against Google, the joke “very violent and sexual” came from there. From this we can see that the revisionists can control foreign capital export however they please, either through nationalism (“If you don’t use Huawei you’re a national traitor!”, though this is said by pinkies, it’s the result of long-term nationalist propaganda) or through increasing tariffs (trade wars), there are so many options in the revisionists’ disposal. The revisionist capitalist monopoly did not form when Jack Ma was starting up his business, and because of the control of capital

export, Jack Ma got to rip off eBay and became a monopoly on the internet.

The revisionists still had the legacy of the socialist era.

This is all the content of the article, please make any additions if anything is missing, or criticize if there is any mistake.

Di Sanming

2020/5/30

Lin Xi's Doll House

This world is getting weirder and weirder, and now I can't even tell "normality" and "abnormality" apart.

Perhaps some people have special kinks, I will not discuss why they might have these kinks. Let's just assume some people like to harm themselves, but the number of ways they can do this never ceases to shock me.

If you like wearing latex, that's understandable; pretending to be a robot, nothing out of the ordinary; sitting still, that's just like meditating, but the human intelligence is infinite, I will never be able to peek inside its darkness with my shortsightedness!

Wearing latex all over, removing all the hair on their body, leaving only a few slits on the head to sustain life; no rest or sleep, standing motionless for one night like a robot; acting only according to a predetermined schedule; their body fully controlled by their "master's" orders, there's even a zip between the legs for their "master's" "usage"...Six people like this, all women, including girls!

"They are voluntary."

“It’s just a weird kink”

“it’s in other people’s circles, It’s normal.”

How ridiculously “normal” is this! Is the so-call “voluntary” a magic weapon that trumps everything? Four years of “training”, is that supposed to be “voluntary” as well? So what is the crime in the “blue whale”? What about multi-level marketing? If we go further, when a witch doctor kills you, they are blameless; you came voluntarily after all. If you get scammed, the scammer is blameless, because you believed them voluntarily. Being a loan shark is blameless, you took the loans voluntarily..... this is not to mention that the claim “voluntary” came only from their “master”!

“kink” was never, and will never be a reason to conceal crimes. Just because the crime is easy to commit, should we excuse it by saying “it’s just a kink, let’s be open-minded”? I cannot believe it. On the same note, saying it’s just in others’ circles don’t change anything.

Lin Xi’s Doll House was “great”, he thinks what we don’t dare to think, and does what we don’t dare to do. Its capabilities and courage are truly moving—perhaps he does have the capabilities. A big mansion, is that his capabilities to take care of six “dolls”? A fancy car, is that his capability to take care of six people? He’s got custom-made latex, does that mean he has

the power to order six people around with absolute authorities? He's got a dedicated account to spread this, does that mean he has the capability to "collect" six "dolls"? He knows the police, so calling them is pointless, articles about him vanish without a trace, does that mean he's enjoying his little "kink" in "freedom"? Sadly, it does! He turned six emotionally damaged introvert women—among them are underage girls, into objects! And now he's seeking approval from society in plain sight? What can I say? Since my jaw is already on the floor.

Is this normal? Can this be normal? Why do I see people defending this? Does introduce ridiculous concepts about human nature decriminalizes this? Is this letting a hundred flowers bloom? Is this what's being inclusive?

Hell is empty, and there's no way to heaven. What can we do? Are we just going to allow crimes to happen and become a normal part of our lives while keeping silent? No! Never! But we called the police, nothing came of it; sent articles online, it got taken down. This is exactly the reason why we should not turn a blind eye to this. I believe he's not above the law, and we can take the justice we deserve!

How did this happen? How are we supposed to seek justice, kindness and beauty? All I know is that evil exists.....

Information given by Lin Xi's Doll House himself:

1. He has six dolls.
2. Some are minors
3. The dolls are emotionally damaged introvert women, pick specifically by him.
4. Their latex suits are almost completely sealed, feeding is through taking off their headpiece or through nasogastric gavage (sticking a hose through the nose directly into the stomach), excretion is through a urinary catheter or a zip.
5. Before the time of wearing the suit was 23.5 hours a day, with the training they could wear it for three or more days.
6. Setting various modes for the dolls, they can stand motionless for a night
7. He calls sex with the dolls "using" them, and they are trained to moan mechanically
8. He admits to objectifying them
9. He trained them for as long as four years
10. He put them in chains or locked them in cages
11. The dolls are people in latex suits (he posted videos in the past, but it's hard to find now).

What we know:

Lin Xi's Doll House existed a few years back, then all discussions on Weibo was wiped out.

He was reported by someone in 2019 (around September)

He travelled to many places (with the dolls in suitcases), and far apart from each other.

Reporting did nothing. The police have not said anything, for a time no relevant information could be found.

He was seen on the foreign internet, posting pictures of the dolls, including, but not limited to: being locked in cages or chains, being "used" by him, being put in a vacuum box.....

May, Jinggou's public WeChat account posted relevant articles.

In the same month Jinggou's account was suspended. (there is one alt, "Qingnian Baopo Ju" (Youth Demolition))

According to the article, relevant information about police filing this case was removed.

There were five videos uploaded onto Bilibili on the 22nd of May, all uploaded on that day. According to one user, the uploads were deleted once.

There is relevant information on Zhihu.

Some explanation for certain questions:

Q: What if it's just for show?

A: Hopefully it's just a show, but a show that lasted for 300 days on the foreign internet seems excessive. Besides, why were all the information on Weibo deleted, why did the police not file the case, why is no one trying to explain the situations, while the whistleblower was being dealt with? The motive might be a show, to sell latex or others.

Q: If the police can't do anything, what are we supposed to do?

A: they will clean up information on the internet, but that does not mean we cannot do anything. We can inform the media, report to relevant agencies, it's easier for it to be taken seriously if we all report it, we can also store up relevant information to prevent it from being deleted.

2020/5/22

Classes of Contemporary China

Kafei Zhumian

From the industrialization of the 18th century, it had been continuously destroying most of the old countries and systems around the world, incorporating the entire world into the capitalist system. As a result, the class make-up of the world changed significantly. The twins known as the bourgeoisie and the proletariat became the protagonists. Nowadays, the once thriving proletarian revolutionary movements dwindled, in the battle of ideologies, socialism is being defeated, the alliance within the proletariat is close to shattering, whereas the bourgeoisie and the capitalist system continues to develop itself, to exploit and divide up the proletariat with increasingly more hidden, complex and all-rounded ways, so as to guarantee their rule for another thousand years.

In this background, the new world of the 21st century is far more complex compared to the times of Marx. The international communist movement is at an all-time low, class struggle is being concealed by various societal events, the basis for new violent revolutions has not yet been born. Of course, what has not changed is the endless exploitation and oppression of the proletariat by the bourgeoisie.

At the same time, people like us who are in the fray cannot predict the exact moment of the revolution. Perhaps contradictions are already at their limits, and the time to fight is tomorrow. Or perhaps we are still in the period of development of capitalism, and a true socialist revolution is far away in the future. Whatever the case may be, for all people who still hold socialist ideals, we must compromise temporarily.

However, this is a revolutionary compromise, not a counter-revolutionary one. Our temporary compromise is not lying to ourselves, nor is it giving up. The first thing we must do is to see clearly the class situations in contemporary China. To see this clearly is not to immediately lead the exploited classes to revolution, but to see reality for what it is, and to better understand Marxism through theory and practice, to preserve the spark of socialist thought, to spread it so that more people would defend it.

Today's world is a broken one, polarization in the economy, culture, thought and ideology is increasing, stratification within a class is also showing, to not understand what the class situations are today is to not see what the economic and political climate is.

One. The broad masses of the lower class proletariat.

the lowest class in today's Chinese society is the broad masses of less educated peasants, industrial and service workers, etc, who earn relatively low wages, due to their upbringing and family environments, a lot of them could not even finish mandatory education, and so they have to work in low-skilled manual labour.

The first component of this lower class is a large number of rural migrant workers.

Right now, China has about 300 million migrant workers, according to a statistic in 2017, only three in ten migrant workers received vocational training. They are mostly in secondary or tertiary industries. Construction, manufacturing, dining and community service, etc, are mostly occupied by them. Looking at their age distribution, the younger of these are mostly in manufacturing and the service industry, "factory boys", "factory gals", "waiter", "delivery guy", and so on, are common names for them. For the older people among them, due to their low skill, they usually are forced to work in the most modest jobs, like construction workers, street vendors, repairmen, janitors, production line workers, etc.

According to an investigative report by the National Bureau of Statistics on migrant workers published in 2018, in 2018, there were 288

million migrant workers in China, an increase of 0.6% compared to last year. Based on locations, emigration and immigration of migrant workers mostly came from the developed regions in the East, but the region that contributed most to the increase was in the West. On the age make-up, the portion of workers below 30 decreased over the years, from 33.7% in 2014 to 27.6% in 2018, while the portion of workers above 50 increased, from 17.1% in 2014 to 22.4% in 2018. This indicated a structural change in the migrant worker group: the new generation of migrant worker decreased in numbers. 50.5% of migrant workers were in the tertiary sector and 49.1% in the secondary sector.

On the other hand, in the primary sector of agricultural production, the representative of the lower classes proletariat is mainly a section of the rural peasants, small scale self-employed farmers and bottom section of farming workers in the agricultural enterprises.

In the old society, since the small peasant economy wasn't completely bankrupted. Peasants still had some ownership of the land and surplus, thus they were categorized by comrade Mao Zedong as petty bourgeoisie and semi proletariat. But in today's industrialized society, land, the most important means of production in farming, is collectively owned, while the

surplus of peasants is not even enough for basic necessities. This is why these groups should be viewed as proletariat today. Among the peasants, the lowest group is made up of the disabled and aged people who remained in the villages, they usually till the land they were assigned while their children leave to work outside. Since they usually farm individually, there is no economy of scale, a year of hard work might not even be compared to a month's wage working outside. This group is closely tied with migrant workers, and people often switch between the two groups. When the economic situations are difficult, even the elderly have to work outside.

For the farming workers and self-employed farmers with more contracted land, the situation is better. In 2018, the rate of China's agricultural mechanization was over 67%, over 80% for staple foods, most of these were in state-owned and collectively-owned farms. The main force of labour in this industry is the farmworkers, most of their income is from the wages of the farms and farming enterprises, and thus their income is much better compared to peasants. However, most of them are farmworkers because of the state's planning for the agriculture of a certain region, their job is relatively inflexible. I believe as the country continues to push for agricultural collectivization, some migrant workers, peasants and self-employed farmers will have to become farmworkers. But mechanization and

economy of scale mean that there will be no need for such a large farming population, so, in the future, many farmers will bound to be separated from the land and become workers in the cities, exploited by the secondary and tertiary industries.

Moreover, for most self-employed farmers who are limited in scale and unable to form unity across the industry, their income usually relies on food crops, cash crops and animals, but the main forces producing these are state and collective farms. These farmers usually deal with buyers in the low end, both from state and private entities. There is a state price for most of these crops, which is usually low; recently the prices of some cash crops are getting marketized. For these people, their economic situations are usually fragile and subject to changes in prices. Incidents of farming goods being unsalable a few years ago and the recently popularized online advertising by local officials are an indication of this problem, to fundamentally change this; perhaps incorporating the production of raw materials into agricultural firms is the only solution.

We can also see a lot in the national agricultural census, according to the 3rd national agricultural census, until 2016, there was a total of 314 million people working in the agricultural sector, this group partially

overlaps with migrant workers, the number of people purely farming should be lower. In it, the percentage of people over 55 was 33.6%, which is larger than the same age group for migrant workers. The percentage of people working in plantation is the highest, at 92.9%. In this 314 million people, the number of people working in large, commodified agriculture of scale (including the owners and their employees), was 12.89 million, the age structure of these people is very different compared to the agricultural workers as a whole, the percentage of people above 55 dropped to 20.7%, and the percentage of people working in plantation dropped to 67.7%, while the second-largest was animal husbandry, with 21.3% of people working in it.

In other words, the proportion of agricultural industry managers and agricultural workers with relatively better economic conditions in the group of the proletariat of the primary industry is actually very low. The main constituents of this group of the proletariat are still peasants and self-employed farmers, especially growers. However, they mainly come from relatively backward areas and rural areas, their ability to resist risks is poor, social security does not fully cover them, and their lives often depend on meagre and singular agricultural crop sales income.

If agricultural production in the future is fully mechanized, collectivized, and industrialized, peasants and self-employed farmers will be gradually eliminated. As China's agricultural productivity per capita increases, the number of people in agriculture may increase in the short term, but in the long term, there will be a downward trend. Only the number of farmworkers will increase. Then, most of the self-employed farmers and farmhouses who cannot be transformed into farming workers will have only one way out in the future, like the current migrant workers, to be transformed into workers in the secondary and tertiary industries and become standard proletariat. However, with the fundamental contradictions of the capitalist economic system and the increasingly fierce global contradictions, can our country find enough markets at home and abroad to sell goods in order to create sufficient jobs? This will be a potential problem. In other words, when there are not enough jobs, the country would consider this issue and will not be quick to promote the comprehensive mechanization, collectivization, and industrialization of agricultural production.

In general, the number of the bottom proletariat group which includes migrant workers, poor peasants, and small self-employed farmers may range from 300 to 400 million. From a quantitative point of view, it is

likely to account for 40% of the entire Chinese working-age population (16-60 years old). This data mainly comes from some unofficial surveys, and may not be accurate. In addition, some of them are over or under working age but still have to work. For example, my grandfather would still participate in farming even though he is 70 years old.

On the one hand, the proletariat at the bottom of society has created a large number of raw materials and basic products for the entire country, and on the other hand, they are the main labour force for a large number of basic industries in society. The return they can get is the least in the entire society, even the fruits of the overall development of society are hard for them to enjoy. This is what the market economy and capitalist system cannot avoid. As the weaker side of the bargain, the “value” they create are considered meagre in market exchanges. This also means besides implementing a real socialist system and making the proletariat the masters of the country, all other methods can only temporarily and one-sidedly ease their suffering, but cannot solve this fundamental contradiction.

This group is often full of confusion and pain about issues of survival. They lack a complete education, cannot understand their own situation and have to face all kinds of oppression, but they lack the right to speak and a

reasonable way to protect their own interests, which is why they are prone to extreme emotions and (physically and mentally) hurting each other. This is why we often see in the media that some of the more vicious crimes occur mostly in relatively backward areas and lower groups.

This group has the lowest reward for their labour and the highest degree of exploitation. Whether it is economically or politically, they are the most oppressed. However, the sad thing is that, although the lowest proletariat is a huge group, they do not receive the attention and care they deserve. It can be said that, if you and your family are urban residents with higher education (such as college or higher) and stable jobs, unless you are a direct participant in related industries (such as a foreman, supervisor, heads, workshop director, etc.), you will never have a general connection with this group in your daily life. They do not even exist in the lives of us "civilized people". We can only learn about them through the media and the Internet, and this understanding is one-sided and processed. When we see their misery, as civilized people, we are often willing to give some sympathy without cost. When contacting and evaluating them specifically, civilized people tend to be contempt of and loathe their ignorance, backwardness, and all their ugly behaviours. Although no one will directly say that they despise the poor, they can criticize the ugliness derived from poverty and

inequality, and this has even become a certain kind of political correctness on the domestic internet. However, the root cause of most ugly behaviours is the entire unequal society, which is an exploitative system that sucks their blood so that we civilized people can enjoy rich benefits.

Two. The proletariat and semi proletariat with more dependency.

Due to the regional and industrial development gap of China, these groups have very large internal discrepancies; most of them are relatively economically well-off urban residents. The main financial characteristic of this group is that most of them own a certain amount of capital, and they have some surplus in their income after paying living necessities. The amount of this surplus varies greatly, from tens of thousands of yuan annually to hundreds of thousands (the group with more surplus can gradually become small capitalists). They are the middle to lower staffs in various firms in relatively developed areas and industries, average civil servants and cadres, average freelancers, average technicians and various small and medium size self-employed people.

Even though they also do not own or only unstably own a very small number of means of production, they are less exploited compared to the lower proletariat, they also feel less economic and political oppression in

daily lives. They are also more dependent on the modern economic system compared to in past capitalist societies, this is because, on the one hand, they contributed their labour value, but they also received a degree of reward, and this reward is enough for their life, on the other hand, they enjoy the fruits of rapid modernization in this country, to an extent. People in more developed areas and industries enjoy these benefits more.

However, it's usually hard for them to realize that the fruits of modernization in this country mostly came from the exploitation of the broad lower classes of working people by state capital. (if you don't like the word exploitation, we can call it a process of accumulation by transferring individual surplus into centralized capital). This process of industrialization and modernization started when New China was founded, it's just that back then the accumulation and transfer of capital were done administratively by the state for development, but today malicious exploitation by various capitals for the purpose of their own expansion was mixed in (and this is what a Marxist should criticize).

As the social division of labour becomes more detailed, and the differences between works become wider, this group grew substantially larger in number compared to the beginning of the Reform and Opening

Up, the differences within this group also grew. On the one hand, it was their positions in a given industry. Due to the highly developed mass social production and technology, differences between industries and within one industry are growing day by day. Most people, more or less, have a sense of disdain for other industries they don't understand or are a part of. This severely hinders the unity of the proletariat.

On the other hand, there is a difference in knowledge level. They are the main participant in discussions on social media, the grassroots opinions we often speak of are actually their thoughts.

Due to a lack of political rights and rampant consumerism, their core demand is usually to satisfy their economic and cultural lives. However, due to a lack of class identity and political knowledge, many of them are unclear about what environment they are in, some of these people with the same core economic and political demands even directly oppose each other. If we say the lower groups of the proletariat are confused by their question of survival, then they are confused by ideologies. In this group, some are staunchly patriotic, while others oppose China on every occasion, some support public ownership, while others support privatization, some promote social Darwinism, while other support social justice. In the end, even though

they care about various social issues, these are exactly the problems they cannot fix. More helpless is that even though they might express opposing opinions, in real life, people on the opposite sides might be following the same logic and have the same aspirations. It's better to say that their differences arise from differences in knowledge and information rather than political ideologies.

Most of them have an innate proletarian consciousness, they hate society's injustice, but on the other hand, they have the weaknesses of the petty bourgeoisie, hoping that they could elevate their class position and enjoy more fruits of exploitation. However, this division and uncertainty is nothing but a fantasy. They might be able to live in stability in a peaceful and stable era of development, but if their class position is to fall, or if the time changes and class contradictions erupt, they are likely to experience a massive amount of pain, the pain the lower groups of the proletariat have been enduring.

Three. The New Petty Bourgeoisie (or middle class)

In Marx's times, the petty bourgeoisie referred to a group of people in between the bourgeoisie and the proletariat, usually not exploited but also

not exploiting others, and mainly lived off their own labour, they were doctors, teachers, engineers and other intellectuals.

So, is this concept still fitting today? I don't think so, the greatest difference between today and early capitalist society is this: today social production has encompassed all aspects of civilized society, no one can be left out of this ever-specializing social production, and most participate in the system. Doctors are restricted in hospitals, teachers are restricted in schools, lawyers are restricted in the legal system. To hold onto a small industry, and thus control one's own production life is impossible in modern society.

Obviously, today's petty bourgeoisie cannot be freed from exploitation while not exploiting others. Their most prominent characteristic is that although not owning means of production, or owning very little of it, they can participate in the process of exploitation of the workers by the capitalists, at the same time, they are still workers, and so contribute a certain amount of labour, but they can share some fruits of exploitation gifted to them by the upper class.

They are relatively small in number, mainly consists of high-level professional managers, company executives and leading figures in an

industry. Their main characteristic is that they are above the basic necessities of survival, and have a so-call "career" of their own, thus have a clearer understanding of their position and class.

Just like the more dependent proletariat and semi-proletariat, the petty bourgeoisie has conflicts among themselves, and have many different political opinions. However, for some of them, this is not the result of confusion, but the result of belonging to different types of capital. The ones who are attached to the newly emerged free capital will support liberalization in practice, whereas those who work for monopoly capital will support the centralization and monopolization of capital.

Overall, whatever their beliefs are, their biggest goal is to accumulate capital as much as possible, so as to improve their class positions, this means that this group is very likely to defend the exploitative system. The more stable society is, the more they will defend it. Only when turmoil comes, and the petty bourgeoisie falls in class position en masse, can they be forced to accept the ideas of the proletariat.

Four. Capitalists arose after the Reform and Opening Up

This is a special group in China, most of them are private entrepreneurs who came to be after the Reforms of Opening Up. Judging by

their numbers alone, they control most of the economic organizations in our country. According to state statistics, until early 2018, private firms accounted for 50%+ of taxes, 60%+ of total GDP, 80%+ of urban employment.

What a staggering number, even though many believe that private capitalists are subjected to the bureaucracy, but from the statistics, whether we admit to it or not, they are an indispensable and highly influential group in the economy of our country. The private capitalists control more than 60% of our national GDP. They can be seen in mining, manufacture, construction, service, and various booming industries. Recently the state is even gradually opening up some monopolies to them.

The group is in fact the main exploiter of the proletariat; they have exploited the labourers in various ways ever since the Reform and Opening Up. For example, the “China manufacture” that we are so proud of, was accumulated through importing labour-intensive industries while relying upon cheap labour, instead of saying it was “exchanging T-shirts for aeroplanes”, we should call it selling the special “commodity” that is labour en masse with alluringly low price (in the end, it was the proletariat who bore the cost, while domestic and international capital only have to pay

meagre wages). There were also black coal mines and mines, all these were “masterpieces” by capital. Later, as the economy develops, real estate, finances and internet firms boomed, a new generation of capitalists rose to prominence, with new ways of exploitation. Today, even 996 was called a blessing by the “people’s capitalist”.

At the same time, not only is this group oppressing the workers with all their effort, but they also have fierce internal competition. If someone is a petty bourgeoisie dependent on the system of capital, then they are not too concerned with the problems of daily life, but if someone is a medium or small capitalist, they have to put the problem of “survival” at heart every waking moment, that is to say, the problem of whether they can keep their class position or not. Inside this system of capitalism, large capital feast upon the medium and small capital, financial capital feast upon industrial capital and international capital feast upon national capital. The struggle between capital is bloody, it’s just that the blood is from the proletariat. In the end, once enslaved by capital, every capitalist in it will not cease their thirst for blood, because if they stop, they will be left behind, and trampled upon by other capitalists.

If we say that the early private capitalists were either rich in background, or used political power to gain their opportunities, now a growing number of new industries have people who started from scratch. Since they created their economic status relatively independently, they will also certainly seek to gain political powers accordingly, this is inevitable. The new capitalists might oppose one another in competition for profits, but they will certainly stand united on increasing political rights and expanding liberalization. This is why their existence should not be ignored; there is no way for the state to directly and openly suppress them. Conference of Private Entrepreneurs at the 40th anniversary of the Reform and Opening Up stressed that the non-private sector should be resolutely promoted, supported and guided, the development of the private economy should be supported.

In times of growth and rapid development of the country, the new capitalists can unite with the bureaucratic clique, enjoying the fruits of development together. However, when growth becomes harder and the economy slows down, the fundamental contradictions in these two groups, both seek to take surplus value for themselves, will arise. If the bureaucratic clique does not want to destroy itself, it will not exploit the proletariat to no end. So they would need the new capitalists to give up some of their profits,

but it's impossible for there to be no backlash from the capitalists, they will seek to protect their profits with political powers. Considering the fact that what they seek is pure capitalist profits, their real allies might be abroad, with the people who want to change China's government.

In this situation, the masses is the best weapon of the bureaucrats against the new capitalists, by mobilizing the masses with their "socialist" façade to force capitalists to capitulate and halt their advances, they can also gain more support from the masses. However, if there comes a large scale economic crisis in the future, and the bureaucratic clique is low on political power, a direct confrontation may occur.

Six. The bureaucratic capitalists and bureaucratic clique

The state is an instrument of class rule, in today's society, the working class is obviously not in the ruling position. Sure, we can still say that, unlike the West, capital does not rule everything here, but consider these questions seriously: in today's society, which group has the monopoly on political power, and uses it to control a large number of means of production? Is this a clique? Is this clique separated from other groups due to their social positions? Is this clique above other groups in social positions?

The answer should be very clear by now. Yes, we do have a new ruling class, a new bureaucratic capitalist class, the core of this class and the representatives of their interest are the modern bureaucratic clique.

In the era of the New Democratic Revolution, Chairman Mao pointed out that the main task of the revolution was to overturn the three great mountains: imperialism, feudalism and bureaucratic capitalism, the old bureaucratic capitalist class mainly referred to the comprador bourgeoisie who colluded with imperialists and landlords, who controlled state power and monopolized the national economy. Back then, the old bureaucratic clique had characteristics of the early bourgeoisie: expansion at all cost. Due to their external capitulation and endless internal exploitation, they were overthrown very quickly and were replaced by the vanguards of the proletariat.

After the founding of the country, and as the political and economic climate stabilized, a new bureaucratic clique grew. Chairman Mao realized this and launched the Cultural Revolution to defend the dictatorship of the proletariat, but it failed. Later on, as the Reform and Opening Up went underway, the old state-owned enterprises were turned into capitals to fit the growing capitalist mode and relations of production, as new private

capitals began to emerge, so did a new bureaucratic class, it spread across the country like cancer.

Before discussing the bureaucratic capitalists and the bureaucratic clique, we should first understand this: What we called class is not made up of a group of “devotees”, they do not band together for having the same, firm beliefs, instead, because people are in different positions in given relations and mode of production, they are required to profit through different ways. People who use the same way form into a class naturally. In a feudal society, landlords would all lease land to the poor peasants; in a capitalist society, capitalists would all hire workers. In essence, they all exploit workers through oppression, not because the gods told them to, but because they instinctively and spontaneously use the same ways. A class is just a group of people in a certain place in the social relations of production, in other words, they are being controlled by where they are. In the capitalist mode of production, people who control capital are also controlled by it, because they must maintain the expansion of capital, lest they be kicked away by it. This is the bourgeoisie.

Now we know the fundamental characteristics of a class, we should know that, for most people, they do not first have a political belief, then act

upon it. Usually these result from their respective positions in the relations of production. Many people blame today's problems on the malice of some people in the past, this is childish and wrong, similarly, to think that some individuals can singlehandedly solve the problem of capitalism is equally childish and wrong.

Today, the difference between our bureaucratic capitalists and the bourgeoisie in the developed capitalist societies is that the bourgeoisie's final goal is to profit and expand the capital they have. To achieve this, they must exploit the proletariat. They will do anything to divide and oppress the proletariat. At the same time, they have to give some chance of survival and some hope to them, lest they be overthrown,

But for the new bureaucratic capitalists in China, their fundamental interest is the expansion of capital in the form of the state as a whole, to put it in more eloquent terms, the increase of national power.

They do not control capital on an individual basis, instead, their entire clique controls capital together. However, controlling capital in a clique cannot solve the fundamental contradictions of capitalism. The capitalist mode of production will not give birth to proletarian rule, instead, the only result is the profit motive being reflected onto national politics, whether the

motive comes from an individual or a group, which would result in the capitalization of local governments up to the entire state; from top to bottom, everything is geared towards making a profit. How is state capital supposed to grow, without robbing the workers and farmers of their surplus-value?

Legally speaking, state capital belongs to the whole people, however, the actual people in control of state capital is the bureaucratic clique, controlling capital by combining it with political privileges (For example: the son of the former premier Li Peng, was the provincial head of the coal-producing Shanxi, and his daughter is responsible for a state-owned electricity company), according to legal ownership, it would seem like they are not the owners of state capitals, these means of production, for the most part, is state-owned in name, but undeniably, they are controlled by the bureaucratic clique. What we call corruption is these bureaucrats putting some of the capital and profit into their own pockets (usually in the forms of privatization and bribing). In the short run, capital is not inherited like in other capitalist countries, political power is also not inherited like in a feudal society, and inside this group and system, there would still be some fluidity and health (even though this health and fluidity have nothing to do with the proletariat). At the same time, this clique will continuously try to suppress

internal corruption, because it seeks the expansion of state capital as a whole, and a large amount of internal corruption, obviously, will be detrimental to that. However, since the Chinese bureaucratic capitalists seek to expand state capital as a whole, they have one thing in common with capitalists in other capitalist countries, which is the expropriation of large amounts of surpluses of the proletariat.

So, it doesn't matter what ideals and political beliefs one individual may have, as soon as they enter into the ruling class, if they wish to survive, and not be pushed out, they must respect the way that class operates, and protect its interests, thus becoming part of that class. This is the terrifying power of classes, it doesn't even care whether one is evil or benevolent, a moral or a despicable person, even a saint will spontaneously respect the will of the class they are in.

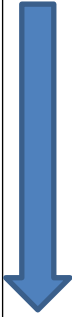
In reality, even if an official is very clean, and seeks only to serve the people, they have to ensure the development of local businesses when they govern, that is, to ensure the development of capital. Even if they are moral paragons, they will not change the fact that the working class is being exploited; at most what they can do is implementing some policies to alleviate the exploitation of the working class.


This is the same for the whole country, we do not need to think how many good or bad officials there are, even if every single one of them is Hai Rui, the exploitation of the proletariat as state capital expands will not change, after all, Hai Rui wanted to defend Ming rule. If we only carry out so-called political reforms and thorough anti-corruption while not reforming the economic base, all we have achieved is reformism from the top, removing compradors and capitulationists.

What we should be thinking about is how long will the rhetoric, "socialism is developing the productive forces", hold. One day in the future, we might be facing this situation: maybe the development of the productive forces will stop, maybe we will replace the US and become the only superpower. When that time comes, will state capital stop expanding and reform itself into socialism? Or will it, like all capitals do, expand exploitation further? If the former happens, the people will support it, but if the latter happens, intense confrontation will be inevitable. Of course, "all things turn to their opposites, the higher you go, the harder you fall", in the end "either the East wind trumps the West, or the West wind trumps the East". As for when the East wind will finally trump the West, perhaps we will see, or perhaps our children and grandchildren will see.

Graph: the transfer of domestic surplus after the Reform and

Opening Up

 <p>Ownership Of Surplus</p>	Bourgeoisie	Top bureaucrats	
		Bureaucratic capitalists	Big capitalists
	Proletariat	Dependent proletariat and semi-proletariat: Middle and lower white-collar workers, grassroots civil servants, small business owners, etc	
		Bottom proletariat: Unskilled workers, poor peasants, farmhouses, etc	
Advanced industries: Finance, internet, medicine and other tech, monopoly industries,		Backwards industries: Agriculture, manufacturing, labour-intensive industries, etc	

etc	
Developed areas: Coastal regions, provincial capitals, tier-one cities, etc	Backwards areas: Western, mountainous regions, remote villages, etc
Transfer of surplus 	

Kafei Zhumian

2020/5/10

Discussing the Rights of the Proletariat in a Capitalist

Society

Jin Yuan

In a capitalist society, alienation is impossible to avoid, because it happens all the time. Just like what Lenin said, small production produces capitalism all the time.

So what is a capitalist society? That depends on what class is in power. In some countries, there's a market economy, privatization is the majority, bureaucratism is severe and the wage-labourer have no say in anything, but it still claims to be socialist, of course, with "characteristics".

First of all, education is the first step to alienation. They teach people with the ideas of the bourgeoisie, select people with bourgeois standards, "mould" people with formulaic thought patterns to turn students into "hardworking" bookworms, distant from production. Even though university and college graduates are to be exploited, but among them, there are still tiers, and the whole society thinks that "there's only a way out through universities". The average college is not the school for the socialist working class, they are some "bad students" who cannot "catch up" to elite education, and so are abandoned by the upper class, making them act in a more grassroots manner. This is alienation through education.

In a state capitalist society dominated by privileged bureaucrats, a massive "party" and a strong "government" instrument of violence are combined with a large and complete capitalist market system, this stagnated society. Why do people jump from work to work? The nice way to put it is "a diverse array of jobs to choose from," but in the end, it's the

result of rapid expansion of the productive forces, it's also because one's ability cannot meet the exploitative demands of the company, but switching an employer is just switching an exploiter. This is what it means by "In a capitalist society, the workers only have the rights to choose an exploiter, but no freedom to be free from exploitation."

In a capitalist society, from education to employment, the invisible chain of the market shackles you, this is why, as early as the 19th century, Marx advocated to "eliminate private ownership" and to build a "dictatorship of the proletariat".

After so many years, the update of the true philosophy of Marx, Engels and Lenin ended in the Mao era. In the struggle for proletarian liberation and renewal of its theories, I'm sure you all have your own verdicts as to which approach is the best, syndicalism, world revolution, or socialism/communism in one country? Our current task is to make socialist revolutions, to destroy capitalism and private ownership, as for what form this would take, that is to be tested with blood and lives, I shouldn't be commenting here.

However, Chairman Mao's experiences in opposing reactionary thoughts like bureaucratism and factionalism in the era of socialist

construction are still worth investigating, discussing and learning. From opposing corruption, rightism in the 50s, to opposing revisionism and selecting a successor in the Cultural Revolution, all these have much to learn for us.

So, how would the proletariat struggle?

What we need to do is not to improve the “labour quality” so that capitalists can exploit us better, we should be more intelligent to prepare for our own liberation, to prepare to oppose all forms of revisionism, imperialism and capitulationism. Only then can society produce for socialism. The pretext for this type of production is that it’s under the control of the working people and for the working people. This can only be achieved after the true liberation of the working class.

The road to socialism must be correct. We should understand that if we take the revisionist road, the state may crumble, polarization may occur, the exploiters might take back their powers to oppress the people.

All these are happening right now, a result of the “poison” of the Reform and Opening Up.

Now, capitalism is still alive, it's still unleashing its dwindling, yet still, present energy. But in the next decades, a new wave of struggle will erupt, and the proletariat will surely seize political power for themselves! And will surely stand on top of this world!

Jin Yuan

2020/5/14

Some discussions about Copyright

Mu Hua

What is copyright?

Copyright is a type of intellectual property, marked by the symbol ©. It means that the author or others (including juridical persons) have exclusive rights to a piece of creative work, which includes: 1) publishing the work with their original name, pseudonyms or anonymity; 2) Protecting the integrity of the work; 3) alter the published work; 4) retract published works when their views have changed or with other legitimate reasons, with

compensations to the publisher; 5) publish, copy, play, display, film, translate or change the work through legal means; 6) get economically compensated when others use their work. If the above rights are violated, the author or other copyright holders can demand the violations be stopped and losses be compensated.

This is the bourgeois explanation of copyright. To simplify, it means: the legal ownership to the rights of copying a creative work, recognized by capitalist laws, that is to say, the private ownership to a piece of creative work, protected by laws under capitalism. So, it's easy to understand the nature of copyright, it's the manifestation of private ownership on intellectual properties.

How come this mechanism can privatize copyright?

First of all, we need to analyze knowledge. Obviously, knowledge is a type of means of production, made from combining labour and means of production (like past knowledge or computer). The cost of production is the same, it's the average social labour time needed to produce it, but what about the product—knowledge?

This is the difference between knowledge and other means of production. First of all, knowledge is not like other means of productions,

which are tangible objects. Knowledge is abstract (of course, in reality, there will usually be something to contain it, like a piece of paper or a hard drive, there is also the cost of learning it. But all these are just the shell of knowledge, not knowledge itself), this type of abstracted means of production has an unequal cost of production and reproduction, this is because knowledge can be copied and expanded upon. Due to this nature, knowledge is almost entirely the wealth of society as soon as it's produced. We can say that knowledge naturally serves public ownership.

This is obviously good for a society with socialist public ownership, but what about capitalist private ownership? To apply knowledge to the whole of society immediately after it's produced is against the profit maximization of the capitalists. The motive for capitalists to develop technology is to produce higher value commodities compared to other capitalists with the same labour-power. If all the capitalists can have the same productive technology (knowledge), then hiring intellectuals to produce knowledge wouldn't be ideal. This is why we have patents, patents privatized knowledge, so it's essentially the same as copyright. In some cases, capitalists would even use the ease of reproduction, so that they can sell the knowledge to other capitalists, and offer them the right to use or some other rights, this is to maximize their profits. Or some knowledge can

be dispensed to everyone free of charge, like the nationalist propaganda bourgeois governments use to fool the proletariat.

Knowledge would have been publically owned if it isn't restricted by laws. So to maximize the profits of the bourgeoisie, what do they need? A law to privatize knowledge. And so, parliaments or other entities representing the interests of the bourgeoisie passed laws to "protect copyright".

What is similar to copyright?

In fact, any item that is easily reproduced can apply here, like patents (for technologies and other easily reproduced means of productions), copyright (for creative works), intellectual property (for literary works), or other similar laws.

Don't the producers of said knowledge control the copyright?

The bourgeoisies praise copyright and private ownership endlessly as if they are destined to exist. They fooled the proletariat with petty-bourgeois rhetoric. They say: "the authors control copyright, the authors are independent of the company, they are equal with the company." In fact, under our state-monopoly capitalism, producers of knowledge usually exist

as hired labour aristocracies, something in between a petty bourgeoisie and a proletariat—a contracted author (similar to a semi-independent peasant in the last century when the petty bourgeoisie was being transformed into proletariats). In fact, the producers do not own the copyrights, it's the bourgeoisie who does.

How should we view the “Yuewen Incident”

The Yuewen Incident happened because Yuewen altered the contracts of the authors, stealing their copyrights and placing them under the Yuewen company. This is essentially taking the novel authors' means of production into the hands of the bourgeoisie, making them (the authors) into complete proletariat (of course, they are still a part of the labour aristocracy).

Obviously, from a historical angle, this is bound to happen, as it was a result of the socialization of production. However, this more or less inspired the authors' interest in Marxism. As Marxists, we should attract them and help them become Marxists too. Moreover, from an objective point of view, this incident did help the masses in understanding the class nature of the revisionist government and the myth of “free capital”.

What are some of the movements fighting against capitalist copyrights?

The Copyleft movement, the free software movement (such as GPL), CC BY-SA and more, are all movements that struggle against capitalist copyright. Their main goal is to gradually eliminate capitalist private ownership in software and literature, turning it into free and publically-owned properties. On a side note, if you want your literature to be freely circulated, I suggest you add this to your work:

“this content is authorized by the CC BY-SA 4.0 license, to see the license, visit: <https://creativecommons.org/licenses/by-sa/4.0>”

To return to the free capitalist society where small production is widespread is not only impossible, it's also reactionary; it is against the historic trend of socializing production. This is the case regarding knowledge. So, the proletariat working in knowledge production should have the same goals as the proletariat working in industries, that is: “to achieve real public ownership, allocation according to labour and proletarian dictatorship, that is, real socialism.”

Mu Hua

2020/5/23

Economic Data During the First Thirty Years of the Founding of the Country

Mu Hua

*indicates that the 1949 data is actually from 1952 (the growth rate is calculated correctly)

All statistics are from "Selected Economic Statistics of the National Economy in the First Three Decades after the Founding of the Country"

All prices are calculated in the prices at the time

		1949	1957	1965	1978
population	Ten thousand people	54167	64653	72538	95809
Raw coal	Hundred million tons	0.32	1.31	2.32	6.18
Power generation	Hundred million	43	193	676	2566

	KWh				
Crude oil	Ten thousand tons	12	146	1131	10405
Steel	Ten thousand tons	15.8	535	1233	10405
Chemical fertilizer	Ten thousand tons	0.6	15.1	172.6	869.3
Cotton cloth	Hundred million meters	18.9	50.5	62.8	110.3
grain	Ten thousand tons	11320	19505	19450	30475
cotton	Ten thousand	44.5	164	209.8	216.7

	tons				
Cooking oil	Ten thousand tons	232.8	377.1	327.2	456.8
Number of at the end of the year pigs	Ten thousand	5775	14590	16693	30129
Employees in publically owned firms	Ten thousand	800	2451	3738	7451
gross output value of industry and agriculture	Hundred million Yuan	466	1241	2235	5631

gross output value of agriculture	Hundred million yuan	326	537	833	1567
gross output value of industry	Hundred million yuan	140	704	1402	4064
Output value of light industry	Hundred million yuan	103	387	723	1752
Output value of heavy industry	Hundred million yuan	37	317	679	2313
Infrastructu	Hundred	11.34	138.29	170.89	479.55

re investment	million yuan				
Total value of import		21.3	50	55.3	187.4
Total value of export		20.2	54.5	63.1	167.6
Amount of chemical fertilizer applied	Ten thousand tons	29.5	179.4	881.2	4368.1
Power usage in the countryside	Hundred million KWh	0.5	1.4	37.5	253.1
Area of machine- cultivated land	Ten thousand hectares	13.6	263.6	1557.9	4067
Cement	Ten	66	2787	1634	6524

	thousand tons				
Average retail price of grain	Ten thousand jin	989	1100	1187	1474
Average retail price of cooking oil	Ten thousand jin	4300	5656	8199	8233
Average retail price of beef	Hundred jin	41.5	50	58	59.6
Average retail price of pork	Hundred jin	46	59	81.2	81.2
Average retail price of cotton cloth	meters	1.03	1.1	1.5	1.6

Growth rates of the respective stats

1957 1965 1978 1949-1978

0.0223668	0.01448846	0.0216342	0.01986
0.1926559	0.0740564	0.0782782	0.107489
0.2064549	0.16963047	0.1080575	0.151421
0.3666158	0.29163177	0.1861425	0.262736
0.5531453	0.11000814	0.1782901	0.250814
0.4965913	0.35599466	0.1324262	0.285289
0.1307164	0.02762233	0.0442791	0.062717
0.0703787	-0.0003529	0.0351466	0.034739
0.1770922	0.03126482	0.0024923	0.056104
0.0621459	-0.0175859	0.0259995	0.023516
0.1228272	0.01697409	0.0464704	0.058617
0.150222	0.05417327	0.0544943	0.079986
0.1302467	0.07631209	0.0736676	0.089726
0.0643748	0.05641325	0.0498072	0.055631
0.2237158	0.08992577	0.0853112	0.123162
0.1799381	0.08125572	0.0704562	0.10265
0.3079983	0.09989522	0.0988707	0.153268
0.3670116	0.02681152	0.0826063	0.137828
0.1125609	0.01267337	0.0984307	0.077867
0.1320892	0.01848376	0.0780383	0.07569
0.4348288	0.22013113	0.1310409	0.188075
0.2286597	0.5083006	0.1582153	0.239517
0.809178	0.24867458	0.0766053	0.217223
0.596611	-0.0645633	0.1123742	0.171634
0.0215021	0.00956028	0.0167973	0.013855
0.0563509	0.0475058	0.0003184	0.02265
0.037969	0.01872567	0.0020955	0.01256
0.051039	0.04072983	0	0.019789
0.0132371	0.0395307	0.0049768	0.015304

Are the productive forces first and foremost science?

— Refuting a “new argument” by the believers of the omnipotence of productive forces

Originally posted on 26th of February 1976 on the People’s Daily, by the Fudan University Criticism Group

The reactionary theory of the omnipotence of the productive forces is the theoretical basis used by the unrepentant capitalist roaders in the party to promote their revisionist program of “taking the three directives as the program”. The so-called “productive forces are first and foremost science” is one of their “new arguments” used to promote the omnipotence of productive forces. To promote this argument is to alter the basic principles of Marxist historical materialism, to promote “science can determine everything” and reject class struggle as the principle, thus altering the basic line of the party and building public opinions for the restoration of capitalism. In fact, this “new argument” is not that new. Western capitalists, old revisionists and modern revisionists all promoted similar things. But in

our country, it was proposed recently, and took on a “new form”, that is to coat it in Marxism. So, it’s necessary that we expose and criticize it.

(one)

What is the primary element of productive forces? Marxism believes that productive forces are nothing more than the ability for people to conquer and alter nature, in the many elements of productive forces, the primary element is people, that is, labourers with a certain amount of experiences and skills. Marx said: “Of all the instruments of production, the greatest productive power is the revolutionary class itself.” (the Poverty of Philosophy) Lenin also said: “The primary productive force of human society as a whole, is the workers, the working people” (First All-Russia Congress on Adult Education)

Admittedly, Marxism also emphasizes the power of science. Marxism believes that science is a weapon for human freedom, the advances in technology is a sign of developing productive forces. However, without human labour, no technology can become productive forces.

The proponents of right-wing deviationism say that technology is the main element of productive forces, and pinned this view onto Marx, they say this with a straight face: “productive forces are first and foremost science”

this was said by Marx in the "Critique of Political Economy". According to them, "Marx said in the Critique of Political Economy that 'what we call productive forces is first the power of science, then the power of society, lastly.....'"

Is that really the case? Not really.

Marx wrote this in Section two "the Circulation Process of Capital" of Grundrisse: "the social productivity of labour [is] posited as a property inherent in capital; including the scientific power as well as the combination of social powers within the production process, and finally, the skill transposed from direct labour into the machine, into the dead productive force."

Take note here, Marx was talking about the "circulation process of capital". What do the capitalists do to expand capital and productive forces? Of course, not by mobilizing the exploited workers' productivity, so they have to adopt advanced technologies. How can we conflate the methods used by the capitalists in accumulating capital and the general rule of developing the social productive forces as a whole? This exposes the intention of the right-wing deviationists, which is to adopt the capitalist method into today's socialist China.

Take note again, Marx was analyzing the social productive forces that are manifested in fixed capital. Fixed capital is machines, equipment and other means of productions owned by the capitalists, what Marx called “dead productive force” or “produced productive force”. Of course, this does not include the element of people, which is the living productive force. The proponent of right-wing deviationism slashed off “inherent in capital” to make it seem like Marx was defining productive forces as a whole, as if in all the elements of productive forces, the power of the labourer is only secondary to that of technology. Is this not a blatant distortion of Marxism?

The proponents of right-wing deviationism, you say that the comrades who adhere to Chairman Mao’s proletarian revolutionary line are dogmatists, that they “hit Marxism-Leninism over the head with one quote”, are you not doing the same thing?

(two)

The absurdity that is “productive forces is science” serves the revisionist line of capitalist restoration.

According to this logic, if science is the primary element in productive forces, then scientific research would be the most important work. And so, research to serve politics and production is no more, doing research with

the doors opened is redundant, mythical research far away from production is then placed on the pedestal. The revisionist research line finds its “theoretical” basis.

This logic holds no water at all. Natural sciences are a summary of material movements in nature, even though it’s not part of the superstructure; people are still needed for it. Institutions that do scientific research, on the other hand, are part of the superstructure, there’s always the question in every research institute of whether or not it serves the proletarian politics, adheres to dialectical materialism and reflects the problems in the objective world. the process of scientific research is to create abstract theories from practice, to test and develop theories in practice and to apply these theories in consciously changing the objective world. to equate this process to creating material wealth is to negate the necessity of combining scientific research and production, to remove the practical basis of the process of human understanding, this is against the epistemology of Marxism and sever the path of scientific development from the root.

Productive activities are humans’ most basic practical activities, the practice of production is the only source of scientific research. “Thus, from

the very beginning the origin and development of the sciences has been determined by production.” (Dialectics of Nature) first there was production, then the dire need of production, then research on natural sciences, this has always been the case. In the past, nomadic and agrarian nations had a need to set seasons, and astronomy was born; the needs for measuring land, volume and time gave birth to math; the need to transport water for irrigation and the needs of buildings, seafaring and war gave birth to mechanics. In the modern era, if it wasn’t for the development of industry that discovered x-rays and radioactivity, human knowledge could never extend into the realms of nuclear physics. As for semiconductors, lasers, bionics and many more, all of them are the products of productive practices.

The facts of scientific development have proven beyond doubt that “If society has a technical need, that helps science forward more than ten universities” (Engels to Borgius, Jan 25th 1894) “Hitherto, what has been boasted of is what production owes to science, but science owes infinitely more to production” (Dialectics of Nature). The right-wing deviationists make no mention of these important points, instead, boasting about the importance of science in productive forces, this is enough to show how much they despise production. No wonder they portray the bright scene of research during the Cultural Revolution as total darkness and redundant,

they accuse doing research with the doors opened as “not grasping research”, “not studying theories”, shouting on the top of their lungs to “defend” “theories”. We have seen the “theories” they want, nothing more than “theories” they think up in their ivory towers, “theories” only useful on another planet centuries later. We have seen the research they want, many universities and institutions did these before the Cultural Revolution, besides wasting the state’s money and blocking the advances of technologies in our country, not much good came of it. Today, the Great Proletariat Cultural Revolution has broadened the path for rapid technological developments, but some people want to lead researches astray, and the broad masses of revolutionary comrades in education and technology will have none of it.

One thing worth noting is that from propagating “productive forces is first and foremost science” and equating research to production, they came to the conclusion that research institutions are just like factories. Lenin said that after seizing power, the proletariat can use some organizations from the old society, like banks, good factories, science institutes and more. But they twist this to say that Lenin believed that science institutes are “good factories”. If they really are “good factories”, then research institutions are productive units, so what use is there to combine scientific research with the

three great revolutionary movements? If a research institution is a factory, then the researchers are industrial workers, then what is the use of reforming the worldviews of the intellectuals? If we do this, the field of scientific research will surely return to being a breeding ground for revisionists and bourgeois-minded people. Modernization of technology like this is not socialist modernization but capitalist modernization.

(Three)

The difference in answer for what is the primary element in productive forces relates to the fundamental question of whether or not to adhere to class struggle, the fundamental line of the party and the continued revolution under the dictatorship of the proletariat.

According to the Marxist point of view, we emphasize the primary role of people in productive forces, and thus we must focus on the improvement of people's thought, as well as the changes in relations of production that take place during production. "under the leadership of the communist party, with people, any miracle can be achieved." Since the Cultural Revolution, the broad masses of workers, poor, lower and middle peasants criticized the revisionist lines of Liu Shaoqi and Lin Biao, socialist productivity soared, leading to the rapid development of the productive forces. The facts show

that: The Cultural Revolution is a great push in the development of the productive forces in our country.

Chairman Mao taught us: "in a socialist society, the fundamental contradictions are still the contradictions between productive relations and productive forces, between the superstructure and the economic base." The contradictions between productive relations and productive forces under socialism mainly express themselves in the form of imperfect socialist productive relations, where bourgeois rights are still present. The contradictions between the superstructure and the economic base mainly express themselves in the form of reactionary forces in the superstructure who are trying to return to the old productive relations, the capitalist roaders in the party are their representatives; there are also decrepit and defeated remains of old ideologies, they are also detrimental to the development of the socialist economic base and the development of the productive forces. Only by continuously changing the imperfections in the productive relations, restricting bourgeois rights, continuously changing the superstructure that is unfit for the socialist economic base, exercising all-round dictatorship of the proletariat against the bourgeoisie and struggling against the capitalist roaders in the party, can socialist productive forces continue to develop.

According to the view of “productive forces is first and foremost science”, the development of socialist productive forces is first and foremost the development of science. The absurd argument of “technology should be ahead of the national economy” stems from this. The proponents of right-wing deviationism are not saying that our technology should be advanced and ahead of the rest of the world. they are saying that to achieve four modernizations, the first thing to grasp is technology. To them, technology can determine everything, everything else is trivial. Then, what about the proletarian dictatorship, proletarian politics, class struggle, the basic line of the party? Should they all be abandoned?

In the whole era of socialism, the fundamental contradiction is the contradictions between the bourgeoisie and the proletariat, so we should all grasp the key link that is class struggle. Lenin pointed out clearly: “the only formulation of the issue (which the Marxist standpoint allows) is: without a correct political approach to the matter the given class will be unable to stay on top, and, consequently, will be incapable of solving its production problem either.” (Once Again On The Trade Unions, The Current Situation and the Mistakes of Trotsky and Bukharin) In the old semi-feudal, semi-colonial China, the country got worse day by day, and the national economy was at the brink of collapse. Without toppling the three great mountains on

top of the people's heads, without establishing a proletarian dictatorship, could the socialist productive forces have developed this rapidly? After the proletariat seized political power, if they cannot prevent capitalist restoration, then no matter how much material wealth is produced, it's not in the hands of the working people, it might even become the material basis for capitalist restoration, not to mention developing the socialist productive forces.

In today's western world, the bourgeoisie, in an effort to save their dying capitalist system, promoted "technocracy". Some bourgeois scientists claim that "the laboratory is the pantheon of the future, all wealth and happiness will come from it." Intellectuals in the pockets of the soviet revisionists also say that "the greatest source of social strength is science", "the people who will determine the fate of humanity is us, the people who control the most developed technology in our time". They trumpet this technocracy with the goal of supporting the bourgeoisie and opposing the proletarian revolution, so as to maintain the rule of several monopoly capitalists. The right-wing deviationists in our education and technology fields again propose the old rhetoric of the bourgeoisie, and it is worthwhile thinking about the classes they represent. Our debates with the right-wing deviationists are on whether or not to grasp the key link of class struggle, on

whether or not to adhere to the basic line of the party; this is a great struggle for the fate and future of our party and country.

Before the People's Republic of China was even born, Chairman Mao solemnly declared: "Once the fate of China is in the hands of the people, it would be like the sun rising from the East, illuminating the land with its glorious light, with it, the filth of the reactionary government would be swept away, the scars of war would be cured and a new and genuine people's republic would be built." The facts in these twenty or so years have proven this to be true. We believe that revolution can change everything, modernization and developing technology depend on the correct line. If we adhere to the key link of class struggle and the basic line of the party, we will conquer any obstacle, and realize the grand goal of building a strong and modern socialist country.

Check Out the New Inventions of the Soviet Revisionists

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In recent years, there has been a new industry in Soviet society. Even though this industry has not yet been listed as one of their “great achievements” by the soviet revisionist traitors, it really isn’t that bad and is “developing” at a rapid speed. Here, let’s give the readers a few small examples, to enlighten you.

Let’s first look at “private tutoring”. This industry is now popular all over the Soviet Union; rumour says that it was established so that high school students can go to universities. A private tutor can earn 5 to 10 rubles per hour, which is one and a half days of the wage for an average worker. On the streets of Moscow, on the pillars, the walls and arches, colourful advertisements are plastered everywhere, truly a sight to see.

Now let’s look at “exam stand-ins”. According to Vechernyaya Moskva, there is an “exam stand-in organization” that takes exams to colleges in other people places. This organization is very busy; one of its members took an exam in the food industry college in the morning, then in the textile industry college in the afternoon, then in the next day, another one in the

economics department in Moscow University. After passing the exam, every stand-in will cost 500 rubles.

Then, let's look at "essay sale". According to Komsomolskaya Pravda, there is a "combined organization" in the Rostov State University of Transport and Railway that is dedicated to "help others in their graduation designs, essays, quiz assignments and lab works". One design costs 90 rubles, some even cost 150 rubles.

Finally, let's look at "certificate manufacturing". According to Izvestia, there is a "certificate manufacturer", one graduation certificate costs a thousand rubles, and in just two years they sold 50-60 such certificate.

As to why these industries are booming, we should first look at the education system of the revisionist USSR. After the full restoration of capitalism, education in the USSR, especially higher education, has become a ladder to the privileged class. The head of the Soviet revisionist, Brezhnev, said: "The state mainly recruits cadres for economic, party, state, diplomatic, military, as well as any social works, from the experts who graduated higher education." Many sources have shown that a university diploma is the determinant to becoming a cadre. With a diploma, even an idiot can get some sort of official title; without it, even if you're a "communist labour

model" who has been working at a job "since the war", and "has the relevant specialized knowledge", you'll "get fired"! Brezhnev's words and countless examples have shown us that: as long as you get into a university, or just get a university diploma (not including cadre schools, so this is not 100% correct), then you're set for a life of wealth and power. If not, then sorry, you'll forever be someone who "receive orders", and be looked down upon. Many people want to boost themselves, so they have to pull all sorts of tricks out of their hats, thus all these bizarre industries were born.

Don't take this lightly. The privileged class wants to pass on their positions and wealth to their children, and one of the ways they do this is through education. This is difficult without the help from the industries mentioned above. How would your average high schoolers take a university exam, when a high school course doesn't even "contain all the contents in a university exam"? With those industries, the bourgeois nobles of the USSR have no worries at all. They have the money, they can hire "private tutors", or they can pay the expensive tuition to send their children into private "schools". After getting their children into universities, can they rest easy now? No, some of these spoiled kids like to drink and play, who wants to read books, right? But what happens if they can't graduate? They still have to resort to those industries.

In the “education market”, as long as you have the money, dissertations, diplomas, even titles like “deputy doctor” are up for sale. With these, they can sit on the working people’s heads. It’s not hard to see that the new industries in the Soviet revisionist education system are born from the need for the privileged class to exercise their bourgeois cultural dictatorship on the working people.

“if you have the money, you can go to university”, this is a rare piece of truth from an average size official newspaper in the revisionist USSR. Of course, this is not how the rulers of the USSR put it. If they say this, then their phoney “socialism” will be exposed. Look at this, how pretty does it sound in the “Principles of National Education Legalization”: All citizens of the USSR, regardless of their wealth and social standing, “are equal in the right to education”. The facts? Under the rule of the traitorous Soviet revisionist clique, working-class people don’t have the money to hire “private tutors”, they don’t have the social standings to be “taken care of” by their colleagues. How can their children “be equal”, whether in scores or other aspects, to the prince and princesses?

Take this investigation in Novosibirsk done by themselves as an example. There, almost 90% of peasant children were barred from

university, whereas almost 90% of children from urban intellectuals families (don't forget, this includes bureaucrats) can enter into universities.

According to their "legislative principles", put it this way, 90% is equal to 90%, isn't it? In fact, any abstract "freedom" and "equality" are all bourgeois lies. Lenin once said: "Until classes are abolished, all talk about freedom and equality in general is self-deception, or else deception of the workers and of all who toil and are exploited by capital; in any case, it is a defence of the interests of the bourgeoisie." (On the Struggle of the Italian Socialist Party)

Lenin's words ruthlessly exposed the falsehood of universal freedom and equality. But the likes of Brezhnev, who claim to be "Leninists", talk of the myth of "all equal" in face of inequality, are they not lying to the Soviet working people!

The commodification of schools and knowledge is the inevitable result of education after the Soviet revisionist thoroughly restored capitalism. The revisionist rulers of the USSR, through in-school and out-school propaganda outlets, teaches students to be "reasonably individualist", they said blatantly, that "learning and controlling knowledge" is a profitable deal, "it's an endless cash machine". Since "knowledge", "diplomas" and "titles" can be bought with money, then once people have these things, they need to "turn a profit". After all, who's willing to make a loss? The corrupt "education" is like

a black dyeing pot, not to mention the children of the privileged class, even the small number of children from a working family will be corrupted and poisoned by it after enrolment. All it can do is cultivate members of the new bourgeoisie, whose life goal is to make money, in other words, the successors of the privileged class.

These education industries in the revisionist USSR creates all sorts of issues, and angered the working people, so their newspapers are forced to condemn it. Of course, this is all for show, to trick the masses. They know deep down that wiping off the grease from their masters' faces will not hurt their oversized bodies. People who truly dare to expose the social roots of this ugly scene not only cannot have their articles published, perhaps even their authors are locked away in a "mental hospital". For those published, carefully selected articles that only talk about the surface without reaching the nature of the problem, they are nothing more than adverts on the streets of Moscow, their only uses are to promote, encourage and even "introduce" this industry. Obviously, to solve the root cause of this problem, the current social order of the USSR must be overthrown, this is beyond the imagination of the Soviet Revisionists. However, they do not dare think it, but the soviet people dare, not only will they think about this, they will one day act upon it, to sweep away these filths.