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China Report

POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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SPECIAL NOTICE INSIDE

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Effective 1 June 1987 JPRS reports will have a new cover design and color, and some reports will have a different title and format. Some of the color changes may be implemented earlier if existing supplies of stock are depleted.

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| SOVIET UNION..... | salmon |
| EAST ASIA..... | yellow |
| NEAR EAST & SOUTH ASIA... | blue |
| LATIN AMERICA..... | pink |
| WEST EUROPE..... | ivory |
| AFRICA (SUB-SAHARA)..... | tan |
| SCIENCE & TECHNOLOGY..... | gray |
| WORLDWIDES..... | pewter |

The changes that are of interest to readers of this report are as follows:

The CHINA REPORT: ECONOMIC AFFAIRS (CEA) and the CHINA REPORT: POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS (CPS) will no longer be published. Material formerly found in these reports will appear in the CHINA (CAR) series.

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21 MAY 1987

CHINA REPORT
 POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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BAN YUE TAN CENSURES 'TOTAL WESTERNIZATION'

HK170407 Beijing BAN YUE TAN in Chinese No 2, 25 Jan 87 pp 10-12

[Article by Wang Deyan (2769 1795 5333): "Why 'Total Westernization' Is Wrong"]

[Text] Of late, the former deputy principal of the University of Science and Technology, Fang Lizhi has openly proposed a fashionable slogan: "Total westernization." This slogan has caused ideological confusion among some inexperienced young people. This cannot but rouse people's attention and vigilance. Is the concept of "total westernization" correct? We find it necessary to clarify it.

What is "total westernization?" Total means all-round and complete; westernization, means indiscriminately copying the [word indistinct] in everything, including politics, economy, culture, science, and even ideology and ethics, whether they are the essence of the dross, to be taken bag and baggage, and made our own. As for the traditions of the Chinese nation, the precious heritage, as well as the CPC leadership and the socialist road, can all be dispensed with. So in essence, it is bourgeois liberalization, negating the socialist system, and upholding the capitalist system.

"Total westernization" is wrong and unworkable. Why?

First, history has already proved that the capitalist road was unworkable in China. Only socialism can save China. If China is to take the road of socialist modernization, it has to rely on the CPC leadership and take the road of reform to prosperity. If China is to become powerful, it can copy neither the Soviet nor the U.S. patterns. We can only take the Chinese pattern, namely, building socialism with Chinese characteristics. "Total westernization" actually wants us to leave the socialist road, which we took only after years of struggle. Patriots and progressives will not approve of this. The resolution adopted by the 6th Plenary Session of the 12th CPC Central Committee has put it well: "Pursuing bourgeois liberalization, namely, negating the socialist system and upholding the capitalist system, basically runs counter to the interests of the people and the historical trends and is resolutely opposed by the people."

Second, the reason why "total westernization" is wrong and unworkable in China is the fact that China has its own national condition. If China should fail to adhere to the four cardinal principles, things would be out of order; and that is China's national condition. We must take our own road, not follow in the footsteps of foreign countries. Independence and keeping the initiative in one's own hands have become a powerful historical trend in the contemporary world. Any nation, big or small, wants to adhere to independence and keeping the initiative in its own hands, to determine its own domestic and foreign policies, and to build its own country based on the actual conditions of its own country. If it follows in other's footsteps, and depends on others, a nation would have no future. True, the contemporary world is one of opening up, the development of science and technology is forging ahead at a tremendous speed; it is necessary for any country or nation to learn from the merits of other countries and nations if it wants to develop itself and to make progress. Here, closing the country to international intercourse will not do. But what should one learn from foreign countries and other nations? The correct attitude is to adhere to the principle of seeking truth from facts, and base everything on proceeding from the actual conditions of China. It is necessary for us to learn from the merits of all countries in the world and to mend our shortcomings, under the premise of adhering to the four cardinal principles. All things genuinely favorable to promoting the development of productive forces in China and social progress are welcome to us, while all things not in conformity with China's national conditions and harmful to social progress will be resisted and opposed by us. As to the western democratic system, the bi-party system, taking turns in office, and the division of powers, we cannot have them, because that is not democracy for the majority. If CPC leadership is removed in China, anarchism would be the consequence, with the emergence of a turbulent situation of disintegration and splitting up; then China would be in a state of disunity, and there would not be any democracy or modernization to speak of.

And lastly, the reason why "total westernization" is wrong lies also in the fact that it has taken the stand of affirming everything of the West. Every country or nation in the world has its own merits and strong points as well as its shortcomings and weaknesses. Western capitalist society does have something worth our reference and study; however, at the same time they have [words indistinct] things that we should never "import." If we should copy them without analysis and discrimination in an all-round way, and even learn from them their shortcomings at the cost of our own [word indistinct], China would not make progress but would retrogress. We have suffered enough from being onesided. When China closed the country to international intercourse, the West was said to be good for nothing and in complete darkness, which was wrong. Now the country is opening up to the outside world, it is likewise wrong to say that everything in foreign countries is good and bright. The resolution of the 6th Plenary Session of the 12th CPC Central Committee has pointed out: "We resolutely discard the capitalist ideological system and social system, which safeguards exploitation and oppression, as well as all bourgeois things that are ugly and decadent. However, we must be determined

to exert great efforts to learn from all countries in the contemporary world, including developed capitalist countries, their advanced science and technology, economic managerial experiences of universal applicability, as well as other useful aspects of culture, all of which will be tested and developed in practice. It would be ignorant to fail to do this, and the realization of modernization would fail." What our party upholds has nothing in common with the advocacy of "total westernization." Many patriotic Chinese residing abroad have found all kinds of malpractices under the capitalist system disgusting and are overjoyed and inspired by the progress made in the motherland in recent years. They live in the West with their hearts turned to the motherland, maintain the traditional virtues of the Chinese nation, and show concern for China's four modernizations; such a spirit is admirable. We should prize all the more the good environment of stability and unity and build the four modernizations in one heart and mind under the CPC leadership.

Today, facing a considerable flood of ideological trend of bourgeois liberalization, the people have demonstrated where they stand in a clear-cut way and resolutely take the socialist road under the party leadership. On the road our 1 billion people are marching on stands an eye-catching signpost, namely socialism.

/8309

CSO: 4005/614

WESTERN 'FREEDOM OF SPEECH' QUESTIONED

HK031357 Beijing JIEFANGJUN BAO in Chinese 26 Mar 87 p 3

[Article by Ma Guoqing (7456 0948 1987) and Shi Dafeng (2457 1129 1496): "Does Western Society Have Absolute Freedom of Speech"]

[Text] In capitalist countries, "freedom of speech" is first of all restricted by bourgeois laws. In general, there are two types of restrictions. The first type is legislative restriction under which freedom of speech is granted in solemn words but arbitrarily curtailed by various additional conditions. For example, the laws of the United States have imposed 18 restrictions on freedom of speech. Just to cite some of them, freedom of speech is exercised and guaranteed on the premise of the existence of the constitutional government, the government is entitled to deal with any speech against the law which involves actual deeds; nobody enjoys freedom of speech if it may endanger public order or even evoke turmoil; armymen are subject to restriction in terms of freedom of speech; and nobody enjoys freedom of speech in disclosing state secrets in violation of any charter. Not long ago, the Reagan administration decided to start criminal proceedings against WASHINGTON POST, NEWSWEEK, and three other journals because they had published reports revealing the United States' intelligence operations and thus weakened the country's message [word indistinct] capability. The second type is judicial restriction. The following is an example to illustrate this type of restriction: The Supreme Court of the United States is authorized to place restrictions on articles of the Constitution by creating precedents, even though Article 1 of the revised constitution clearly provides that the Congress shall not enact any laws to adopt a religion or to ban freedom of faith, or to deprive the people of freedom of speech, freedom of the press, and the right of peaceful assembly and petition to the government. According to the U.S. Supreme Court's interpretation of precedents, freedom of speech can be exercised as far as it does not hinder the implementation of other articles of the Constitution; and no publication shall malign or attempt to subvert the present government. So that means "freedom of speech" can be arbitrarily interpreted by the bourgeoisie and has in fact become a tool that the bourgeoisie uses to deal with revolutionary forces.

To a very large extent, "freedom of speech" is controlled by money in capitalist countries. Most of the news media and publishing establishments in the West are controlled by the monopoly capitalist class and big consortiums and therefore views of mass media have to serve the bourgeoisie. For example, the overwhelming majority of U.S. newspapers would never positively discuss the labor movement but denounce trade unions as organized criminal groups and as the root of productivity stagnancy. They have always avoided talking about the assassination of President Kennedy and a number of other major events because all these are secrets within the American monopoly capitalist class. THE NEW YORK TIMES, one of the three most influential newspapers in the United States, carried in its masthead on the upper left corner of the front page its motto which reads: "All the News That's Fit To Print." The word "fit" of course means to be fit to the needs of the backstage boss of the newspaper. Any news that does not fit the boss' needs must not be published, otherwise the editors will lose their jobs. (Shambarger), an Op/Ed Page columnist, was forced to give up his column and resign in 1985 because he offended some notables. In September 1986, a U.S. specialist in nuclear energy started a hunger strike, urging the Reagan administration to carry out nuclear disarmament and opposing the nuclear arms race. The U.S. media basically ignored this event, and THE WASHINGTON POST even returned a letter from this hunger striker. Thus it can be seen that "freedom of speech" in capitalist society is nothing but freedom for the rich to hire or bribe newspapers to serve them.

"Freedom of speech" that capitalist countries advertise is also controlled by and subject to pressure from governments. For example, the responsible persons of the three television broadcasting stations and several major radio services of France are appointed by the government so that it can efficiently keep the media under its control. A woman reporter who worked for the VOICE OF AMERICA had her White House press card revoked and was transferred to another post because she asked President Reagan two questions about the Iranian and Nicaraguan issues at a press conference on 19 November last year. The state-subsidized BBC was searched for 28 hours by the police on 1 February because it had disclosed to a magazine the news that the United Kingdom was making its first spy satellite, and Milne, BBC director general, was even forced to resign. In the name of governments, capitalist countries also ban the media from voicing progressive views. The British Government has made it a rule that no orators speaking at Hyde Park shall shout such slogans as "Down with the Queen's government" and "Long live violent revolution." By and large, capitalist countries brook no unrestricted "freedom of speech," otherwise their bourgeois governments will not be able to survive any longer and capitalist society will not possibly exist.

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CSO: 4005/614

GUANGMING RIBAO ON STUDYING SCIENTIFIC SOCIALISM

HK180115 Beijing GUANGMING RIBAO in Chinese 26 Jan 87 p 3

[Article by Qi Ming (7871 2494): "An Urgent Task for the Study of Scientific Socialism"]

[Text] Opposing the bourgeois liberalization, upholding the four cardinal principles and promoting the study of the theory of scientific socialism is an urgent task at present on the front of scientific socialism. The specific reflection of bourgeois liberalization in the theory of ideology is the attempt to totally negate the theory of scientific socialism established by Marx and Engels as well as the objective law that capitalism will inevitably die out and socialism will inevitably win. Therefore, a grim task is imposed on all the theoretical workers of scientific socialism: During the process of opposing bourgeois liberalization, how should we strengthen and promote the study of the theory of scientific socialism, and make the theory better serve the four modernizations and enable the broad masses of the people more consciously to uphold the four cardinal principles on the basis of mastering the theory of scientific socialism?

To oppose bourgeois liberalization, we should first refute in the light of the practical development of scientific socialism the erroneous viewpoint of presumptuously declaring the theory of scientific socialism to be outdated on the excuse that the times have changed. The theory of scientific socialism established by Marx and Engels is built on a sound basis of historical materialism and the theory of surplus value. It scientifically expounds that nobody can negate the historical law that capitalism will inevitably die out and socialism will inevitably win. Notwithstanding that since its birth until today the capitalist class has always tried to negate its truthfulness, the law has not only not been negated but also made greater development in practice. Over the past century, the progress of scientific socialism from theory to practice and from its victory in one single country to its victories in many countries has effectively proved that scientific socialism is a complete, scientific ideological system as well as an irrefutable truth. Comparing the present social and historical conditions in the world with those in the times of its founders, people can see that great changes have taken

place and even cite many new characteristics of the contemporary world in the aspects of economy, politics, culture, and so on. Nevertheless, the fundamental characteristic of the contemporary world is that the theory of scientific socialism has transformed from being a "ghost" hovering above Europe to truly becoming a revolutionary banner and science of action of the people in the world. This characteristic does not make the theory of scientific socialism [word indistinct] into insignificance but, on the contrary, radiate with more brilliant light.

To oppose bourgeois liberalization, people should also act in close relation to the reform and opening up the outside world and find out a way of building socialism with Chinese characteristics. In the light of the general theory of Marxism as well as the national conditions in our country, Comrade Deng Xiaoping proposed to "build socialism with Chinese characteristics." This is a crystallization of the Chinese socialist revolutionary theory and practice. It has been proved to be correct in practice. Our reform and opening up to the outside world are all based on this guiding principle. To uphold this principle, we must uphold the four cardinal principles. The ideological trends of bourgeois liberalization departing from the four cardinal principles are all obstacles to the reform and opening up to the outside world and must be opposed.

To oppose bourgeois liberalization, people should comprehensively and thoroughly study the socialist law of social construction and development and sum up the positive and negative experiences gained in the socialist practice to make people more confidently strive for the realization of socialist modernization. It is necessary to make the vast numbers of people fully realize that due to the short period of the practice of socialism as well as our subjective mistakes there might be various complications in the socialist construction. Therefore, people must have a full understanding of it. In this regard, we must pay particular attention to two issues: First, people should view things with a comprehensive and developing viewpoint and understand that in essence socialism is better than capitalism, rather than totally negating socialism because of the temporary difficulties in the socialist construction. They should understand that both the construction of the socialist economy and the building of the democratic politics need a process and that the socialist system cannot be perfected overnight. Second, people should be on guard against those who make use of the difficulties in socialist construction to disseminate such cliches as socialism being inferior to capitalism and should regard the opposition to bourgeois liberalization as our long-term task.

To oppose bourgeois liberalization and promote the study of the theory of scientific socialism, it is still necessary to comprehensively and thoroughly dissect and analyze contemporary capitalism. In the capitalist countries at present, the capitalist class can take out a small portion of the surplus value which is created by the laborers and occupied by them to maintain some welfare facilities and they can therefore claim that the capitalist countries have become "welfare states." In fact, they just employ a more concealed and crafty means to exploit the laborers. The label of "welfare state" cannot and will not possibly change the inherent contradictions between the social character of production and the private ownership of the means of production in the capitalist societies nor the social development tendency that socialism

will inevitably replace capitalism. In contemporary capitalist countries, the capitalist class also use their parliamentary and election systems to energetically advertise that they are "democratic countries." In fact, the capitalist parliamentary and election systems have not only formulated many harsh conditions to restrict the democratic rights of laborers but also distributed powers according to the amount of the occupied wealth within the capitalist class. Thus, we can see that this kind of "democracy" is, in essence, a kind of dictatorship of the capitalists over the proletarians.

To oppose bourgeois liberalization, we should also study the historical inevitability of Chinese society taking the road of socialism. Following the Opium War, some Chinese patriots sought a way of saving the country [words indistinct] In modern Chinese history, some representatives of the capitalist class like Sun Yat-sen and so on criticized and pointed out the malpractices of capitalism and wanted to redress the malpractices of capitalism and build a better society. Nevertheless, history has proved that without the leadership of the Chinese Communist Party, this wish can never be realized. In the whole of China, socialism is the only panacea to save China. Theoretical workers of scientific socialism are duty-bound to generalize and sum up Chinese history over the past century and expound the history of socialism which was spread and practiced in China, so as to make the masses of people more deeply understand the truth that only socialism can save China.

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CSO: 4005/614

INCUMBENT CADRES TO BE TRAINED IN POST

OW190522 Beijing Domestic Service in Mandarin 1030 GMT 16 Feb 87

[Text] China plans to carry out a general on-the-spot training program for plant directors, secretaries, chief engineers, chief accountants, and chief economic managers of large and medium-sized enterprises during the latter 4 years of the Seventh 5-Year Plan.

This decision was recently made jointly by the State Economic Commission, the Organization Department under the CPC Central Committee, and the State Education Commission.

Following reorganization of the leading groups a year ago, the 6,300 or so large and medium-sized enterprises across China have basically corrected the situation where cadres were overaged but undereducated. However, in terms of proficiency and size of staff, the new leading groups still cannot fully keep pace with the needs of the new situation. Most comrades are still unfamiliar with socialist commodity economy, modern management and operations, or economic laws and regulations. Moreover, they lack training in basic Marxist theory, and are inexperienced in organization and leadership.

According to the plan, approximately 35,000 incumbent cadres will be retrained, 10,000 annually. It is estimated that, during the next few years, approximately 10 percent of the leading cadres in large and medium-sized enterprises will be replaced naturally each year. Such being the case, 3,000 or so additional reserve cadres will be trained each year.

It is learned that this on-the-job training for enterprises' leading cadres will be institutionalized as a regular system from now on, but that it will first be tested in the industrial, transport, financial, and trade sectors. After 1990, cadres will be appointed after training.

The State Education Commission is about to select nearly 100 schools capable of undertaking this responsibility as training centers. In the meantime, it has instituted a series of masters' degrees in management for personnel trained to take charge of large and medium-sized enterprises. Beginning with reforming the methods of enrolling at Qinghua University, the People's University of China, Fudan University, Harbin Industrial University, and Jiaotong University at Xian.

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CSO: 4005/614

MING PAO QUESTIONS SHENZHEN PUBLICATION CLOSING

HK171515 Hong Kong MING PAO in Chinese 10 Mar 87 p 20

[Article by Kao Ping (7559 1627): "Shenzhen's TEQU WENXUE Ceases Publication for Having Published a Photo of a Naked Foreign Girl and Ma Jian's New York 'Yin and Yang'"]

[Text] In the campaign against bourgeois liberalization, Liu Xinwei, editor in chief of RENMIN WENXUE, was ordered to leave his job. The charge against him was that he had approved the publication of writer Ma Jian's novel "Show Your Tongue Coating or Nothingness." Now Ma Jian is in Hong Kong. Many reporters have been trying to discover his whereabouts. Just at this time, there comes the news that Shenzhen's TEQU WENXUE [SPECIAL ZONE LITERATURE] has "voluntarily" ceased publication and has also started to recall more than 100,000 copies of the 1987 January issue of TEQU WENXUE. It is said that this is because this issue carries another story by Ma Jian, "Yin and Yang." In addition, on the back cover of that issue is the photo of a naked foreign teenager.

This writer has managed to obtain two copies of the 1987 issue of TEQU WENXUE. It really does carry the story "Yin and Yang" by Ma Jian. The whole of the back cover of the magazine is devoted to the picture of a Western girl of 12 or 13. Stark naked, she stands in a field looking into the distance, the golden sunshine reflected on her well-curved body.

A cursory reading of Ma Jian's work "Yin and Yang" shows that it describes people's outlook on life and death. Why should there have been such haste to withdraw that issue of TEQU WENXUE from circulation?

"It will not do to have things linked with that name of Ma Jian," said a Shenzhen fiend of mine. "There is also that picture of a naked girl. It was originally intended to be published long ago. But when the campaign against spiritual pollution came, it was hastily put away. Not long ago, it was allowed to come out. It was thought that there would be no problem. The last thing expected was that trouble would result." He sighed as he said this. I said jokingly, "This is what is called: 'Heaven's vengeance is slow but sure.'" I then asked him how things were going with the recalling of those copies. He said with a forced smile: "This publication originally did not sell

well. But when the people of Shenzhen heard that it was to be withdrawn from circulation, the 100,000 copies left unsold were all snapped up. This may as well be accepted as a good solution. Not a single copy had to be recalled." He revealed frankly that he was very worried about how to explain things to the higher levels when the time came.

I hastily asked: "Has the time come?" He said that the higher levels had acted. In the past few days, TEQU WENXUE had ceased publication of its own accord, restructuring itself. I asked if he had been there "feigning a confession." He smiled without making an answer.

TEGU WENXUE is a publication under the control of the Shenzhen Federation of Literature and Art Circles. It has a short history and is of course not as popular as RENMIN WENXUE. Involvement with Ma Jian has greatly boosted its circulation and put it in the news. But my friend described this as a "dying kick," or the beginning of the end.

As to the remaining workers of the already defunct SHENZHEN QINGNIAN BAO [SHENZHEN YOUTH], every one of them is in peril. Especially in the past few days, they have had to return to the office several times a day to check the decision (assessment) regarding them by the special examination committee of the Shenzhen City party committee.

A friend of mine working with QINGNIAN BAO told me that he had seen the assessment of him by the investigation committee of the Shenzhen party committee. He expressed fairly great satisfaction with it. I wanted him to reveal what it was. He said with a laugh: "Something about my upholding the four cardinal principles, my fighting bourgeois liberalization, and so forth has been said about me. This is well and good. I can have no difficulty finding work with some other unit."

Now, some of his colleagues have had to get in touch with some other units. But if the other units find no assessment has been made of them, they will not dare to employ them for fear of trouble, even given their great competence. So those who do not yet know whether they themselves are "good guys" or "bad guys" are living in pain.

/8309

CSO: 4005/614

BANQEN ERDINI QOIGYI GYANCAN VISITS TIANJIN

SK190536 Tianjin City Service in Mandarin 2330 GMT 18 Apr 87

[Text] On the morning of 18 April, Banqen Erdini Qoigyí Gyancan, chairman of the preparatory committee for the foundation supporting the development of Tibet, Ngapoi Ngawang Jigme, and all members and representatives of the foundation supporting the development of Tibet--more than 100 persons in all--arrived in Tianjin for a visit.

That very evening, leading comrades of the municipal party committee, the municipal People's Congress Standing Committee, the municipal government, and the municipal CPPCC committee, including Li Ruihuan, Wu Zhen, Tan Shaowen, Nie Bichu, Zhang Zaiwang, and Chen Bing, cordially receive major members of the foundation at the Cadres' Club. On behalf of Tianjin's people, Li Ruihuan extended a warm welcome on the arrival of the preparatory committee for the foundation supporting the development of Tibet. He said: Since the peaceful liberation of Tibet, particularly since the 3d Plenary Session of the 11th Party Central Committee, as part of the cordial concern of the party Central Committee and the State Council, with the support of various provinces, municipalities and autonomous regions, and thanks to the efforts of the Tibetan people, great changes have taken place in Tibet. The foundation supporting the development of Tibet, which was initiated by Banqen Erdini Qoigyí Gyancan and Ngapoi Ngawang Jigme, will certainly make great contributions to enable Tibet to further embark on the track of prosperity and civilization. Li Ruihuan expressed that Tianjin Municipality will try its best to support the construction of Tibet to promote a common prosperity.

On behalf of Ngapoi Ngawang Jigme and all members and representatives of the foundation. Banqen Erdini Qoigyí Gyancan expressed his thanks to Tianjin for its warm reception, and presented a hada to Tianjin's leaders. Banqen said: The development of Tibet has received the cordial concern and support of the party Central Committee and the State Council, as well as all provinces and municipalities, including Tianjin. Our country has several nationalities, and all nationalities have a common destiny and goal. Let us help and support each other, and make concerted efforts to develop each other to achieve a common prosperity.

Attending the reception were leading comrades He Guomo, Bai Hua, Zhao Jun, Han Tianyao, Lu Xuezheng, Xiao Yuan, Zhou Ru, Kang Tiejun, Zheng Wantong, and Huang Yanzhi.

On the afternoon of 18 April, all members and representatives of the foundation visited the [words indistinct] plant and the municipal building materials plant and had a look around the city. Wherever it went it was warmly welcomed by a vast number of masses.

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CSO: 4005/614

WANG HESHOU CONDUCTS INSPECTION TOUR OF SHANDONG

SK220552 Jinan Shandong Provincial Service in Mandarin 2200 GMT 21 Apr 87

[Text] During his inspection tour to Shandong from 5 to 16 April, Wang Heshou, second secretary of the Central Discipline Inspection Commission, made an important speech on the party's current discipline inspection work. During his stay in our province, Comrade Wang Heshou successively heard work reports delivered by the provincial Discipline Inspection Commission, the Qingdao City Party Committee, the city discipline inspection commission, the Linyi Prefectural Party Committee, and the prefectural discipline inspection commission. Traveling with a minimum of pomp, he went deeply into plants, the countryside, and the economic development zone to understand the situation of opening the province to the outside world and the situation of developing town and township enterprises.

Comrade Wang Heshou was pleased with our province's discipline inspection work. He said that the Central Discipline Inspection Commission considers Shandong one of the provinces that have made achievements in discipline inspection work. He fully affirmed Qingdao City's achievements in implementing the principle of opening to the outside world and invigorating the domestic economy.

During his inspection, Comrade Wang Heshou made an important speech on the current discipline inspection work. He said: What is the main aspect of the party's work? The main aspect of the party's work is to achieve the building of the party. If the building of the party is not achieved, construction in other fields will be impossible just because the four modernizations and spiritual civilization are being carried out under the leadership of the party. During the war years Communist Party members fought, despite bloodshed and sacrifice, for building new China. Now we have succeeded and changes have taken place in the situation. Thus, some comrades with an idea of gaining fame, power, and interests have brought about party style problems. We must understand this. Party members should play their role well to make contributions to the four modernizations and to serve the people instead of giving thought to personal fame and interests. However, some comrades abused their power for selfish ends and have practiced bureaucracy. So we must achieve party style and correct the party-member cadres' thinking and workstyle in an effort to ensure the smooth progress of the four modernizations. Discipline

inspection departments should bring into play their authoritative functions for discipline inspection work, strictly investigate and handle cases of violating discipline, and conduct education on party spirit among all party members. It is wrong that some people think that discipline inspection commissions exceed their authority in grasping education on party spirit. Discipline inspection commissions only fulfill half of their work if they do not grasp education on party spirit. So, they must undertake the task for conducting education on party spirit among party members.

Comrade Wang Heshou said: With regard to questions concerning political discipline, attention must be paid to inspecting whether or not leading bodies at all levels conscientiously implement the party Central Committee's line, principles, and policies. Are not discipline inspection departments supervision organs? All that do not implement the line of the central authorities belong to those in violation of political discipline and must be supervised and corrected. Cultural and propaganda departments with a tendency of bourgeois liberalism must be supervised, criticized and corrected.

On the issue concerning correcting unhealthy practices, Comrade Wang Heshou said: We have scored certain results in grasping unhealthy practices. However, another situation has emerged. Last year we grasped unhealthy practices in six fields. What are we going to grasp this year? We should grasp the correction of unhealthy practices within trades and should strengthen education on professional ethics. We are allowed to place the emphasis on grasping unhealthy practices among some trades in order to score results in this. By so doing can we correct unhealthy practices within trades on one hand and perfect professional ethics on the other. Both hospitals and propaganda departments have professional ethics of their own. Journalists also have professional ethics of their own. What professional ethics did Liu Binyan possess? He should have understood what he should express and what he should not express. If all trades observe professional ethics, our party style will be improved and social conduct will be good.

I agree with Shandong's practices of grasping unhealthy practices of some trades this year and grasping some other trades' unhealthy practices next year, and strengthening education on professional ethics. Discipline inspection departments should conduct education among party members by setting both negative examples of conducting unhealthy practices and violating party discipline and positive examples of persisting in principles to improve party style.

Li Farong, secretary of the provincial Discipline Inspection Commission, accompanied Comrade Wang Heshou on the inspection.

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CSO: 4005/614

LIAOWANG ARTICLE ON HEALTHY GROWTH OF STUDENTS

HK230126 Beijing LIAOWANG in Chinese No 6, 9 Feb 87 p 5

[Article by Liao Ping (1675 1627): "Showing Concern for the Healthy Growth of Students Is the Common Responsibility of Schools and Families"]

[Text] At the outset of the winter vacation, in the name of their presidents, institutes of higher education in Beijing and other places throughout our country wrote letters to the homes of their students. In the letters, they seriously reported on the schools' situation in all aspects (including reform of education, scientific research, and training of qualified personnel) and sincerely hoped that during the winter vacation, in coordination with the schools, the parents would do well in educating and training the young students. Although it was a letter of several pages and several hundred characters, in this way, it made the schools link up the family of every student and they helped and guided young people to grow up healthy. This method seems very good and worth advocating.

This method embodies schools' complete responsibility for their students and their sense of a high degree of responsibility for families and society. After a person enters the big gate of a school, all his ideology, statements, and deeds will be mainly influenced by the school environment. After parents sent their children to school, they place infinite hope in the school. Schools therefore shoulder the important mission of training and educating the younger generation. In the past, particular stress was laid on students' study. At the end of every term, schools sent reports of results to parents to allow them to know their children's situation of study. This was no doubt a very important aspect. However, if schools are completely responsible, they must stress other aspects besides that of study. Schools must not only impart knowledge but also conduct moral education. According to the party's education policy, they must make their students completely develop in the aspects of moral and intellectual education and of physical culture. In brief, students must be both red and expert and have both ability and political integrity. Therefore, schools must also promptly and seriously report students' ideological situation to their parents so their parents can, through the reports of results, be clear at a glance about their situation of study and understand their ideological tendency. In the latest period, many people in society have appealed to families to help schools educate students well. However, schools must first report students' ideological situation in school to their parents so that parents can do work aimed at their ideological situation.

Through this form, the family of every student can be urged to show concern for the growth of children. Now, many families confine their responsibility for children to materials, send several tens of yuan to them each month, and give them certain economic support. This is no doubt necessary. What is more important is to give guidance and assistance to children in the aspects of ideology, morality, quality, and training; to show concern for them; and to educate them. Before a person joins a school, he must first have family education, and even after he joins a school, he is still a member of the family. Therefore, families should not think that after their children go to school, schools will undertake responsibility for educating their children and they can go off without a hitch and be relieved of their responsibility for teaching their children. Families are cells of society and whether or not the role of families--a small system--is brought into play well has a very great effect on the operation of the whole society--a large system. Through the form of letters from schools to parents, parents are enabled to understand their children's ideological situation and do work well in coordination with schools. Chinese families are well-known for being strict with their children. As far back as ancient times, Confucius said "It is the fault of fathers if they do not teach their children" and demanded that parents strictly educate their children. Many people have read the ancient Chinese prose on the three moves by Mencius' mother. To have a good environment for her son to grow up, Mencius' mother moved three times. One may well say that she really gave much thought to the matter. The situation is the same now. The growth, becoming of a useful person, and uprightness of a person cannot be separated from his family education. From this we know that good family education can boundlessly benefit a person.

We must point out here that our emphasis on families' concern and education for children does not contradict the training of young people to be independent, with the initiative in their own hands. We do not advocate feudal-type arbitrary rule by a patriarch, nor do we advocate that parents take on what ought to be done by children. From childhood, young people of the Occident attach importance to independence, with the initiative in their own hands. However, we must also see that behind the phenomenon of Western young people's very strong consciousness of independence, the problems of the instability of families, the high rate of divorce, and illegitimate children are hidden. Many young people are forsaken by their parents from childhood, do not have the warmth of a family, and must lead a vagrant life and rely on their own hard struggle. Therefore, the consequences of bad luck cause them to form a strong consciousness of independence. This consciousness is often abnormal. Our society is different from Western society, and we can possibly create a good family environment and democratic atmosphere and, on this basis, young people can form the consciousness of independence with the initiative in their own hands which is beneficial to society and the people. It is hoped that the whole society will show concern for the young people and for the all-round development of the young students.

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CSO: 4006/614

SEMINAR ON MODERNIZATION, RURAL CULTURE

HK190637 Beijing RENMIN RIBAO in Chinese 14 Feb 87 p 5

["Academic Trends" Column by Xue Xin (1331 2450) and Cen Liang (2704 2733):
"Roundup of the Seminar on Modernization and Rural Culture"]

[Text] Last December, the editorial department of the Shanghai edition of the collection DANGDAI ZHONGGUO, the editorial department of the urban and suburban column of JIEFANG RIBAO, the Shanghai Life Aesthetics Society, the Zhishi Publishing House, and some other units jointly held the "Seminar on Modernization and Rural Culture" and held heated discussions on how to actively carry out the study of China's rural culture at present. I would like to sum up the opinions expressed at the seminar as follows:

It Is Necessary To Pay Great Attention to the Study of Rural Culture

The participants in the seminar believed that the study of rural culture is closely linked with the building of spiritual civilization in the rural areas and the improvement of the cultural quality of China's 800 million peasants in the new historical period as well as the cause of the socialist modernization of our country. Since peasants comprise the majority of our country's population, the life-style, ideological style, behavior, and concept of value of the 800 million peasants determine, to a great extent, the process of the building of the modernizations. Some comrades pointed out that in our country, the traditional small-scale farming concept has obstinately permeated the various social strata of our country. The study of rural culture will be conducive to changing this situation and enabling the people's ideology to coordinate and conform with the building of the modernizations and the overall reform.

The study of rural culture will greatly urge the academic and theoretical fields to carry out discussions on the cultural question in a deep-going and sustained way. In recent years, the academic and theoretical fields of our country have unfolded a vigorous campaign for the study of traditional culture. However, in discussions on the nature and characteristics of traditional Chinese culture, people have expressed a variety of views. In order to solve this question, apart from strengthening the study of the basic theories of culture, it is also necessary to change the method of studying traditional culture only through books and classical documents and materials. Some comrades stressed that studying rural culture through grasping the characteristics of rural culture will enable us to truly understand the nature and characteristics of rural culture so as to correctly appraise rural culture and find a way for its development in modern times.

The study of rural culture will be conducive to opening up our country to the world and carrying out international cultural intercourse. Our country's opening up to the world and international cultural intercourse should be carried out not only in a single way but also in a dual way, which means that we should not only import and study advanced foreign things but also introduce the excellent Chinese culture to the world. Here, the excellent Chinese culture refers to cultural achievements with Chinese national and regional characteristics (such as folk art, and so on) and cultural achievements with historical Chinese characteristics (such as customs, habits, and so).

On the Characteristics, Forms, and Development Trend of Rural Culture

As far as the characteristics of rural culture are concerned, there were three different views. The first view held that rural culture (village culture) is relative to city culture (metropolitan culture). Cities are situated in the center of a civilized region, while rural areas are situated on the border of a civilized region. Therefore, rural areas are not only part of the big world, centered in the cities, but are also their own independent, small worlds. Rural culture has various characteristics which city culture does not have, such as closed and conservative autarky, rural simplicity and local flavor. Since spiritual production in the rural areas is rather backward, rural areas are slow and passive about accepting the influence of city culture. The second view held that rural culture, as agricultural civilization, is the opposite of industrial civilization, so rural culture manifests some of the backwardness and onesidedness of the narrow concept of small-scale production. The third view held that rural culture, as other types of culture, has both a regional and historical nature, and such regional and historical natures of rural culture usually have a relative meaning. For example, peasant villages correspond to town and township communities, while town and township communities correspond to central cities, from which we can find the difference between rural culture and city culture and between agricultural civilization and industrial civilization. Besides, as far as the process of the modernization is concerned, people usually believe that the cities will be modernized earlier than the rural areas. The so-called modernization of rural areas means the urbanization of the rural areas and a large percentage of the rural population, leaving the land for the factories; the so-called integration of the urban and rural areas means that the city culture radiates and spreads to the rural areas. Some people disagreed with this view. They thought that in China, rural culture has long influenced and restricted the development of city culture, that rural culture has a strong vitality, and that peasants have a strong cultural creativity. At present, in building rural culture, it is necessary to bring into play the enthusiasm and initiative of the peasants in the cultural creation.

As far as the development trend of rural culture is concerned, one opinion was that the rural areas should learn from the cities and that all the cultural facilities and forms that cities have at present should be established in and copied by rural areas. Another opinion holds that the modernization of the life-style and ideological concept of the peasants should be realized on the premise of maintaining the customs, habits, and characteristics of the peasants,

and that consideration should be given to the actual conditions of the rural areas and the feelings of the peasants about doing so. Moreover, the participants at the seminar also discussed the question of transforming the peasants' concept. Some people believed that along with the implementation of the reform measures and the policy of opening up to the world, great changes are bound to take place in the rural economic structure and rural labor employment structure. The new ideologies and concepts are presently replacing the old ideologies and concepts in the rural areas, and the broad masses of the peasants, especially the young peasants, are now generally longing for wealth, knowledge, beauty, enjoyment, and modernity. Other people believed that since the peasants are now materially rich, they certainly have a greater demand for a spiritual life. However, such an increase in the demand for spiritual life does not necessarily reflect the emergence of new ideologies and concepts but on the contrary, is sometimes linked with feudal superstition, extravagance, waste, and the old ideologies and concepts, such as the pursuit of sensory stimulation and so on. According to investigations, in recent years, in the rural areas, there has been an increase in feudal and superstitious activities, mercenary marriages, extravagant wedding and funeral ceremonies, gambling, and so on. This situation shows that rapid economic development cannot necessarily bring about a high degree of spiritual civilization. Another opinion held that superstitious and gambling activities are not the result of the development of the commodity economy. The spread and continuation of such activities reflect the continuation of rural traditions and are the result of the lack of adequate medical care and recreational activities suitable for peasants in the rural areas. Only by continuing to carry out the reform, open up our country to the outside world, and develop the economy and by further developing rural social welfare, cultural, and educational undertakings will we be able to fundamentally eliminate the various maladies left over from the old society.

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CSO: 4005/614

WANG RENZHONG MEETS HUNAN LEADERS

HK200147 Changsha Hunan Provincial Service in Mandarin 2300 GMT 19 Feb 87

[Text] NPC Standing Committee Vice Chairman Wang Renzhong talked with Hunan provincial party and government responsible comrades in Changsha on 19 February. Provincial party committee secretary Mao Zhiyong reported to Comrade Wang Renzhong on the main outline of work in Hunan last year and the decisions on work this year.

This year, guided by the principle of upholding the four cardinal principles and persevering in reforms, opening up, and invigoration, Hunan will concentrate forces to grasp the struggle against bourgeois liberalization and the drive to increase production and practice economy and increase revenue and economize expenditures.

Liu Zheng, deputy secretary of the provincial party committee, reported on the current situation in ideological and political work.

Comrade Wang Renzhong spoke at the meeting. He emphasized: It is correct to regard economic work as the core. However, the building of socialist spiritual civilization cannot be relaxed. Upholding the four cardinal principles and opposing bourgeois liberalization is a major issue related to the future and destiny of our party and state. It is also a major issue for ensuring the smooth progress of reforms and socialist modernization. We must seriously grasp this matter. In particular, party-member cadres must play a leading role.

Comrade Wang Renzhong also said: We must have a fresh understanding of the principle of arduous struggle and building the country with hard work and thrift, proposed by the central authorities. Lavish extravagance not only corrupts people's thinking but also does great harm to construction. We must get a good grasp of working hard to increase production and practice economy and oppose extravagance and waste. We must score good results in this respect this year.

Comrade Wang Renzhong also made important remarks on stepping up the study of Marxism-Leninism-Mao Zedong Thought, stepping up investigation and study, and improving work methods and style.

Responsible comrades of the party and government in Hunan, Liu Fusheng, Wang Da, Shi Xinshan, Sun Wensheng, Chen Bangzhu, Shen Ruiping, Wang Zhiguo, and Yin Changmin were also present.

DIALOGUE ON UPHOLDING 4 CARDINAL PRINCIPLES

OW140511 Beijing Domestic Service in Mandarin 0010 GMT 13 Feb 87

[Dialogue from the Study Program based on an article by (Liu Zhaoxing) entitled: "Why Is It Necessary to Uphold the Four Cardinal Principles?"]

[Excerpts] A: How are you, (Gelan)?

B: How are you, (Ningge)?

A: Let's discuss today why it is necessary to uphold the four cardinal principles. What do you think?

B: All right. Here are my opinions: I think the answer to whether it is necessary to uphold the four cardinal principles should be affirmative. No one should be skeptical or unsure of this point.

A: That's right. I feel the same way. Did you notice RENMIN RIBAO's New Year's message? I was inspired deeply by a statement in that message. The statement said: The four cardinal principles are the foundation for the founding of our country and the inevitable outcome of the historical development of the Chinese revolution.

B: Yes, I've also noticed the statement. It's very poignant. The four cardinal principles--Upholding the socialist road, the people's democratic dictatorship, the CPC's leadership, and Marxism-Leninism-Mao Zedong Thought--are the truth that has withstood the practical test of China's socialist revolution and construction over a long period. They reflect the objective law of China's historical development. Upholding the four cardinal principles is in the fundamental interests of China's one billion people. As Comrade Deng Xiaoping said in his speech on upholding the four cardinal principles, only socialism can save China. This is the unshakable conclusion drawn by the Chinese people from their personal experience in more than 60 years from the May 4th Movement until now. China will undoubtedly return to a semi-feudal and semicolonial state if it departs from socialism. The majority of the Chinese people will by no means allow a retrogression in history.

A: [passage omitted on the Chinese people's struggle to create a strong central government, build socialism, and since the Opium War]

B: True. It's something that every patriotic Chinese is proud of.

A: [passage omitted on China's achievements under the CPC's leadership since the PRC's founding]

B: As we sing in our song, there will be no new China without the Communist Party. It can be said that without the CPC's leadership and the socialist system, there will be no national unification, no unity of the people, and no prosperity and strength for the motherland.

A: This is no exaggeration at all. Because of this, the four cardinal principles have been legally enshrined as a national goal and become an important guiding ideology for China's current constitution.

B: That's right.

A: [passage omitted on portions dealing with the four cardinal principles in the preface of the Constitution]

B: From this we can see that upholding the four cardinal principles has been regarded as an important principle of China's constitution.

A: Yes. The four cardinal principles are not only clearly stated in the preface, but are also mentioned throughout the body of the Chinese Constitution.

B: It can be said that making the four cardinal principles the guiding ideology of the Chinese Constitution represents the will and interests of people throughout the country. It fully reflects the objectivity of the law of historical development, which is not affected by the subjective will and personal feelings of any person.

A: Right. In other words, upholding the four cardinal principles has become the common will of all the nationalities in China that reflects the joint demand of all nationalities and serves as the highest norm for our conduct. Therefore, any citizen, state functionary, political party, or social organization should act in accordance with this norm. It is necessary to observe the four cardinal principles in order to have a thorough understanding of the guiding ideology of the Constitution. It is essential to conscientiously uphold the four cardinal principles in order to abide by and protect the dignity of the Constitution. Any acts deviating from or contravening the four cardinal principles are acts that violate the Constitution.

B: Yes. In the current new situation of carrying out reform and opening to the outside world, a handful of people in society are claiming that socialism is inferior to capitalism and what is Chinese is not as good as its western counterparts. They are advocating total westernization. Dissatisfied with the socialist motherland, they have concluded that it is necessary to abolish the party's leadership and Marxism's guiding role in China. In sum, they are seeking to negate the four cardinal principles.

A: There is indeed such an ideological trend. In fact, there is an awful lack of understanding of China's situation on the part of people advocating such an ideological trend.

B: Understanding China's situation can be divided into understanding Chinese history, understanding China's current situation, and understanding China's reforms. RENMIN RIBAO recently carried an article by Chen Junsheng entitled: "Uphold the Four Cardinal Principles in the Course of Carrying Out Reform and Opening Up to the Outside World." After reading it, I found it very convincing.

A: I have also read this article. Did it appear in the 12 January edition of RENMIN RIBAO?

B: Yes it did. The article offers a sound analysis of China's situation. After discussing China's historical development and current situation, Comrade Chen Junsheng says: Because China's foundation is poor and the country is populous and economically backward, the capitalist economy of foreign developed countries will make rapid inroads into the Chinese market once the socialist system is discarded.

This will ruin China's national economy quickly. If China is economically controlled by other countries, it will also be controlled by other countries politically and will not be able to act independently and on its own initiative in foreign affairs. This is according to historical experience. Because we practice socialism, which is dominated by the publicly-owned economy and which at the same time allows diversified economies to exist and develop, and because the country remains strong and independent politically and militarily, we are able to stand independently in the world and earn the respect of people throughout the world. Although our current national income is not high, everyone is well-fed, and the people enjoy a stable life. This situation will only improve if the current reform is continued.

A: A little serious reflection on China's history and current situation clearly shows the path China should take, doesn't it?

B: Yes. China can take only the path of socialism with Chinese characteristics. Other paths will get us nowhere.

A: I remember that Comrade Chen Junsheng also offers a sincere comment on understanding reform. He calls reform a rather complicated and progressive process.

B: That's right. I am in total agreement with this view. It is true that in pursuing socialism with its own characteristics, China has acquired a clear idea of some matters but is still exploring other issues. Who can guarantee that nothing will go awry? Some measures are reasonable when viewed from an overall and long-term perspective. However, these measures affect the temporary interests of some people, prompting the latter to complain out of dissatisfaction. This is really understandable. The question is our propaganda and explanatory efforts should be launched in a timely manner to explain why it is necessary to act this way and what benefits it will generate and what will happen if we do not act this way. I believe that everybody will understand if an explanation in the overall context is given.

A: Yes. The ideological trend against the four cardinal principles will collapse on its own if we understand China's past and present.

B: You're right.

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CSO: 4005/614

CYL ISSUES CIRCULAR ON 4 CARDINAL PRINCIPLES

OW150440 Beijing XINHUA Domestic Service in Chinese 1134 GMT 13 Feb 87

[Text] Beijing, 13 Feb (XINHUA)--The Secretariat of the CYL Central Committee has decided to conduct intensive education within CYL organizations at all levels this year aimed at upholding the four cardinal principles and to take this education as a central task in creating a new situation in the CYL's ideological and political work.

In a circular issued today, the CYL Central Committee points out that further strengthening the CYL's ideological and political work and giving the broad masses of CYL members an intensive education in the four cardinal principles are concrete ways for CYL organizations to implement the guidelines contained in the series of important documents of the party Central Committee as well as being long-term tasks to further improve the CYL ideologically and improve the fighting strength of its organizations. The circular states: Upholding the four cardinal principles is the basis upon which our country was founded and is administered. It is also the foundation for educating and cultivating people and for building up the CYL. CYL organizations at all levels must understand fully the importance and necessity of conducting intensive education in the four cardinal principles. They must view this task as the focal point of the ideological and political work for the whole CYL this year and earnestly carry it out to achieve substantial results.

The circular says: Study is the primary task in deepening the education in the four cardinal principles within the CYL. The basic purpose of this education is to educate and guide the broad masses of CYL members so that they will be able to distinguish between right and wrong, achieve unified understanding, and raise their awareness of issues concerning political principle and orientation and to grow up healthily and make contributions and achievements in doing practical work in the social environment marked by reform, openness to the outside world, and economic invigoration. What is to be studied and the demands to be met are indicated by the following:

--Study the policies and get a clear understanding of the current situation. Arrangements should be made for the broad masses of CYL members to study seriously the relevant documents issued since the 3d Plenary Session of the 11th CPC Central Committee. They should be guided to get a better grasp of the two fundamental points of the line established by that session, namely upholding

the four cardinal principles and keeping to the policies of conducting reforms, opening to the outside world, and invigorating the economy. They should understand clearly the dialectical relationship of these two fundamental points, which complement each other and neither of which can do without the other. They should also see clearly the current political and economic situation and the bright future of the socialist modernization program, thus further strengthening their confidence and following the party to advance on the socialist road.

--Study Marxism-Leninism and raise the ideological level. While arrangements are made for the broad masses of CYL members to study the basic principles of Marxism-Leninism, specific education in the Marxist-Leninist world outlook and methodology meeting their requirements should be carried out so that they will gradually learn how to use the Marxist stand, viewpoint, and method in understanding and analyzing matters and solving the various problems encountered in practice. At this time, it is particularly necessary to have the broad masses of CYL members study earnestly the series of important speeches and works by Comrade Deng Xiaoping on upholding the four cardinal principles and opposing bourgeois liberalization as well as the NPC Standing Committee's "Decision on Strengthening the Education in the Legal System and Maintaining Stability and Unity." The purpose is to deepen their understanding of the need for building socialism with Chinese characteristics and raise their consciousness of opposing the ideological trend of bourgeois liberalization.

--Study history and get a clear understanding of the social development law. The main work in this regard is to have the broad masses of CYL members study modern Chinese history and the history of the Chinese revolution and understand the tortuous road that the Chinese people have traversed over the last 100 years in seeking liberation and prosperity. This will stimulate their patriotic enthusiasm and enable them to understand deeply the historical conclusions that "without the Communist Party, there would be no new China" and "only socialism can save China."

--Study the glorious tradition and carry forward the revolutionary spirit. It is necessary to attach importance to educating the broad masses of CYL members about inheriting and carrying forward the party's fine tradition and to vigorously promote the practice of waging arduous struggle, building up the country through diligence and thrift, making more contributions, and observing discipline. We should see to it that they not only see the bright prospects of the various reform and construction projects of our country, but also the various difficulties to be faced in the course of advance. They should see clearly their missions and responsibilities, link their own growth with the future of the motherland and the development of society, vigorously plunge into the practice of reform and construction, and contribute their wisdom and strength to the vitalization of China and the realization of the four modernizations.

The circular states: It is also a key task for the whole CYL to truly strengthen and improve the ideological and political work in institutions of higher learning and to raise the young students' awareness of upholding the four cardinal principles and resisting the influence of the ideological trend of bourgeois

liberalization. Under the leadership of the party committee, the CYL organizations at institutions of higher learning should take it as a primary task in the CYL's ideological and political work to further stabilize the situation of these institutions, educate the students in the four cardinal principles, resist the influence of the ideological trend of bourgeois liberalization, raise the CYL organizations' fighting strength, and give play to the CYL members' exemplary role. They should get a really good, firm grasp of this task. In view of the students' weakness of lacking accomplishment in understanding the basic Marxist theories and practical knowledge, it is necessary to use various methods readily acceptable to the students, such as reading, conducting discussions, holding report meetings, and forming Marxism-Leninism and party Constitution study groups and spare-time CYL schools, to raise their ideological awareness and ability to distinguish between right and wrong and encourage them to think of questions in light of the people's interests and China's actual situation. It is also necessary to help the students, through their extensive and intensive social practice, to understand the conditions of our country and people and the achievements scored on all fronts since the 3d Plenary Session of the 11th CPC Central Committee so that they will see clearly their responsibilities and study diligently on their own initiative for the purpose of plunging into the socialist modernization drive in the future.

The circular asks the CYL committees of all provinces, autonomous regions, and municipalities to take real responsibility for leading the youths' papers and journals and, at the same time, make their own organs really staunch public opinion media for uniting and educating the young people. They should make responsible and concrete analyses of their papers and journals and take resolute and effective measures to solve existing problems. They should help the youths' papers and journals to correctly handle the relationships between upholding the principle of party spirit and suiting the characteristics of young people and between paying attention to social benefits [she hui xiao yi 4357 2585 2400 4135] and putting stress on economic benefits. They should properly resolve the practical problems encountered in operations and management according to party and government policies and regulations and ensure that all comrades in the offices of the papers and journals are devoting efforts to improving the quality of their publications and that each issue of these publications offers enlightenment and education to the broad masses of young people. Great efforts should be made to build up the working contingent of the youths' papers and journals ideologically and organizationally, to strive to raise the ideological quality and professional level of their editors and reporters, and to help them strictly enforce discipline in doing propaganda and other work. Commendations and encouragement should be given to those editors who have played an active role in implementing the correct principle for running papers and made achievements in this respect. [Beijing XINHUA Domestic Service in Chinese at 1517 GMT on 13 February transmits a service message deleting the preceding two grafs]

The circular urges the CYL committees at all levels to carefully organize and guide this education work. In handling various affairs, they should strictly comply with the party Central Committee's policies and should never solve the problems concerning young people's thinking and understanding with the "leftist" methods. They should properly handle the relationships between opposing bourgeois liberalization on the one hand and conducting reforms, opening to the outside world, and invigorating the economy on the other, between keeping to the basic Marxist-Leninist principle and conducting discussions and studies on matters encountered in practice, and between promoting the spirit of hard struggle and refraining from interfering with the young people's just demands in their daily life. In developing education in the four cardinal principles, great attention should be paid to the diversity of the methods to be applied, stress put on concrete results, and every effort made to avoid formalism. As for traditional and effective ways and means of education, further efforts should be exerted to have them applied persistently and to make them perfect so that the work of study and education is really put into practice at the grassroots level and among the broad masses of CYL members.

/8309

CSO: 4005/614

POLITICAL WORK IN ENTERPRISES STRESSED

HK170071 Beijing GONGREN RIBAO in Chinese 27 Feb 87 p 2

["Excerpts" of a speech by Yuan Baohua [5913 1405 5478] at the third annual meeting of the China Staff Members and Workers Ideology and Politics Society: "Uphold the Four Cardinal Principles, Improve and Strengthen the Ideological and Political Work in Enterprises"--passages within slantlines published in italics]

[Text] I. Carry Out Education in Upholding the Four Cardinal Principles and Correct the Political Orientation

Under the leadership of the CPC Central Committee, we are waging a struggle of upholding the four cardinal principles and opposing bourgeois liberalization. The struggle is crucial to whether or not we can correctly uphold the line, principles, and policies pursued since the 3d Plenary Session of the 11th CPC Central Committee, to what kind of generation will inherit our cause, and to the destiny of our party and state and the future of our socialist cause. The sole purpose of this struggle is to comprehensively and correctly implement the line adopted since the 3d Plenary Session of the 11th CPC Central Committee. Like reform, opening up, and economic invigoration, opposing bourgeois liberalization is a long-term struggle running throughout the process of reform, opening up, and economic invigoration. Therefore, party organizations at various levels, all party members, and the vast numbers of cadres and employees on the economic front, including enterprises must fully understand the importance and long duration of the struggle, be clear about its nature and significance, take a clear-cut and firm stand in the forefront of the struggle, give play to the role of the working class as a principal force, and temper themselves and deepen their understanding in the course of the struggle.

In accordance with the CPC Central Committee's plan, the current struggle against bourgeois liberalization will be strictly limited within the party and will be mainly carried out in the political and ideological fields. In factories, main efforts will be devoted to conducting positive education, drawing a clear distinction between right and wrong, deepening people's understanding, and to correcting their political orientation. We must organize party cadres and employees to seriously study the communique of the enlarged meeting of the Central Political Bureau and the related documents of the central authorities,

study the "Resolution on Strengthening Education in the Legal System and Safeguarding Stability and Unity" adopted by the NPC Standing Committee, and the numerous important expositions of the central leading comrades, in particular, those of Comrade Xiaoping, on upholding the four cardinal principles and opposing bourgeois liberalization. Moreover, we must further study and implement the resolution on the guiding principles for the building of socialist spiritual civilization adopted by the Sixth Plenary Session of the 12th CPC Central Committee.

/First, clearly understand that the four cardinal principles are crucial to the foundation of the party and state./

In the speech delivered at a national party congress, Comrade Deng Xiaoping pointed out: "What does the continuity of our party's policies actually mean? It means, of course, the continuity of the domestic and foreign policies of independence, democracy, legality, opening to the outside world, and invigorating the domestic economy, which we will by no means change. And all these policies which are based on the four cardinal principles. There is even less possibility of our changing or deviating from these principles. If we did, our society would be plunged into chaos, stability and unity would be out of the question, and the construction, reform, and rejuvenation of China would become no more than empty talk." This shows that the four cardinal principles are the common political foundation of the people of all nationalities throughout the nation who are forging ahead in unity. They decide the nature, orientation, and future of our country's society and are the decisive choice made by the Chinese people in their hundreds of millions through their protracted revolutionary struggle and crucial to the foundation of the party and state. The core of the four cardinal principles is party leadership and that of bourgeois liberalization is denial of party leadership. With this key question firmly in hand, we must teach the employees to fully understand that only under the leadership of the CPC can the national situation be stabilized, the will and strength of the people of the whole country concentrated, and reform and construction carried out.

/Second, clearly understand that persevering in the four cardinal principles and adhering to the policy of reform, opening up, and economic invigoration are interrelated and neither can do without the other./

In his important speech at a Spring Festival get-together, Comrade Zhao Ziyang pointed out: "What, then, does the line pursued since the 3d Plenary Session of the 11th CPC Central Committee entail? In the opinion of the CPC Central Committee, it entails proceeding from the country's actual situation to build socialism with Chinese characteristics. It is fashioned on two cornerstones: persisting in the four cardinal principles on the one hand and sticking to the policy of carrying out reform, opening up to the outside world, and invigorating the domestic economy on the other. These two cornerstones are interrelated, and neither can do without the other. To deny the four cardinal principles is to pull the rug out from under reform, the policy of opening up, and the effort to activate the domestic economy. All these policies will lose their orientation. And without reform, opening, up, and economic invigoration, it

would be impossible to rapidly boost the social productive forces and to build socialism with Chinese characteristics. To talk about one cornerstone without mentioning the other is inconsistent with the party line we have followed since the 3d Plenary Session." This is a very clear exposition of the relationship between upholding the four cardinal principles and adhering to reform, opening up, and economic invigoration. We should educate the vast numbers of employees by positive examples, help them comprehensively and correctly understand the party line pursued since the 3d Plenary Session, and further unify their thinking on the basis of the two cornerstones.

/Third, clearly understand that safeguarding stability and unity is the sacred duty of every citizen./

On 22 January of this year, the 19th meeting of the Standing Committee of the 6th NPC adopted the "Resolution on Strengthening Education in the Legal System and Safeguarding Stability and Unity." The resolution which uses the form of reaffirming the related stipulations of the Constitution and the criminal law and strengthening education in the legal system to safeguard the political situation of stability and unity and socialist social order is an important teaching material with which we conduct education among all the employees in the legal system in the new period, with the focus on the Constitution and a powerful legal and ideological weapon with which we uphold the four cardinal principles and oppose bourgeois liberalization. We should follow the spirit of the central circular, take the serious study and implementation of this resolution as an important content of the positive education we are conducting, carry out education in connection with the reality of the employees' thinking, do a good job in publicity work, and strive to make the resolution known to every household. Through publicity work and education, it is necessary to teach them to further understand that cherishing and developing the political situation of stability and unity is the key to the success or failure of our country's socialist modernization program, the most important guarantee of success in adhering to reform, opening up, and economic invigoration, and the common wish of the people throughout the country and the sacred duty of every citizen as well.

/Fourth, clearly understand that working hard and building the country industrially and economically are our fine traditions and they should be further carried forward./

Relying on our own efforts and working hard for the prosperity of the country and building the country through diligence and frugality are the important guiding principles for carrying out our modernization program. Comrade Mao Zedong said: "We must see to it that all our cadres and our people constantly bear in mind that ours is a big socialist country but an economically backward and poor one, and that this is a very great contradiction. To make China rich and strong needs several decades of intense effort, which will include, among other things, the effort to practice strict economy and combat waste, that is, the policy of building up our country through diligence and frugality." These remarks of Comrade Mao Zedong are still of immediate significance today. In the last few years, fairly great successes have been achieved in our country's

economic construction, its economic strength considerably enhanced, and the living standards of the people improved. As such, some people so mistakenly thought our country had become very rich that they concentrated on so-called "high consumption" regardless of the development of production and the improvement of labor productivity. Consequently, there emerged the phenomena in which people were competing with one another for high spending and "pre-mature consumerism" was prevalent. They have brought great harm to the four modernizations program and the people's thinking. Therefore, while conducting positive education, it is imperative to let our cadres and employees realize that our country has a weak economic foundation and a huge population and currently it is still a developing country and it is impossible for our country to become a developed country overnight. High consumerism does not tally with our country's national condition. Recently the CPC Central Committee and the State Council decided to launch a nationwide campaign to increase production and practice economy and to increase revenues and cut expenditures. We will teach our employees to carry forward the spirit of working hard and building the country industrially and economically. At present it is necessary to translate this spirit into the real action of increasing production and practicing economy and increasing revenues and cutting expenditures. Every enterprise must, in light of the weak links in its production and operation, take effective measures to tap its potentialities, to increase the production of marketable products, to improve product quality, to cut material consumption, to speed up capital turnover, to cut down expenses, and to comprehensively raise economic results. All employees are encouraged to take an active part in the socialist emulation drive, to use their brains, to make suggestions, and to make greater contributions to the drive to increase production and practice economy and to increase revenues and cut expenditures by "starting with me" and by saving every penny and every watt of electricity. Leading cadres at various levels must set an example, take the lead in observing the rules and regulations, and resolutely curb the extravagant and wasteful phenomena of big eating and big drinking, holding lavish banquets and sending gifts, displaying pomp and circumstance, and parading one's wealth.

To conduct positive education successfully, party committees at various levels on the economic front, particularly in enterprises, must put the work in the order of the day as an important issue, carefully organize it, and give it meticulous guidance. In carrying out such education, we must attach great importance to our policies and act strictly in accordance with the stipulations prescribed in the Central Document No. 4. Particularly we must firmly avoid the past erroneous "leftist" practices of judging one's political position by his personal relations, asking people to look at their problems from the perspective of principle and every administrative layer to make self-criticism, and making everybody go through the ordeal of calling on people to send accusations and expose materials to the authorities. The problems cropping up in economic work and enterprise reform should be analyzed in a practical and realistic way. They should be solved according to their nature and not be related to bourgeois liberalization. A small number of employees who have neglected discipline and succumbed to liberalism should be educated and necessary disciplinary measures should be taken against those who have so done in a serious way. But their cases should not be linked to bourgeois

liberalization. When opposing extravagance and waste, attention should also be paid to refraining from opposing the supply and marketing activities in regard to enterprise operations within the framework of state policies and normal business exchanges as extravagance and waste.

II. Conscientiously Implement "Three Regulations" and "Two Circulars" and Further Straighten Out the Relations Between the Party, the Enterprise, and the Trade Union in an Enterprise

/First, be clear about the central position of the director in an enterprise and unswervingly carry out the director responsibility system./

Practicing the director responsibility system is the core of the "three regulations" and "two circulars." The practice of experimenting with the system in selected units over the last 3 years shows that this reform is completely correct in orientation. We must implement it firmly and steadfastly. With the introduction of a director responsibility system in enterprises, the party and the state will confer weighty responsibility and necessary power on directors. The "additional circular" of the CPC Central Committee and the State Council explicitly pointed out: "The director (manager) of an industrial enterprise under the system of ownership by the whole people is head of the enterprise and the legal person for the enterprise. Being accountable for the whole enterprise, he occupies a central position and plays a central role in the enterprise." This is the important indicator of the director responsibility system. Of course, on no account must we set the implementation of the director responsibility system against the improvement and strengthening of the party's leadership over enterprises and the consolidation and perfection of democratic management. The aim of reforming the enterprise leadership system and practicing the director responsibility system is not only to strengthen the production and operation command system with the director as the head but also to uphold, improve, and strengthen the party's leadership over enterprises. To bring into better play the sense of responsibility and enthusiasm of employees as the masters of the country, through reform, the administrative authorities, the party organization, and the staff members and workers congress (trade union) of an enterprise must, centering on achieving the enterprise's development goals and attaining better results in its production and operation, work harder to do their own share of work well, mobilize the enthusiasm of all sides concerned, and make concerted efforts to run the enterprise well.

/Second, put the enterprise party committee in a correct position and give full play to the committee's leading role in ideological and political matters./

With the introduction of the director responsibility system, the tasks and duties of party committees have changed. The regulations on the work of the party's primary organizations stipulated that the party committee of an enterprise exercises leadership over the enterprise ideologically and politically. In other words, it should guarantee and supervise the implementation of the various principles and policies of the party and state, support

mass organizations in independently and responsibly carrying out their work, conscientiously do ideological and political work, give full play to the role of the party organization as a fighting basin, and ensure that the enterprise will develop along the socialist direction. That is to say, although the party committee no longer directly manages the enterprise's production and operation, it still bears serious political responsibility for the socialist direction of the enterprises' production and operation. This is an important aspect of the embodiment of the party's leadership over enterprises. Especially in the new situation in which the struggle of upholding the four cardinal principles and opposing bourgeois liberalization is being waged, it is necessary to further strengthen the party's ideological and political leadership over enterprises. The enterprise party committee assumes greater responsibility in this regard. It goes without saying that building up the party ideologically and organizationally includes ideological and political work, which should also serve the economic structural reform, the completion and enterprises' production and operation tasks and the improvement of their economic results, and the building of socialist material and spiritual civilization. In short, it should serve the accomplishment of the party's general task and goals while at the same time playing a powerful role in guaranteeing and supervising economic work. This being the case, instead of being degraded in position and considerably relieved of heavy tasks, the enterprise party committee shoulders more difficult tasks with higher demands set on it. Therefore, there are bright prospects for the work of the enterprise party committee and enough scope for it to display its abilities.

Some comrades said: Since the enterprise party committee "has neither power nor money," how can it do ideological and political work well? This argument is understandable. But it is wrong or at least not complete to say that without power and money, one cannot do his work well. Comrade Deng Liqun put it well when he said in his talk "Several Questions Concerning the Work of the Enterprise Party Committee": "When it comes to doing ideological work, in solving the ideological problems of the masses we should rely on the truth to convince others, the exemplary role of the party cadres, and on painstaking and meticulous work rather than the power to issue orders." Even now we cannot say in a summary fashion that the enterprise party committee does not have any power. The power to guarantee and supervise is an important power entrusted to it. However, the party committee should not take the enterprise's production and administrative work in its hands.

/Third, strengthen enterprises' democratic management and give full play to the initiative of the employees as the masters of the country./

To run a socialist enterprise well, it is necessary to rely on the broad masses of employees and to bring their initiative, wisdom, and creativity into play. This is the source of the enterprises' vitality. With the introduction of the director responsibility system, greater importance should be attached to this question, because a director's wisdom, knowledge, and experience are generally limited. Only when democracy is developed, the mass line followed, and collective wisdom brought into play can we make our decision making more comprehensive and correct, thus reducing errors. In

short, it is necessary to rely on the masses sincerely and wholeheartedly, to mobilize the employees to participate in democratic management, to bring the role of staff members and workers congresses into full play, and to actively launch activities to make rationalization proposals.

/Fourth, a factory director should willingly rely on the party organization and the masses of employees and correctly use the power entrusted to him./

With the introduction of the director responsibility system, the director's position in an enterprise has been raised, his responsibility become heavier, and his power expanded. How to cherish and correctly use the power entrusted to a director by the state and people has become a big problem which the director should correctly approach. A director should fully realize he is shouldering an important responsibility, strive to work selflessly for the public interest, seek no personal gain, correctly handle the relationship between the state, the collectives, and the individuals, and stick to the socialist orientation in regard to his enterprise's production and operation. In production and operation, he should uphold reform and be bold in constantly opening up new prospects in work and good at making decisions on the one hand and should be modest and prudent, strengthen unity, be good at mobilizing the enthusiasm of all sides concerned, pay particular attention to respecting and supporting the work of the party organization and the staff members and workers congress, and willingly accept the supervision by the party and the masses on the other. Concerning the major problems in the enterprise's production and operation, including the appointments and removals of administrative cadres, he should heed the opinions of the party organization and all sides concerned on his own initiative. Similarly, the party organization, the staff members and workers congress, and the vast numbers of employees of an enterprise should actively support and help the director correctly wield his authority, make suggestions for him on carrying out the enterprise's production and operation well, provide him backing, and help him dispel worries and surmount difficulties.

III. Seize the Current Favorable Opportunity and Vigorously Improve and Strengthen Ideological and Political Work in Enterprises

The central authorities pointed out that we will concentrate our efforts on doing two important things in 1987. One is that, in the political-ideological domain, efforts will be made to resolutely oppose the ideological trend of bourgeois liberalization and to correct the orientation and the other is that, in the economic sphere, efforts will be made to launch a campaign to increase production and practice economy and to increase revenues and cut expenditures and to base the national economy on a long-term, steady development. The tasks of ideological and political work in this respect are very arduous.

/First, it is necessary to encourage and foster a socialist enterprise spirit and to raise the standard of professional ethics./

As far as the ideological and political work in enterprises is concerned, while inheriting fine traditions, we should conduct reforms and blaze new trails and make vigorous efforts to study and explore a new path. At present we should emphatically encourage and foster an enterprise spirit with the characteristics of specific enterprises, enhance the enterprises' coacervation power, make the employees more closely linked to their enterprises so that they concern themselves with the development of their enterprises and really manage to cherish and regard their factories as their own homes. In the late 1950's and 60's there were such forms of an enterprise spirit as the "Daqing spirit" and "Mengtai spirit," which played a positive and stimulative role among the vast numbers of employees. Now we should add new contents to them in line with the tasks in the new period and continue to uphold and develop them. As shown by the experiences of some units, an enterprise spirit can be cultivated and established only through hard and meticulous work in long years of practice instead of taking shape spontaneously. To do so, efforts should be devoted mainly to the following five aspects: 1) It is necessary to use the enterprises' development goals and bright future to inspire the employees to realize that they are charged with important tasks and to help them gain a clear understanding of the relationship between lofty ideals and their own jobs and the truth that only when enterprises prosper can the level of the employees' material and cultural life be correspondingly raised and thus can they do their own jobs well. 2) It is necessary to use the enterprises' fine traditions and glorious records of the past to kindle their employees' sense of responsibility and of pride as the masters of the country. 3) It is necessary to arouse the employee's spirit of working hard and overcoming difficulties indomitably with the concept of competition and by telling them the difficulties facing the enterprises so that they can share a common fate with their enterprises. 4) It is necessary to influence the employees with the leading role of leading cadres and the exemplary deeds of advanced people and to bring the socialist enthusiasm of the vast numbers of employees into play. 5) The cultivation of an enterprise spirit should be closely combined with the improvement of the standard of professional ethics so that the spirit will have real substance and can be implemented down to every post and in the real action of every staff member or worker.

/Second, it is necessary to strengthen the building of the ranks of political workers and upgrade their quality./

To improve and strengthen ideological and political work, we should gear the work to the needs of the new period and work hard to raise the political quality and professional competence of the ranks of political workers. It must be affirmed that our enterprise political workers are good in general. Since the 3d Plenary Session of the 11th CPS Central Committee, under the leadership of party committees at all levels, cadres engaged in enterprise political work have done a lot of ideological and political work among the employees in propagating and implementing the four cardinal principles and party principles and policies, carrying out the policy of reform, opening up, and economic invigoration, and in developing the socialist commodity economy. They have been tempered and tested in the struggle recently launched against bourgeois liberalization. Practice has proved that the contingent of political workers

is a good contingent capable of standing up all tests and trusted by the party and the people, as Comrade Deng Liqun said at the society's previous annual meeting. However, it must also be noted that although enterprise ideological and political work has been improved and the quality of the ranks of political workers raised considerably, they still lag behind the needs of the new situation and tasks. For various reasons, at present the ranks of cadres engaged in political work are not stable. The leadership at various levels on the economic front should take more care in study, ideological problems, and daily life of cadres engaged in political work, support them in doing their work, respect and understand their labor, and teach them to cultivate the spirit of self-respect, self-confidence, and self-improvement and a sense of self-worth and to work hard and press forward in the face of difficulties. At the same time, it is necessary to give them training in rotation in a planned way and to constantly improve their political, professional, and cultural quality. Cadres engaged in political work must maintain ideological and political unity with the CPC Central Committee, take the lead in upholding the four cardinal principles and opposing bourgeois liberalization and never waver in doing so at any time; fully understand the great significance and role of political work; love and devote themselves to their work; study and master necessary economic and professional knowledge so that political work and economic and professional work can be closely combined; effectively improve work style and methods, respect and show concern to people, frequently hold a heart-to-heart talk with and make friends with the masses, and strive to be their "close friends." They are encouraged to do as required by the "resolution," which says: "It is necessary to win the trust of the masses with their action of enthusiastically serving the masses and with highly effective work and to give full play to the role of ideological and political work."

/Third, it is necessary to persist in solving ideological problems hand in hand with practical problems and in effectively improving the work in various fields while opposing bourgeois liberalization./

To make ideological and political work appealing and convincing, it will not do just to explain empty theories and principles. Therefore, we should combine the solution of ideological problems with that of practical problems. On the one hand, we should successfully conduct positive education in upholding the four cardinal principles and on the other, overcome and solve the shortcomings and problems in our work, and not conceal them just because we oppose bourgeois liberalization, still less use the struggle as a pretext to suppress people's criticism of shortcomings and mistakes in our work.

The outstanding problems at present are that the employees have greater difficulties in their daily life and some enterprises are suspending their production or operating at half of their production capacity and others are even unable to pay out wages, and this state of affairs has an adverse effect on the employees' normal life. Leaders at various levels must attach great importance to these problems and take effective measures to solve them. They should strive in real action to overcome bureaucracy and to resolutely curb the unhealthy practices, such as seeking personal gains by misusing official power and in light of enterprises' material conditions, do more solid work as far as possible to improve the living standards of the employees.

/Fourth, it is necessary to strengthen the study of Marxist theory./

In the new situation, many new developments and new problems call for theoretical answers and explanations. One of the four cardinal principles we want to uphold is to persist in Marxism-Leninism-Mao Zedong Thought. To do so, we must study. Otherwise, it will be an empty talk. Strengthening theoretical study is necessary for opposing bourgeois liberalization. One important thing vigorously opposed by those who indulge in bourgeois liberalization is the guiding role of Marxism. In the face of the wild spread of the trends of thought favoring bourgeois liberalization, why did some comrades fail to take a firm approach and clear-cut stand and to distinguish between right and wrong? One important reason is that we have not mastered the basic tenets of Marxism. Studying Marxist theory is all the more essential to cadres engaged in political work. Our job is convincing people by reasoning things out. If we do not take Marxist theory as the guide and if we consider things as they stand and echo the views of others, we will be unable to come up with any convincing argument and fail to make people moved and convinced. This kind of ideological and political work can hardly solve anything.

Theoretical study includes the study of economic theory and knowledge about modern management, which are necessary for pushing our reform ahead. Comrade Ziyang said that we should take a prudent policy toward the question of economic theory. There are still many old and rigid things in our economic theory and therefore, we should refrain from reviving the old things just because we oppose bourgeois liberalization. We must address this problem. Like ideological and political work, there is the question of assuming legacies and creative work in this respect. We cannot do without assuming legacies. Without assuming legacies, theory would be like water without a source or a tree without roots. Similarly, we cannot do without creative work, for without creative work, there would be no development and without it, we would be unable to forge ahead. Reform itself calls for creative work. We must not dump the spirit of creative work just because we oppose bourgeois liberalization.

/9738

CSO: 4005/616

GUANGMING RIBAO IN MAO'S VIEWS ON CULTURES

HK230921 Beijing GUANGMING RIBAO in Chinese 11 Mar 87 p 3

[Article by Wang Shubai [3076 3412 4101]: "Mao Zedong's Views on Chinese and Western Cultures"]

[Text] XINQINGNIAN [NEW YOUTH], begun by Chen Duxiu in 1915 and which ignited the new cultural movement, ruthlessly exposed the pernicious influences of the Chinese traditional feudal culture. At the same time, World War I fully exposed all contradictions of the Western capitalist world. In the dual crisis, the victory of the Russian October Socialist Revolution in 1917 ushered in the "dawn of a new century." Along with the salvos of the October Revolution, Marxism-Leninism spread to China and was immediately accepted by Li Dazhao and Chen Duxiu, vanguards of the new cultural movement; thus, the new cultural movement was pushed forward to a new phase, the "4 May" revolutionary mass movement.

Mao Zedong emerged in a generation younger than Chen Duxiu and Li Dazhao. When the "4 May" Movement was on the rise, Mao was still a student at the Hunan First Teachers School. At that time, influenced by his teacher Yang Changji, he advocated the merging of Chinese and Western cultures on the basis of studying the national conditions. Yang Changji had studied in both Japan and Britain for 9 years, but Chinese culture still had a dominant place in the major trend of his academic thinking. He upheld learning from the merits of Western culture, but on the question of how to learn from the West, he stressed that "as every man has his own individuality, so every country has its own national spirit, and the culture of one country cannot be transplanted to another in its entity." (note: "A Collection of Essays by Yang Changji" p 199) Basically, Yang Changji adopted an attitude of a middle-of-the-roader in the great upsurge of the ideological emancipation of the "4 May" Movement. However, his attitude of paying attention to studying the national conditions and attitude of simultaneously criticizing and merging Chinese and Western cultures contained some rational factors that greatly affected the cultural concept of the early days of his favorite student, Mao Zedong.

In a long letter to Li Jingxi dated 23 August 1917, Mao Zedong expressed his views on Chinese and Western cultures: "According to Huaizhong (alias of Yang Changji), a Japanese scholar holds the view that Oriental thinking is not so practical on realities. How true it is. To my mind, neither is all Western

thinking practical. Most of it should be transformed along with its Oriental counterpart." When he first studied at the Hunan First Teachers School, Mao attached great importance to "traditional Chinese culture," but later, under the influences of the new cultural movement and the enlightenment of his teacher Yang Changji, he gradually shifted the focus of his studies and research on Western culture. From the 11,000-character notes he wrote on studying "The Principle of Ethics" by Friedrich Paulsen of the neo-kantian school, we can see the efforts he made in this respect. After his graduation from the Hunan First Teachers School in summer 1918, he, together with Cai Hesheng, enthusiastically mobilized members of the Xinmin [New People] Society and young people of Hunan to go to France on a part-work, part-study program. Mao did not go to France himself, but in Beijing he made wide contact with all kinds of ideological trends emerging in the new cultural movement. On the one hand, he claimed to be "one who upholds the policy of sending students abroad on a big scale." (note: "Historical Materials regarding the Xinmin Society" p 65) On the other hand, he held the view that it would be better to first exert some efforts to have a clear grasp of China's national conditions before going abroad to study without a good purpose. In a letter to Zhou Shizhao dated March 1920, he said: "The world civilization is divided into two parts, Oriental and Western. The Oriental civilization takes up only half of the world civilization. However, we can say that the Oriental civilization is the Chinese civilization. It seems that we should first study the essentials of all Chinese doctrines and systems, past and present, before it is possible for us to make some comparison when we study abroad." (note: Ibid, p 63) He added: "If we want to make some contributions to the contemporary world, we should not give up China as our 'base.' It seems that we cannot but conduct down-to-earth investigation and study on the conditions of this base." (note: "Selected Works of Mao Zedong" p 789)

Dealing with Chinese and Western cultures in a critical way, doing his best to combine the two, and laying stress on studying the national conditions and transforming realities, through transforming philosophy and ethics in particular--all these were the characteristics of Mao Zedong's cultural concept in his early days. When he became a Marxist, he developed these characteristics by further linking them with practice; namely, his resolute resistance of the trend of turning Marxism-Leninism into dogma and regarding as sacred the instructions from the international and the Soviet experiences at the turn of the 1920's and 1930's, while working hard to link the universal tenets of Marxism with the concrete practice of the Chinese revolution. Mao Zedong not only put forth the question of how to correctly deal with Marxism and Soviet experiences, but also comparatively systematically resolved the problems inside the party. Later, in his article "On New Democracy," Mao proposed a basic principle in dealing with all foreign ideology and culture: "To nourish its own culture, China needs to assimilate a good deal of foreign progressive culture, not enough of which was done in the past. We should assimilate whatever is useful to use today not only from the present-day socialist and new-democratic cultures but also from the earlier cultures of other nations, for example, from the culture of the various capitalist countries in the Age of Enlightenment. However, we should not gulp any of this foreign material down uncritically, but must treat it as we do our food--first chewing it, then submitting it to the working of the stomach and intestines with their

juices and secretions, and separating it into nutrient to be absorbed and waste matter to be discarded--before it can nourish us." Mao upheld assimilating a good deal of foreign progressive culture, while stressing making it serve China, by absorbing its essentials and discarding its dross through analysis and criticism. He said: "In its development, the 4 May Movement divided into two currents. One inherited its scientific and democratic spirit and transformed it on the basis of Marxism; this is what the communists and some nonparty Marxists did. Another took the road of the bourgeoisie; this was the development of formalism towards the right. But within the Communist Party, too, the situation was not uniform; there, too, some members deviated and, lacking a firm grasp of Marxism, committed the errors of formalism; namely, the errors of subjectivism, sectarianism, and stereotyped party writing. This was the development of formalism towards the 'left.'" (note: "Selected Works of Mao Zedong" p 789) The so-called development of formalism toward the right was precisely the trend of completely turning capitalistic, while the so-called development of formalism toward the "left" referred to dogmatism, with Wang Ming as its representative. Those dogmatists had gone to study in Moscow, only to regard all Marxism-Leninism, Stalin's instructions, and the Soviet experiences as some sacred doctrines. They believed that by copying them intact, they would command the Chinese revolution. In a certain sense, the Yanan rectification campaign was stamped with the nature of enlightenment.

Because the new democratic revolution in China was in essence a peasant war under the leadership of the proletariat, it went through a long and arduous course, with the rural areas encircling the cities. Under the specific conditions at that time, it was very difficult to implement in practice in an all-round way the principle proposed in "On the New Democracy" of absorbing a great deal of Western culture; nor did we have ample time to weed out with ease the traditional feudal culture of China. On the contrary, our revolutionary contingent had to be based in an economically and culturally backward rural environment, and infiltration and corruption by the traditional Chinese culture formed on the basis of small-scale peasant economy and feudalism were inevitable.

An objective fact after the founding of the PRC was that the United States launched its aggressive war in Korea and implemented encirclement and embargo on China. Subjectively, because for a time we stressed "leaning on" the Soviet Union, copied the Stalin pattern in economic construction, and attached importance to criticizing bourgeois culture in the cultural field, but neglected the importance of eliminating the pernicious influences of feudalism for a certain period, the deep historical sediment shaped by the traditional feudal culture over several thousands of years gradually grew. Such cultural tradition and historical inertia based on small-scale peasant economy and feudalism became the basis of the stubborn disease of "leftism" that has repeatedly emerged in CPC history.

In the caves of Yanan, Mao Zedong concentrated on studying Marxism-Leninism and a number of Soviet philosophical works published in the 1930's, but when he moved to Beijing, his focus of study also changed with the changes in the situation. Feng Xianzhi, deputy director of the Party Literature Research

Center, was in charge of Mao's personal library between winter 1950 and summer 1966. In his book "Mao Zedong and His Study," Feng wrote: "When Mao moved to Beijing, we purchased the 'Essentials of the Library of the Four Treasures' for his exclusive use, and continuously bought other ancient books based on his needs of them, covering a wide scope. I remember his purchase of a 'Library of 24 Histories' in a large edition in 1952. That is the very one that Mao often read and made voluminous critical notes on, and is familiar to some people. The 'Essentials of the Library of the Four Treasures' is most exhaustive in collecting almost all major Chinese ancient books. To my knowledge, Mao read the overwhelming majority of them. Mao also read or leafed through voluminous Chinese classics (including poems, poetic writings [ci 6101], lyrics, prose poetry [fu 6346], and novels) and books of every description. Those in the last category were mostly rich in knowledge and interesting. For example, 'Zhi Nang' [2535 0926 "Think Tank"] and 'Xiao Lin Guang Ji' [4562 2651 1639 6068 "Collection of Jokes"]. Mao devoted most of his time to reading books on Chinese history; he read through the 'Library of 24 Histories' completed in around 40 million characters. Some of this library of histories he read more than once." In the same book, Feng wrote: "To say that Mao read extensively does not mean that he read all types of books. For example, he read very few books of foreign literature, with the exception of a few famous ones such as 'Camille,' 'Jane Eyre,' and 'Romeo and Juliet.' Nor did he much care about Chinese works of literature of the realist school. Nor did he read many books on economic management, and still fewer foreign books on management in socialized mass production. Such a condition could not but cause some limitation in his thinking, with some unfavorable effects." The change in his field of interest in reading also reflected the changes in his views on cultures from one facet.

When we make a historical review of Mao's views on Chinese and Western cultures now, we find that many problems have given us much food for thought. We should not regard Mao's views on Chinese and Western cultures merely as the ideological heritage he left us. In fact, they were closely connected with the thick sediments of cultural psychology formed in China over several thousands of years and with the tortuous historical progress in the cultural exchanges between China and the West over a century or so. We should earnestly learn from his lesson in dealing with Chinese and Western cultures during his late years. However, when we review his whole life, his views on Chinese and Western cultures were generally scientific and correct in their guiding aspect. There is still a great need for us to study and sum up scientifically in a historical view his treatment of Chinese and Western cultures with discrimination, his stress on studying the national conditions of China, and his idea of absorbing foreign progressive culture to serve China, as a reference for our repudiation of bourgeois liberalization and opposing the idea of "total Westernization" at present.

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CSO: 4005/616

GUANGMING RIBAO ARTICLE ON 'ADVERSE PSYCHOLOGY'

HK230602 Beijing GUANGMING RIBAO in Chinese 12 Mar 87 p 1

[Article by Liang Hua [2733 5478]: "Commenting on 'Adverse Psychology'"]

[Text] In recent years, the term "adverse psychology" has been fairly prevalent among some persons in society. Do you intend to propagate the four cardinal principles positively? "Please pay attention to people's 'adverse psychology'!" The term "adverse psychology" has become certain people's "shield" against correct views and criticism of the erroneous things.

Looking over several psychological works and dictionaries, I still have not found out the correct definition of "adverse psychology." However, judging from how some people use the term, I know that it is generally used in the following two ways: The more you give publicity to correct things, the more they detest and dislike them, and the more you criticize erroneous ideas and views, the more they sympathize and support them. The conclusion is clear then: To avoid the occurrence of the "adverse psychology," you have better not criticize erroneous ideas and views. This might be one of the psychological reasons why some comrades, during a certain period of time in the past, were slack in giving publicity to upholding the four cardinal principles, and criticizing the ideas of liberalization. To do away with the "shield" for "resisting correct things and protecting mistakes" in some people's hands and clarify some muddled ideas, it is necessary to dissect the so-called "adverse psychology."

In his article "Concerning Problems on the Ideological Front" published in 1981, Comrade Deng Xiaoping pointed out: "Some people now fancy themselves as heroes. Before they were criticized, they did not attract much attention. But once they were criticized, they began to be sought after. This is an abnormal phenomenon and we must work seriously to eradicate it. Its social and historical background can be traced mainly to the 10-year turmoil of the 'cultural revolution'; it is also connected with corrosion by bourgeois ideology from abroad." ("Selected Works of Deng Xiaoping," p 345) Although Comrade Deng Xiaoping's remarks do not directly mention "adverse psychology," they enlighten us to correctly understand the reasons attributing to the occurrence of the "adverse psychology."

First of all, the so-called "adverse psychology" is a very abnormal phenomenon which should be eradicated. The fact that ours is a socialist country has long been stipulated in our constitution. In a socialist country, it is perfectly justified to give publicity to the four cardinal principles. It is inconceivable if we fail to give publicity or oppose the propaganda of upholding the four cardinal principles. We are living in a socialist society, which is the initial stage of communism. In our society, the old ideology (the bourgeois decadent ideology and the remnants of the feudal ideology) has inevitably existed. To promote social progress, it is completely logical for us to criticize the old ideology. It is illogical if we fail to criticize, or oppose the erroneous old ideas. Therefore, today the practice of detesting and disliking the positive propaganda of the four cardinal principles and serious criticism of the ideas of liberalization, turning an increasingly deaf ear to the four cardinal principles as efforts are increased to propagate them, and giving a warmer welcome to the ideas of liberalization as more efforts are exerted to criticize them is the so-called "adverse psychology" which makes no distinction between black and white or between right and wrong. It is obviously a very abnormal phenomenon that should be conscientiously eradicated.

Of course, things are not as simple as we imagine. There is no such social phenomenon without reason or cause. The "adverse psychology" is of no exception either. Making an objective analysis of the social and historical reasons attributing to the occurrence of the "adverse psychology" will help us enhance our understanding of this very phenomenon so that we can eradicate it more effectively.

Personal factors give rise to the "adverse psychology." Apart from that, judging from an historical viewpoint, it was mainly the result of the "great Cultural Revolution," which lasted 10 years. This is mainly reflected in the following two aspects: 1. During the "great Cultural Revolution," Lin Biao and the "Gang of Four" preached the "ultraleftist" stuff to punish us. During the "great Cultural Revolution," men and monsters were turned upside down, and right and wrong were confounded. The "Gang of Four" passed off the sham socialism in which a handful of persons wallowed in luxury, and the majority of people lived in poverty as "socialism." They passed off as "proletarian dictatorship" feudal, fascist dictatorship by which they could do whatever they liked. They called counterrevolutionary factional rule the "party leadership." They called their distorted castrated altered and forged Marxism-Leninism-Mao Zedong Thought "Marxism-Leninism-Mao Zedong Thought." They more they put all these things forward, the more people resisted and opposed them. As a result, the image and prestige of the four cardinal principles were severely ruined. Since the 3d Plenary Session of the 11th CPC Central Committee, we have vigorously brought order out of chaos, carried out reform and implemented a policy of opening up to the outside world and enlivening the domestic economy. This has unprecedentedly changed socialist China and benefited the broad masses of the people. All these achievements have been made under the prerequisite of upholding the four cardinal principles and are heartily welcomed by the masses. However, some people's thinking lags behind reality, and they fail to understand that the four cardinal principles are completely

different from the "leftist" stuff pursued by Lin Biao and the "Gang of Four" in the past. When they hear of positive propaganda for the four cardinal principles, they automatically think of the "ultraleftist" stuff preached by Lin Biao and the "Gang of Four." They even go so far as to feel dissatisfied with the propaganda. In recent years, we relaxed our efforts to give publicity to the four cardinal principles and rarely criticized the ideas of bourgeois liberalization that oppose the four cardinal principles. Some people have intentionally or unintentionally regarded the ideas of liberalization as correct things, and propagated them. All this has strengthened some people's "adverse psychology" against the positive propaganda of the four cardinal principles and the criticism of liberalization.

2. The pernicious influence of the theory that "It is justified to rebel" spread by Lin Biao and the "Gang of Four" during the "great Cultural Revolution" has not yet been completely eliminated. To put it bluntly, the essence of "adverse psychology" is a kind of abnormal psychology of blindly "opposing the orthodox." Politically speaking, it is, of course, different in principle from the theory that "It is justified to rebel." However, as far as the method of thinking is concerned, they are similar, or closely connected with each other. In other words, people with "adverse psychology" will totally "dislike" those "orthodox" things, even if they are correct. They take it as an "honor" to do so. They oppose whatever we advocate, and sympathize with whatever we criticize. This kind of lopsided psychology is not beneficial to people who accept correct things and can easily be utilized by those who have ulterior motives. People with such a lopsided psychology are liable to do things which "sadden their friends and gladden their enemies." It is obvious that such psychology is completely wrong.

Another important social and historical reason attributing to "adverse psychology" is that with the implementing of the policy of opening up to the outside world in recent years, the Western bourgeois ideology is corroding our contingent. The fact that a very small number of persons wantonly preached "complete Westernization" was a striking example. For instance, Fang Lizhi used the Western bourgeois viewpoints to judge and assess things that happened in new China. To judge things with such viewpoints is like seeing them in a distorted mirror. As a result, everything is changed and turned upside down. In his eyes, the socialist undertaking promoted by the Chinese people over the past 30 years or so through their hard work was a "complete failure." A handful of persons like Fang Lizhi did everything possible to belittle and blot out the achievements of the new China, spread the idea of distrusting the party and socialism, propagated "absolute democracy," which "takes 'I' as the center of all," and in which there is the "free character" of "fearing nobody." All this has also whetted the "adverse psychology" of some comrades.

People's psychology is a subjective reflection of the objective reality in their minds. The "adverse psychology" of some comrades might have something to do with certain serious, unhealthy trends in life, shortcomings and mistakes in life, untrue or even distorted reports, the summary fashion of ideological education, and formalism that neglects practical efforts. Generally speaking, although these problems, which are being solved, are not the main reasons attributing to the "adverse psychology," we should play close attention to them and take effective measures to conscientiously solve them.

In our country, only a tiny number of persons truly have "adverse psychology." The conditions and degree of intensity of their psychology are not the same either. However, the existence of such "adverse psychology" does bring certain difficulties to our work. These difficulties can be overcome, because we firmly believe that our party is serving the people wholeheartedly and that our socialist system is incomparably superior. The broad masses of people sincerely love and support the party and socialism. As long as we make an in-depth and practical analysis of the erroneous nature, harmfulness and social, historical reasons attributing to the "adverse psychology;" take a clear-cut stand to effectively propagate the four cardinal principles; oppose bourgeois liberalization; unswervingly implement the policy of reform, opening to the outside world, and enlivening the domestic economy; truly improve our work so that the building of the two civilizations can be carried out in a still better way; and continue to improve people's livelihood, we will certainly be able to eliminate the "adverse psychology" through a profound education based on presenting the facts and reasoning things out.

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ZHONGGUO QINGNIAN BAO DISCUSSES DEMOCRACY

HK230217 Beijing ZHONGGUO QINGNIAN BAO in Chinese 6 Feb 87 p 3

[Article by Li Xiaoyun [2621 2556 0061]: "Dialogue on Democracy"]

[Text] Zhang: Nowadays young people are very concerned about the issue of democracy. Only a few days ago several schoolmates of mine argued over this issue. May I ask you some questions in connection with this?

Wang: Well, I am glad to discuss this with you. The issue of democracy is quite complicated. I'm afraid it is hard to find a term having more varried and confused definitions than "democracy."

Zhang: I have looked up the word "min zhu" [3046 0031] in some books. Its English counterpart is democracy, which originates from the Greek word demokratia. The word "demo" is in fact the common name dedicated to the 100 autonomous districts which were set up in Attica during the famous Cleisthenes Revolution in ancient Greece. The Cleisthenes Revolution played a key role in the making of the Athenian states. From an etymological point of view, don't you think "democracy" is closely related to the origin of state?

Wang: For etymology we had better consult a specialist, but from the Marxist point of view, the definition of democracy is first of all related to the form or system of state. In general, a state is regarded as a "democratic" state provided that its legislative power is not exercised by individuals but by a formal congress representing all citizens, or by a body composed of representatives elected by residents, and that some minimum right or freedoms are openly recognized by law. Systems different from the democratic system include autocratic monarchy and fascism.

Zhang: Then democracy was an old system which had been practiced in Athens from the 7th to 5th centuries B.C.?

Wang: In a more complete sense, democracy as a system of state should date from the modern time. In the antifeudal struggle, the bourgeoisie was the first class to put forward the concept of modern democracy. English philosopher Locke, and French enlightenment thinkers Montesquieu and Rousseau laid down the theoretical basis of democracy. In the past centuries, the bourgeoisie established in turn, the constitutional system, the parliamentary system, the

election system, the political party system, state organizations the civil service system, and the public opinion control system. In brief, the bourgeoisie founded the bourgeois democratic system. As compared with feudal autocracy, this is indeed progress in history. In its struggle against the bourgeoisie, the proletariat has in its turn held high its own democratic banner. The establishment of proletarian dictatorship marked the birth of a new type of democracy in history. Of course, as a state system, democracy, like the state itself, will be placed in historical museums some day and displayed beside spinning wheels and bronze axes.

Zhang: So, democracy must be viewed against a historical background. And, in substance, it is a kind of rule by class. To reveal the mystery of democracy, we must be aware who is the ruler. But the theories of bourgeois democracy generally ignore or evade this question.

Wang: Some Western scholars, who are comparatively objective, have told the truth. An American scholar (Michael Perronti) [Mai ke er pa run di 6701 0344 1422 1584 0243 5530] wrote a book "Democracy for the Minority." In that book he pointed out that in the United States, industry, communications, transportation, education, show business, and cultural organizations are under control of the rich, and the view that the law officially defines political rights and freedom to be enjoyed equally by rich and poor is nothing but an illusion. In his book "How the United States Is Governed," former U.S. Assistant Secretary of State Hilsman admitted that the United States, before making any important decision, cannot but consider the interests of the 500 biggest concerns which monopolize 3/4 of the industrial enterprises and 1/2 of the country's sales volume. (Ba ge di kan [1572 2706 6611 0974]), a commentator who won the Pulitzer Prize, wrote a book entitled "The Monopoly of Mass Media," pointing out that 50 large companies are monopolizing most newspapers, radio stations, television broadcasting stations, publishing houses, and film studios in the United States, thus controlling the distribution to 220 million Americans. The American word Lobbyist denotes "one who conducts activities outside Congress" and who tries to make deals with congressmen on behalf of different interest groups, in the Congress lobby or common room.

Zhang: As far as I remember, Engels asserted that bourgeois democratic republicanism remains rule by wealth.

Wang: But this rule assumes an indirect form, therefore it is a sham democracy. This can be seen in the fact that this system's superficial nature as rule by the whole people has concealed its real nature as rule by class. The formal equality has concealed the actual inequality, and the general freedom has concealed the lack of freedom on the part of most people. Therefore democracy is the most typical and best political garb for capital. Of course, in case of a more serious crisis, capital may cast away this garb and exercise naked rule. There are plenty of examples of this in history, just to cite one, the change from the Weimar Republic system into Hitler's fascist dictatorship in the 1930's.

Zhang: What is the difference between proletarian democracy and bourgeois democracy?

Wang: The fundamental difference lies in that proletarian democracy is a real democracy enjoyed by the majority of people, while bourgeois democracy can only be a democracy for the minority, no matter how well developed and perfect it is.

Zhang: To some young people these arguments are too plain and too simple. They would rather study such fashionable theories as "pluralism" and "elite politics."

Wang: Truth is usually plain and simple, while glittering things are not necessarily gold. Pluralism or the theory of balance is a major school in modern western democratic theories, while elitism, or the theory of rule by an upper strata, is another. In certain aspects these two schools objectively represent the practice of bourgeois democratic politics. But, in the meantime, they also conceal, intentionally or unintentionally, the intrinsic nature of bourgeois democracy. By the way, one certainly cannot reach a correct conclusion if one interprets socialist democracy with these theories.

Zhang: Then what specific forms are there in socialist democracy?

Wang: Cases in different countries are not completely the same. Generally speaking, due to their short history, all socialist countries are still developing their democracy through trial and error. But we can be sure of one thing--in the course of transition from capitalism to communism, socialist democracy will certainly assume many different forms rather than confine itself to a unique mode. In fact bourgeois democracy also assumes very different forms. Although pursuing the same principle of check and balance of power, the United Kingdom's system is different from that of the United States, and Japan's system is different from France's. Although both Japan and the United Kingdom are constitutional monarchies, their systems are not entirely the same. Take the parliamentary system as an example. Most countries have their parliaments, while a few countries have none, and some countries have adopted the bicameral system, while others are practicing unicameral legislature. There have also been three- or even four-chamber systems in history. The civil service system currently practiced in the West is something derived from the "system of division of loot by parties" in the early period. Capitalism has existed for 2 to 3 centuries and its democratic system has become quite mature. In contrast, socialism is still very young and its democratic system is in the early stage of development.

Zhang: In saying so you mean a country must choose its specific form of democracy in light of its own national conditions?

Wang: Oh yes. Evaluating democracy in light of a country's own conditions is a prerequisite for correct understanding of democracy. We must never ignore China's national conditions in considering our process of developing democracy.

Zhang: What national conditions do we have to take into consideration in the developing democracy?

Wang: Well, I think the first factor that must be taken into account is that ours is a socialist country. The party's leadership, the socialist road, the people's democratic dictatorship, and the guidance of Marxism, all these are historical choices made by the Chinese people after their long struggle. These are the most basic realities in China as a result of development during the past 100 years and more. Everybody must subordinate himself to these choices and face this reality squarely. This is the only starting point for our development of democracy today. Those who try to ignore this guideline and shift to other roads will certainly run up against a stone wall. As far as the necessity to uphold the four cardinal principles is concerned, it is not us that will determine the course of history, but history which is going to determine our fate.

Zhang: Oh yes, indeed we need to keep sober heads with regard to this issue.

Wang: More facts still can be cited. For example, our country has a much longer history of feudal autocracy than European countries, and has suffered from domestic trouble and foreign invasion in the past century. We have to feed about 1/4 of the world's population with only 7 percent of the world's farmland; China has 56 nationalities and political, economic, and cultural development is seriously unbalanced between different parts of the country; 8 out of 10 Chinese live in rural areas; and 1 out of 5 Chinese is illiterate or semiliterate...

Zhang: All these factors determine that ours is a developing socialist country which is in the primary stage of socialism. They also determine that our efforts to develop democracy must be an arduous and long process.

Wang: Democracy can only develop along with politics, economy, and culture. Citizens' rights cannot be expanded beyond the limits of the economy and the development of social culture that is conditioned by the economy. We can only proceed in everything from the actual conditions and do feasible things that are demanded by history. In the development of democracy, the practice of indiscriminately copying the experience of others, regardless of one's own conditions, will absolutely get us nowhere. For example, nowadays the citizens' freedom of movement is common practice in many developed "democratic" Western countries. However, if this freedom is granted right now, I am afraid Beijing, Tianjin, Shanghai, and other large cities will immediately be faced with a super population explosion. Many other similar cases can be cited. By and large, we can never ignore our national conditions, just as we can never lift ourselves off the ground by pulling our own hair.

Zhang: Some students think that our democratization process is progressing too slowly and are always trying to push it faster.

Wang: Their enthusiasm is understandable but it would be really naive if one just took enthusiasm as a reason to support one's theories or actions. It is obvious to all that our country has achieved great success in developing socialist democracy in recent years. Of course there are still many unsatisfactory phenomena which can only be resolved step by step. China is a very large country and China's situation is very complicated. Therefore the democratization of China can only be a gradual process. We must adopt an active attitude with safe measures, take bold but not incautious actions, and should never act with undue haste. Just as the old saying goes: "Governing a large country is just like preparing a small delicious dish." We must understand this point fully.

Zhang: Some people say democracy is not bestowed as a favor but won through struggle. Is this view correct?

Wang: There is no abstract truth. As the saying goes: "The orange originating from south of the Huai He will be changed into a Zhi [a type of orange with thick skin and thin pulp] if transplanted north of the river." Most people in China today would not agree with developing democracy in a radical way. Without a political situation characterized by stability and unity, a really lively environment and democracy will be out of the question. The turmoil during the 10 years of the "Cultural Revolution" was a great misery which caused untold sufferings to the state and the people, including the young people of that time. We must never follow the same disastrous road.

Zhang: This is also the wish of most of our schoolmates. Now that we must take a constructive attitude toward developing socialist democracy, what is the content of this democratization process?

Wang: The party's central authorities have expounded on this question many times in the past few years. In my opinion, our first task is related to the system, including the reforming updating, and improving our system. We will have a solid and guaranteed democracy only if it is reflected in the system and transformed into law. We cannot imagine a democracy without rules, regulations, and procedures--such democracy is nothing but a fascinating slogan preached by some people. If the system is sound, bad people will be restrained. But if the system is unsound, then good people may be turned into bad people. Therefore socialist democracy is inseparable from the socialist legal system and discipline. But, after all, how to develop such a system is a very complicated job. For the moment I am not quite clear about it.

Zhang: I do agree that the development of a system is indeed important. But, anyway, a system is established by man and must be observed by man.

Wang: You are right. And this concerns another important aspect of the development of democracy that I am going to talk about--the necessity to unremittently enhance the whole people's sense of democracy, democratic work style, and concept of observance of laws and discipline. This is a long-term arduous task. We will have a particularly profound understanding of the importance of this task if we think of the persistent psychological influence

on our nation of the centuries-old feudal tradition, of certain habits cultivated under the past overcentralized system, and of the influence of the ideological trends of anarchism and bourgeois liberalization that have been prevailing for a while. In a certain sense, how successfully democracy will be developed depends closely on how well those who are engaged in this task understand democracy.

Zhang: Today's discussion is very instructive to me.

Wang: We have not yet discussed many important questions. My views are quite shallow. Please don't take them too seriously.

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ANHUI RIBAO IN INTELLECTUALS POLICY

OW200059 Hefei ANHUI RIBAO in Chinese 23 Jan 87 p 1

[Commentator article: "It Is Absolutely Impermissible to Sow Discord Between Intellectuals and the Party"]

[Text] For some time, Fang Lizhi, a prominent figure amid the ideological trend of bourgeois liberalization, went about selling his idea and made every effort to defame our party and the Chinese intellectuals and sow discord between intellectuals, particularly young intellectuals, and the party in a wild attempt to incite them to divorce themselves from party leadership and the socialist road. This was, of course, resolutely opposed by the broad masses of workers, peasants, and intellectuals.

To sow discord between intellectuals and the party, Fang Lizhi raised a hue and cry on the issue of the intellectuals' social position. He said that Chinese intellectuals are "bestial" "docile tools," and they "must straighten their bent backs." This was not only a reckless distortion of the party's policy on intellectuals, but also a slander against them.

Chinese intellectuals have made great contributions to both the revolution and construction. Our party attaches great importance to the intellectuals' significant role. Since the "Gang of Four" was shattered, especially since the 3d Plenary Session of the 11th CPC Central Committee, our party has further stressed the intellectuals' position and role, exploded the allegation of the "two assessments" [during the 17 years prior to the start of the Cultural Revolution, the bourgeoisie exercised dictatorship over the proletariat on the education front, and the world outlook of the vast majority of intellectuals is basically bourgeois], and unequivocally pointed out that intellectuals are part of the working class and a fundamental social force in socialist modernization, like workers and peasants. The "Resolution on Certain Questions in the History of Our Party Since the Founding of the People's Republic of China," adopted at the 6th Plenary Session of the 11th CPC Central Committee, explicitly pointed out: "Without culture and intellectuals, it would be impossible to build socialism." The party has emphasized over and over again the need to "respect knowledge and talent." It has adopted a series of measures to implement its policy on intellectuals, admitted a large number of them to the party, promoted a lot of intellectuals with ability and political integrity to leading posts at various levels, and further improved

their working and living conditions. Furthermore, it has made every effort to create conditions for giving full play to the initiative of intellectuals and for making their working and living conditions still better. All these are obvious to everyone. Facts have proved that these 8 years have been a period when the intellectuals' position has been remarkably elevated, they have enjoyed peace of mind, and have been able more fully to play their role. The party's policy has mobilized the initiative of the broad masses of intellectuals. With a warm love for the party, the motherland, and socialism, they have, as masters, plunged into the socialist modernization cause on various fronts. Intellectuals of the older generation, who are noted for their rich experience and broad knowledge, have continued to work hard. Middle-aged intellectuals have become backbone forces on all fronts. Young intellectuals have been working vigorously at their posts for the four modernizations. Many intellectuals have been working conscientiously under hard conditions, without being known to the public, but dedicating their youth and expertise to the socialist cause. They have thus won respect from the party and the people. Our intellectuals deserve their glorious position as part of the working class--that is, the leading class--and are a major force our party relies on. Our party once erred in its policy on intellectuals. Today, when we are trying to thoroughly correct our mistakes, our work in many respects still leaves much to be desired. Therefore, we sincerely welcome the intellectuals to oversee and criticize our work. But neither our intellectuals nor our people could allow such acts as Fang Lizhi's in vilifying the broad masses of intellectuals dedicated to the socialist cause as "bestial types" and viciously sowing discord between intellectuals and the party.

It is also necessary to point out that by "intellectuals' status," Fang Lizhi means an entirely different thing from what we mean. What does he mean? He has said without reservation that intellectuals are "an independent force," "leading force," "holding an independent leading position." He is bent on creating an antagonism between intellectuals and the party, the working class, and the broad masses of people, and on inciting inexperienced young intellectuals so that they become a tool for him to achieve his political ambition. This is Fang Lizhi's true aim. The "Constitution of the People's Republic of China" stipulates: "The People's Republic of China is a socialist state under the people's democratic dictatorship, led by the working class and based on the alliance of workers and peasants." The "Constitution of the Communist Party of China" stipulates: "The Communist Party of China is the vanguard of the Chinese working class, the faithful representative of the interests of the people of all nationalities in China, and the force at the core leading China's cause of socialism." It is because intellectuals have become a part of the working class that they are a part of the leading class of the country. Fang Lizhi has gone so far in words and deeds as to openly show contempt for the "PRC Constitution" and the "CPC Constitution."

Fang Lizhi is particularly keen on sowing dissension between young intellectuals and the party. He says: "Lei Feng's notion is outworn, a most typical manifestation of 'the theory of docile tools'," "intellectuals of the 1980's hope for less lofty ideals and more plans of their own, showing people of this generation have an independent consciousness," and love for the party

is "blind." His words clearly have ulterior motives. Our young intellectuals at present have a strong aspiration to serve the motherland and revitalize China. This is a very precious aspiration. Past and present facts prove that only under CPC leadership can such an aspiration be realized. Lenin pointed out: "Our party is one that wages selfless struggle against decadent things, and young people are always the first to join the selfless struggle." It is an inevitability of history that the party cherish young people and young people love the party. The correct way for young intellectuals of the contemporary era to grow healthily is to closely integrate lofty ideals with the objectives of present struggle and carry forward the Lei Feng spirit. They must serve the people wholeheartedly, do hard and pioneering work for the socialist modernization program and be new persons with lofty ideals, moral integrity, education, and a sense of discipline. With the attention and guidance of the party, a large number of outstanding young intellectuals have emerged on all fronts in China, and they have made remarkable contributions to the defense of the motherland and to the four modernizations. This is a point of pride for young people of the present age and is where the hope of the Chinese nation lies. Fang Lizhi describes young intellectuals' love for the party from the bottom of their hearts as "blind," and depicts their deeds in subordinating themselves to the cause of the party as "serving as tools." He encourages young people to abandon lofty ideals and pursue "independent consciousness" and "their own plans." Isn't it obvious that he is instigating young intellectuals to stand against the party and leading them onto the wrong road of bourgeois liberalization?

Fang Lizhi not only instigates young intellectuals to stand against the party ideologically. It is even more serious that he openly incites college students to antagonize the party in deed, and encourages them to "fight," "stir up something," "storm" and "make trouble." He says: "students are a progressive force for democratization;" it is necessary to "storm the society," and "stirring something up will yield tremendous effects." He even impetuously says: "The students of the China University of Science and Technology are not active enough. How come you don't show any 'trouble-making' courage?" When some students of the University of Science and Technology were planning to stir up something on the evening of 4 December 1986, he further incited them and said: "Democracy does not come from above. It must be fought for by ourselves." He was indeed craving nothing short of nationwide chaos. Since the 3d Plenary Session of the 11th CPC Central Committee, the party Central Committee has put forward the task of reforming the political system and stepping up a democratic political construction around the central task of economic construction. It has also put forward the task of restructuring the economy and promoting a democratic economic management, and the task of carrying out an education in democratic legal system among the people.

While our party is leading the people throughout the country in advancing step by step in an ordinary way towards the goal of a high degree of democracy, Fang Lizhi publicizes capitalist democracy, and instigates young intellectuals to leave the party leadership, become an independent "progressive force for democratization," and practice an "extensive democracy." Isn't this obviously tantamount to interfering with the building of a socialist democracy, undermining stability and unity, and endangering socialist construction? Facts

prove that practicing "extensive democracy" without the party leadership can only be a repetition of "kicking aside the party committees to make revolution" practiced during the "Great Cultural Revolution." It can only bring extremely serious calamities to our people and our country. This is what the broad masses absolutely do not permit, as well as what the vast number of youth and students resolutely oppose.

It is very obvious that Fang Lizhi's objective of sowing discord between intellectuals and the party was negating the leadership of the party. Comrade Deng Xiaoping has pointed out: "The crux of upholding the four cardinal principles is upholding the leadership of the Communist Party." "The crux of bourgeois liberalization is opposing the leadership of the party; but without the leadership of the party, the socialist system would not have been possible." On the question of the relationship between intellectuals and the party, our struggle against bourgeois liberalization advocated by Fang Lizhi is actually a major political question of whether or not the four cardinal principles will be upheld. The four cardinal principles are the fundamental principles on which our nation was founded. History was proven that only the leadership of the Communist Party and only socialism could save China. Without the leadership of the Communist Party and without socialism, China is bound to return to a semifeudal, semicolonial society. If that happens, intellectuals would have no social status and no bright future. Fang Lizhi's opposition to the four cardinal principles, negation of the socialist system, and support for "wholesale westernization" or taking the capitalist road run counter to the trend of history and the fundamental interests of the people of the whole country. They are also firmly spurned by the masses of intellectuals.

Fang Lizhi regarded himself as spokesman for China's intellectuals. In fact, he was not qualified to represent them at all. He only represented a handful of people who advocated bourgeois liberalization. It should be noted that the majority of young students are good. Even those who were involved in the recent incident show concern for the current reforms, are patriotic, and are ready to exert themselves in invigorating the Chinese nation. Although they adopted an inappropriate method, they will certainly abandon the bourgeois liberalization ideas advocated by Fang Lizhi if they understand the truth of the facts. They will, in the struggle against bourgeois liberalization, increase their capability of distinguishing between right and wrong and grow up healthily. A distinction should be made between them and a handful of people who persist in promoting bourgeois liberalization, as well as a small handful of bad people. Our criticism of Fang Lizhi's erroneous statements aimed at sowing discord between intellectuals and the party is to clarify what is right and what is wrong. It will not affect the implementation of the party's policy on intellectuals. On the contrary, it is aimed at safeguarding, upholding, and implementing the policy still more efficiently and at enabling China's intellectuals to play their role more fully in the course of socialist modernization construction. In dealing with people like Fang Lizhi who persist in bourgeois liberalization ideas, we should arrange proper jobs for them so as to make use of their specialized knowledge. After they have sincerely corrected their mistakes, we should welcome their progress and trust them politically. Today, China's intellectuals, under the leadership of the party

and with a high sense of responsibility as masters of the country and a high degree of devotion, are integrating their work with the future of the nation and the destiny of the state and with socialist modernization construction. They are vigorously building a brilliant new life and have made new contributions to building material and spiritual civilizations. Those with ulterior motives who resort to demagoguery and agitation to sow discord between intellectuals and the party and the people will certainly fail in their scheme!

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ANHUI RIBAO COMMENTATOR CRITICIZES FANG LIZHI

OW200625 Hefei ANHUI RIBAO in Chinese 8 Feb 87 p 1

[ANHUI RIBAO commentator's article: "Marxism Is Developing Triumphantly in Practice--Refuting the Theory of Marxism Being 'Out of Date'"]

[Text] The CPC takes Marxism-Leninism and Mao Zedong Thought as its guide to action. This is stipulated in explicit terms in the general principles of the party constitution. The "Resolution of the Central Committee of the Communist Party of China on the Guiding Principles for Building Socialist Spiritual Civilization" also clearly points out: "As the scientific world outlook of the working class and one of the great achievements in the history of civilization, Marxism is the theoretical basis of socialism and of the leadership given by the party." Ignoring the party program and the party constitution, however, Fang Lizhi openly spread "the theory of Marxism being out of date," in a vain attempt to negate Marxism-Leninism and Mao Zedong Thought.

At a 1980 conference of the All-China Society for the Study of Talented Persons, Fang Lizhi alleged that: "As a science, Marxism has completed its historical mission." While speaking at Zhejiang University in March 1985, he said that China's present problems could not depend on Marxism for a solution." After the theory of Marxism being "out of date" was criticized at the 6th Plenary session of the party's 12th Central Committee, Fang Lizhi had no intention of mending his ways. While speaking at a meeting of a certain publishing house in our province in December 1986, he said: "Some people say I am attacking Marxism. Yes, I am not only attacking it, but also paying attention to strategy and adopting outflanking tactics to attack it."

In "attacking" Marxism, Fang Lizhi indeed paid attention to strategy. His main methods were: 1) He first distorted Marxixm and then negated it. For example, he distorted dialectic materialism as "the dialectics giving no definite answer in order to ensure their constant correctness." Then, he asserted that: "We do not stand for such a method." He first misinterpreted socialism, characterized by what Marx had called "from each according to his ability, to each according to his work," as "utopian socialism," and then concluded that it just could not be realized. He then advocated a "democratic society" in its place. 2) He went all out to publicize that Marxism-Leninism and Mao Zedong Thought had "failed" in practice. He said: "I think that, as far as

the socialist system is concerned, what we have done in the past 30 years is a failure... Orthodox socialism, from Marx and Lenin to Stalin and Mao Zedong, which has become what it is today, is a total failure." 3) He did his utmost to belittle Marxism in an attempt to negate its guiding role. He repeatedly said: "Marxism is only a school of thought among the 100 schools of thought, and it does not play a guiding role above all other schools."

Practice is the sole criterion in the test for truth. The history of the development of Marxism is characterized by one success after another, and absolutely not by one failure after another. Since coming into being in the mid-1840's, Marxism has been disseminated and developed for more than a century. Its influence has reached every corner of the world and fairly deeply changed social life in a considerable area of the world. It has ushered in one new era and is ushering in another. As the contradictions and crises in capitalist and imperialist countries are increasingly worsening, more and more people in the world cherish socialism.

Marxism has also won great victories in our country. After suffering numerous disastrous failures in their anti-imperialist and antifeudal revolution, and after a long time of groping by outstanding characters among them, the Chinese people finally found Marxism the best truth. It is our party which enabled the Chinese people to find the correct road to revolution and to achieve nationwide liberation in 1949, by creatively integrating the basic principles of Marxism-Leninism with the practice of the Chinese revolution and forming the great Mao Zedong Thought. Since the founding of the PRC, the party has led the people of all nationalities throughout the country in carrying out the socialist revolution and construction, scoring tremendous achievements. Now we are carrying out reforms, implementing the policy of opening to the outside world, and undertaking socialist modernization. The new progress we have made attracts worldwide attention. Are all these achievements not made under the guidance of Marxism-Leninism and Mao Zedong Thought? Comprehensively viewing the tremendous changes which have taken place, and are taking place, in the world and China, the only conclusion we can reach is: Marxism has great vitality.

There is no need for reticence about mistakes being made during our country's socialist revolution and construction. However, each of these mistakes were made through deviating from Marxism. Practice precisely shows that revolution and construction can succeed only under the guidance of Marxism-Leninism and Mao Zedong Thought, and that revolution and construction are bound to fail if we deviate from Marxist guidance.

Marxism has great vitality and the socialist modernization of our country cannot deviate from Marxism-Leninism and Mao Zedong Thought. Marxism, as the scientific world outlook of the working class, is a science that keeps enriching and developing itself with the advance of history and science. In accordance with this scientific world outlook, Marx and Engels discovered not only the law governing the development of human history but also the capitalist mode of production, along with its attendant law governing the particular motion of bourgeois society. Although the specific processes of historical

development in our country varied in different periods, they were still subject to the general law governing social and historical development. In the past, our country wanted to free itself from exploitation and oppression, while it now wants to get rid of poverty and ignorance and build a modern socialist country with a high degree of civilization and democracy. To do so, we have to follow the historic road. Therefore, we must persistently guide ourselves with Marxism-Leninism and Mao Zedong Thought that point out this historic road. Such a guiding role cannot be played by any non-Marxist theories. The proletarian revolution has not yet been completed in the world, and socialist construction is ongoing in China. Our practice needs Marxist guidance. The historical mission of Marxism has not yet been completed. Marxism is continuously enriching and developing itself while guiding the practice of the world revolution and China's socialist construction.

It should be pointed out that Fang Lizhi always confused the Marxist world outlook and methodology with the conclusions reached after analyzing specific matters according to this outlook and methodology. In so doing, he attempted to use some out-of-date conclusions and judgments of Marx, Engles, Lenin, and Stalin to prove the correctness of his "theory of Marxism being out of date." In fact, his efforts were to no avail. The Marxist world outlook is not a religious doctrine but a methodology. Marxism provides not ready dogmas but the starting point for further study as well as the methods for doing so. As the scientific world outlook and methodology of the proletariat, Marxism is a sharp weapon for us to understand the world and change it. Of course, mistakes could be made in applying this scientific world outlook and methodology might become outdated because of changing specific social and historical conditions. However, we should in no way confuse the concrete application of this world outlook and methodology with the world outlook and methodology themselves; much less should we mistakenly conclude that the Marxist scientific world outlook and methodology are out of date.

It is wrong to negate the basic principles of Marxism and to advertise that Marxism is "out of date." Of course it is also wrong to regard Marxism as rigid dogma and to judge people's daily life according to such dogma. While firmly criticizing the theory that Marxism is "out of date," we must persist in applying the basic Marxist principles and methods to creatively study and solve problems. Upholding Marxism is consistent with developing it. We can develop Marxism with the progress of people's daily life and guide it with Marxism provided we proceed from reality, use practice as the sole criterion for the test of truth, and are bold in breaking through those judgments and conclusions that have in practice proved incorrect or unsuited to the changed situations.

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BEIJING TV REPORTS ON CPPCC PRESS CONFERENCE

OW301952 [Editorial Report] Beijing Television Service in Mandarin at 1135 GMT on 30 March, in its "Special News Program on the Fifth Session of the Sixth CPPCC National Committee," carries a 1-hour video report on a "friendly meeting" between "well-known personages" of the CPPCC National Committee and reporters from Hong Kong and Macao and foreign correspondents in Beijing. The "well-known" personages are Zhou Peiyuan, Fei Xiaotong, Lei Jieqiong, and Qian Weichang, and the meeting, which takes place in the CPPCC auditorium at 1500 hours [local time] on 30 March, is presided over by Sun Yinqing, deputy secretary-general of the CPPCC National Committee, according to the announcer.

The video report opens with a shot showing the front of a building, which, according to the caption, is the CPPCC auditorium. This is followed by shots showing journalists inside the auditorium. Sun Yiqing is seen standing while Zhou Peiyuan, Fei Xiaotong, Lei Jieqiong, and Qian Weichang are seated to his left in that order. Sun introduces the other CPPCC leaders one by one. His remarks are made in Chinese, followed by the interpreter's English translation. This is also the case with the remarks made by the other CPPCC leaders, except on one occasion when Zhou Peiyuan speaks in English and the interpreter translates his remark into Chinese, as noted below. Zhou is described as "a noted Chinese physicist, vice chairman of the CPPCC National Committee, vice chairman of the Central Committee of Jiu San Society, and honorary president of the China Association for Science and Technology"; Fei as "a noted Chinese sociologist, vice chairman of the CPPCC National Committee, chairman of the Central Committee of the Chinese Democratic League, and advisor to the State Nationalities Commission"; Lei as "a noted Chinese sociologist, vice chairman of the CPPCC National Committee, member of the NPC Standing Committee, vice chairman of the NPC Legal Committee, and vice chairman of the China Association for the Promotion of Democracy"; and Qian as "a noted Chinese physicist, member of the Standing Committee of the CPPCC National Committee, vice chairman of the Central Committee of the Chinese Democratic League, and president of the Shanghai Polytechnic University."

Sun gives the floor to Zhou Peiyuan, who asks the journalists to submit questions. The report then cuts to show Fei answering a question about China's political reform. He says economic reform must be accompanied by political reform, and "this is necessitated by the objective law."

Qian Weichang then answers a question about the student unrest near the end of last year. He says that there is no need for demonstrations because the students may submit their opinions in other ways under China's present circumstances. What is needed, he adds, is a situation of stability and unity.

Lei Jieqiong is then shown answering a question about the CPPCC's principle of long-term coexistence and mutual supervision.

Zhou states in English two questions raised by journalists about the struggle against bourgeois liberalization. This is translated into Chinese by the interpreter. He then answers the questions in Chinese, followed by the interpreter's English translation. In a particular reference to the question of whether Chinese intellectuals will be "suppressed and persecuted" under the influence of the struggle against bourgeois liberalization, he cites Chinese scientists' achievements in superconductor research and other achievements of Chinese intellectuals to show that the struggle has no negative impact on intellectuals.

Qian answers questions about promotion of young cadres and the president's responsibility system in universities and colleges. Turning to the subject of political reform, he explains that political reform is not an easy task and must be planned prudently.

Lei explains that struggle against bourgeois liberalization has a positive instead of a negative impact on social science research.

Fei again takes the floor to answer a question about China's price reform. Lei supplements Fei's remark by saying that the price reform should be conducted in such a way as to cause no negative effect on the people's living standards.

Then, Qian says that it will take a long time--10 years, 20 years, or even longer--to carry out the various reforms.

Finally, Sun Yiqing, who presides over the meeting, thanks the journalists for attending. His remark indicates that the actual length of this press conference was more than one and a half hours.

While the CPPCC leaders are speaking, the video report mainly focuses on the speaker, giving closeups. Occasionally, wider shots show the other participants in the meeting.

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NPC OFFICE REPORTS ON HANDLING OF MOTIONS

OW181425 Beijing XINHUA Domestic Service in Chinese 0625 GMT 18 Mar 87

[Beijing XINHUA Domestic Service in Chinese at 0800 GMT on 18 March transmits a service message, asking all newspapers to "temporarily hold" the following item; no specific reason is given for this "hold"]

[Text] Beijing, 18 Mar (XINHUA)--According to the General Office of the NPC Standing Committee, the handling of the 265 motions submitted by deputies and delegations during the Fourth Session of the Sixth NPC has been completed.

During the period of the Fourth Session of the Sixth NPC, a total 265 motions were submitted either by groups of 30 deputies or more, or by delegations. Pursuant to a decision made by the presidium of that session, 50 motions were sent to four special NPC committees--the Law Committee, the Financial and Economic Committee, the Education, Science, Culture, and Public Health Committee, and the Nationalities Committee--for their examination and discussion. The reports on the results of examination and discussion by these four special committees were approved by the NPC Standing Committee. The 215 other motions, which contained suggestions, criticisms, and opinions about work in various fields, were sent by the General Office of the NPC Standing Committee to 73 units, including the related ministries and commissions of the State Council and other departments concerned, for study and handling. As of February 1987, these units had made proposals for the handling of the motions and sent replies to the respective deputies and delegations. The General office of the NPC Standing Committee then submitted a report on the handling of these 215 motions to the committee's 20th session.

It is learned that the above-mentioned four NPC committees held plenary meetings to examine and discuss the 50 motions in all seriousness. They also asked the relevant ministries and commissions of the State Council for their opinion. The reports made by these four special committees on the examination and discussion of the motions pointed out the following: First, eight motions have resulted in new laws and decisions adopted by the Standing Committee or have been placed on the Standing Committee's agenda as suggested. For example, the Customs Law which Yuan Xuefen and 50 other deputies proposed has now been promulgated. A proposal made by Han Liying and 31 other deputies for quickly enacting a draft law on state-owned industrial enterprises has

been placed on the agenda of the current session of the Standing Committee. The motions submitted by the delegation from Anhui Province, and by Lu Guang and 30 other deputies, proposing that provincial people's central standing committees at all levels set up credential committees, that presidents of prefectural intermediate courts and procurators general of branch procuratorates be appointed and dismissed by the respective provincial people's congress standing committees, and that members of people's congress standing committees be allowed to make interpellations at standing committee sessions, have been included in the decision adopted at the 18th Session of the NPC Standing Committee on revising the Organic Law of the Local People's Congresses and Local People's Governments. The motion of the delegation from Anhui Province proposing the establishment of a state supervisory organ has been sent by the State Council to the 18th Session of the NPC Standing Committee for examination and discussion and has been approved. With regard to the proposals made by Zhang Chengxian and 302 other deputies, Yang Hui and 30 other deputies, and Chen Riliang and 32 other deputies for enacting a "Teachers Law" as soon as possible, it has been suggested that the State Council quickly draft such a law and submit it to the NPC Standing Committee for examination and discussion. Second, 22 motions were proposals for enacting or revising 16 laws, including the Law for Control of Atmospheric Pollution in Cities, the Highway Law, the Law on Plant Seeds, the Public Health Law, the Regulations Governing Personnel of Organs of State, the Urban Planning Law, the Capital Construction Law, the Education Law, the Law on Education of Staff Members and Workers, the Lawyers Law, and the Publications Law. The departments concerned are drafting these laws or their revisions, or are prepared to do so. Third, 10 motions raised questions on the economy, education, science and technology, nationalities, and other matters. These questions have been, or are being, resolved by the departments concerned. Fourth, 10 motions have been studied seriously by the departments concerned, but the opinion is that the questions raised in the motions cannot be resolved because conditions are not ripe for their solution.

According to a report submitted by the General Office of the NPC Standing Committee, 215 motions have been handled as proposals, critical comments, and views. The motions have been handled in the following ways: 1) Ninety-nine of the motions have basically been handled or are being handled. They include the "Proposal to Intensify Security Measures Against Fires at Historical Sites and Ancient Buildings" submitted by Su Buqing and 40 other deputies. After conducting a relatively thorough check in Shandong and Shanxi into their precautionary measures against fires at ancient buildings, the group jointly organized by the Ministry of Public Security and Ministry of Culture instructed the authorities concerned to eliminate the fire hazards in some places. In accordance with the deputies' proposal, they also issued a joint circular on protecting cultural relics against fires, and instructed all the relevant units in the country that, to enforce law and discipline, they should conduct a check of two to four provinces annually to see how their historical relics are being preserved; 2) Eighty-two complex and wide-ranging motions will be handled in the future. In response to the "Proposal to Draw up a 'Literature and Art Law'" submitted by Shalamet Alimu [3097 2139 5019 2251 7093 6849 2606] and 34 other deputies, the Ministry of Culture replied

that for historical reasons, and because of the complexity of literature and art legislation, further study and preparatory work will have to be conducted concerning what sort of laws should be enacted, and what law should be enacted ahead of the other; and that a plan concerning the formulation of literature and art laws, regulations, and rules will be drawn up during the Seventh 5-Year Plan period; 3) Sixteen motions have been referred to the departments concerned for overall consideration along with other similar issues. In response to the "Proposal to Synchronize Price Reform with Tax Readjustment" submitted by Zheng Linsun [6774 7207 1327] and 42 other deputies, the Ministry of Finance replied: Price reform is prompted by the need to further normalize economic relations among all sectors. Because of its impact in various sectors, price reform is a relatively complex issue that must be studied thoroughly and carried out cautiously. The proposal will be considered after price reform has been studied thoroughly; 4) Eighteen motions, after thorough study, have been considered difficult to resolve, and the units these motions have been referred to have explained the problems involved. In response to the "Proposal to Lower Interest Rates for Credits Extended to Agricultural Enterprises" submitted by Guan Fuyin [7070 8099 5255] and 55 other deputies, the Agricultural Bank of China replied: It is inappropriate for agricultural banks to lower interest rates on credits they extended to state enterprises. The bank also explained in detail that, because measures of agricultural banks relax credit terms for state-operated agricultural enterprises in many areas, outstanding credits have been increasing for years. Moreover, because profits of agricultural banks have been very low and their average interest rates are far below the state's standard for cash credits, the adoption of new preferential interest rates would be difficult.

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RENMIN RIBAO ON 'HISTORY CRISIS,' STUDY METHODS

HK201229 Beijing RENMIN RIBAO in Chinese 13 Mar 87 p 5

[Article by Qiao Huantian [0829 6703 3944]: "My Tentative Opinions on "the Crisis in the Study of History" and Making Use of Foreign Methods of Study"]

[Text] A great deal of talk has been going on in recent years regarding "the crisis in the study of history" in history science circles, and along with this is the cry for using foreign popular research methods related to the topic. In which direction is history science to develop, how can we face the challenge of the new revolution in science and technology, and how can we open up a new situation in history studies? These severe questions face every history worker. But is there really a "crisis" in history studies in China? Will using popular foreign research methods help eliminate the "crisis"? This topic involves the reform of history science, and cannot but rouse our attention.

First, it is necessary to clarify: What does the much discussed history crisis refer to? One of the indications is that the scope of research has been too narrow, the topics are outmoded, and many history works "harp on the same old tune" and lack originality and characteristics of their own. Regarding their framework, viewpoints, and materials, most of them bear the same features. The structure in particular invariably consists of three main sections: The historical background, the general political and economic conditions, then science, technology, and culture. The compiling of modern Chinese history invariably follows the same pattern; almost all books on modern Chinese history are "submitted" to the same pattern: the two courses, the three high tides, and the eight political campaigns. The exploration and discussions on some specific questions have always been the same over the past 3 decades, such as the division of historical periods in Chinese history, the question of peasant uprisings, the budding of capitalism in China, the division of historical periods in modern Chinese history, and the evaluation of historical figures--all these topics were first put forth decades ago, but are still undergoing heated debates.

Closely connected with the outmoded topics of research is the criticism that most of the topics have nothing to do with the times, and the role of history science is not so marked as it was in the period of democratic revolution and it has failed to answer the new questions put forth by reality. This

phenomenon is also an objective fact. The discussion on the basic clue to modern Chinese history, which is regarded as the "most popular topic of study" in the history science circles, has almost no reaction from society. The "cold shoulder" from society is also reflected in the "three difficulties," namely, the difficulty in having historical papers published, the difficulty in having historical treatises come off the press, and the difficulty in marketing books on history.

Many malpractices exist in history science research regarding the outmoded topics in research and the indication of their separation from the times, but this is just one aspect of the matter. The other aspect is that we should also see that in exploring some old topics in depth, many scholars have done their best to mend the shortcomings and to correct the deviations, and started to open up some new realms of research and topics. For example, research in the past was limited to political history, but it has now gradually turned to economic history, ideological history, cultural history, and social history, such as the relation between traditional and modern culture and research in the comparison between Chinese and foreign cultures, and they have now become most popular topics that rouse the interest of many scholars. There is also some improvement in the studies of historical figures. In the past, importance was attached to studying their political attitude and class position, but now the effects of their individuality, temperament, and qualities have also come under study. For example, recent publications such as "The Biography of Yong Zhen," and "The Biography of Emperor Tai Zhong of the Tang Dynasty" have greatly impressed the readers; some were sold out hot off the press, and their second impressions were soon in print. Buildings, cuisine, and clothing styles are means of recording, and they keep a record of the entire changes in economic life in specific ways. Paying attention to the living conditions of our ancestors in these respects will help us understand all kinds of social relations and even the course of evolution of productive forces and production relations in the past. Now some scholars have fixed their eyes on these fields.

As to the sense of separation of research topics from the times, this practically involves how to view relations between history science and reality. As everyone knows, the characteristic of history science is to review the past and to make intensive study of things past to reveal things that bear the nature of some law and peculiarities, so that they might provide us with some revelation and reference in understanding the present as well as the national condition, and in grasping the future. But generally speaking, its functions do not have a direct bearing on the existing policies and the national plan or on the people's daily life, as does economics. Therefore, as a component part of ideology, history science is indispensable, but its social function should not be exaggerated. Of course, this does not mean that we can study history without a purpose. People always study history to meet the needs of realities. The history of academic changes has repeatedly shown that every time has its own academic studies; with the changes of the times, the realm and focuses of academic studies also change and develop. Otherwise, if we stubbornly held on to the past, while failing to face the challenge of the times and to appropriately readjust the research topics based on the needs of

the times, history would become like some Buddhist scriptures or some decoration for one's study with no practical value. In fact, our research in history science over the years has not been ideal in rendering service to realities; however, it has been helpful to our society through indirect means. For example, regarding the criticism of the history science circles on feudalism in Chinese history, has it not helped us in acquiring a sober and in-depth understanding of the remnants of patriarchal feudalism and the clan system as well as egalitarianism in China today? For another example, the principle of opening up to the world involves the overall situation in our current reform, and some scholars have demonstrated that the reason the Chinese nation and culture have been capable of developing independently for several thousands of years lies precisely in their readiness to absorb, and being good at absorbing, the fruits of foreign cultures--is not such a historical review helpful to deepening people's understanding of the present policy of opening up to the outside world? What is worth mentioning here is the fact that many scholars have devoted themselves to education in patriotism in recent years, bringing into play the specific and important role of history science in the building of spiritual civilization, so that the glorious past of the Chinese nation may become the ideological support in building the country. All this demonstrates that the topics in historical studies are not entirely separated from the times.

In short, the author holds the view that evading the accomplishments of history studies and talking about "crisis" in a one-sided way is somewhat exaggerating things. Of course, if we say the "crisis in history science" has also sounded the alarm to us, that will have a positive meaning. In the final analysis, the sense of "crisis" is derived from a strong sense of responsibility. It is precisely those who hold the view that a "crisis" has emerged in history science and who are not satisfied with the current conditions who have made all kinds of suggestions to reform research in history studies.

To make China's history science match the needs of the new situation, "the key lies in the reform and integrity of the methods of history studies." This is the view of some people who hold the view of "crisis in history science." True, in their research methods, most of history science circles used to adopt the method of discussion and retelling, and the angle of their analysis and observation was of the plane, and mono-lineal type, the empirical method in particular, such as the method of textual criticism, critical interpretation of ancient texts, collation, and distinguishing falsehood, all of which seem capable of resolving some specific problems. But in recent years, the method of historical quantitative study, the method of structural study, and the method of comparative study have developed rapidly abroad, and such methods in natural sciences as cybernetics, systematics, and information theory have been successively introduced to history studies. Regarding these new methods favorable to studying history in a comprehensive, macroscopic angle of multiple tiers and essentials, we should by all means "take them in" and "make them serve China."

In the studies of history science, Marxist historical materialism and dialectical materialism are the guiding thinking and the method of philosophical thinking at a higher level, while cybernetics, systematics, and information theory as well as the methods of quantitative study and comparative study popular abroad, together with the methods of deduction, induction, and analysis are specific methods of studies belonging to a lower level. Therefore, advocating the introduction of new methods does not mean replacing the guiding role of Marxism. On the contrary, because Marxism is an open system, it is in harmony with the new methodologies. We should regard Marxism as a bridge to link the new methodologies, conduct exploration on them with Marxism, analyze them, and give them a correct evaluation, and we should not reject them simply because they are upheld by some scholars who were too severe in their criticism of traditional methods of history studies.

Viewing the "craze" for comparative study abroad, this is actually a simple and easy way of thinking. A popular saying goes: "Differentiation is possible only when there is comparison." Although historians cannot use the methods of physicists in observing natural phenomena and experiments to conduct repeated comparison and study, they can select the most ample and accurate data in their studies and compare it with other data, thereby determining the differences and similarities of matters and forming their concepts. Facts have shown that the adoption of such methods in analyzing similar historical incidents or systems of different historical periods and different countries often leads to some new opinions and even reveals some common characteristics in the development of each system of civilization.

Long ago, Marx adopted a method of comparison that made it easier to see differences and similarities and increased "transparency." For example, when he studied primitive society in the forms of ownership prior to capitalist production, he made a comparison between the communes of the Slavs, the Mexicans, the Peruvians, and ancient Klephts, and the Indians and drew the conclusion that the major characteristic of the communes was the collective form of production; at the same time, he pointed out that their common characteristic did not exclude the differences existing in the communes themselves. Engels also studied closely the disintegration of the Greek, Roman, and German tribes, and conducted analysis, comparison, and research on the three major forms of the emergence of the state.

Of course, regarding popular foreign research methods as some magic or panacea, accepting them without differentiation and discrimination, and even relying on the criteria of foreign academic circles in differentiating what is right or wrong is not a scientific attitude either. For example, the method of quantitative study is one to understand and to have a perspective on historical incidents by means of a series of mathematical methods including conjecture by statistics. The focus of historical studies is shifted from individual actions onto the logic of the conditions, and from the narration of incidents onto the explanation of their structures. This certainly is a new method of study, but if it is extended without restrictions and even used arbitrarily, it will inevitably lead to mediocre and even absurd results in research. For instance, working on the electronic computer, French social historians

conducted investigation and calculation on French army recruits of the 19th century, but came to the absurd conclusion that the French in the south were shorter than those in the north. When a number of new economic historians in the United States studied the economy under the slave system in the south by means of the quantitative method, they arrived at the conclusion that the living standards of slaves in the south at that time were better than those of workers in the north. Obviously, the quantitative method, lacking a class viewpoint, is likely to make itself a defense for continuing existence of the exploitation system under the pretext of accurate science.

In discussion, some comrades stated: We do not oppose the adoption of foreign methods in research; the question is those who are for it should refer to foreign research methods by linking with some specific topics in their research and show us their results. In a certain sense, such "criticism" is not without grounds. A 100-li journey starts with a single step. If it is certain that the adoption of foreign research methods will bring something new and vital to the history science circles, those upholding them should not let themselves be entangled too much in the question of whether foreign methods are to be adopted, but try first to establish a complete system of methodology. It is impossible to make an explosive breakthrough overnight and to make the entire history science circles submit to this pattern. It is necessary to eliminate the "rebellious mentality" of some people, and to reform the contents and forms of historical science the effective way can only be: exerting efforts in practice, studying some specific issues in a down-to-earth way, to illustrate and spread one's proposal with concrete examples while actively advocating the reference of foreign research methods.

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CSO: 4005/616

GUANGMING RIBAO ON HEROES, CREATORS OF HISTORY

HK201423 Beijing GUANGMING RIBAO in Chinese 4 Mar 87 p 3

[Article by Gu Zhaoji [7357 5128 1015] and Wang Chao [3769 6389]: "Querying the Validity of the 'New Concept of History of Heroes'"]

[Text] On 17 December 1986, GUANGMING RIBAO carried Comrade Li Ming's article: "History Is Created by Creators" (hereafter referred to as "Li's article"). This article put forth the theory of information deciding everything and the "new concept of history of heroes," denied the historical role of the laboring people, and created some new concepts, such as "humanized heroes" and "barbarized heroes." Therefore, we must earnestly study and discuss the article.

1. The Development of History Cannot Be Simply Summarized as the Multiplication of Information

The general starting point of "Li's article" is treating the development of history simply as the multiplication of information. "Li's article" holds that human society is a "large system organized by civilization, information, and ecology." "The progress of human society is gradually achieved through new and comprehensive selection of information by human beings." Therefore, it reaches the conclusion: "the creation of history can be understood as... a process of continuous multiplication of social information." From these arguments, we can see that "Li's article" actually summarizes the development of history simply as the multiplication of information. The general argument of the article is the "theory of information deciding everything." This is the theoretical basis and starting point of "Li's article" from which many other views and conclusions are derived. Therefore, we must first discuss whether the argument is correct.

We hold: Human society is a complicated material system that can only exist and develop through links to information. But human society itself cannot be summarized as an information system. Likewise, the development of human history is also a very complicated process, as it encompasses the development and changes of many factors. In the process there are not only development and changes in material production and life, but also development and changes in mental production and life. There are not only development and changes in

relations between human beings and nature, but also development and changes in human relations, namely, in the social relations of human beings. There are not only development and changes in the subject, namely, the human being itself, but also development and changes in the objective, namely, the nature and society transformed by human beings. All these development and changes affect the development of human history. In short, the development of human history is the result of organic combination of the development and changes of many factors, of which the development of production is decisive. Therefore, we should not simply summarize human society as an information system, nor should we simply summarize the creation and development of history as multiplication of information.

2. Does Duplicate Labor Play a Role in Promoting the Development of History?

"Li's article" holds that the creators of history "are only a handful of people and a minority in the vast sea of human beings for a long time and on a large scale. Most people are imitators, learners, and repeaters. They are followers of old traditions, not creators." This is to say that ordinary laborers are not creators of history, but are burdens to history, because they cause the "attenuation" of information.

We cannot agree with this view in "Li's article." We hold that in history, not only inventors or those who provided society with new information played an active role in promoting the development of history, but ordinary laborers, and those imitators and repeaters, also played a role in promoting the development of history. So, they were also creators of history. We acknowledge that those who put forth plans of social transformation in accordance with the demand of historical development contributed to the development of history, but those who carried out repeated struggle and practice to fulfill the plan also contributed. In short, without the so-called "duplicate labor and repeated activities" carried out by the laboring people, it is impossible to change the nature into today's human world and it is impossible to change society into today's society.

Furthermore, without ordinary and duplicate labor of the broad masses and without a vast amount of information about material life provided by them, how can mental laborers exist and survive? How can inventors, scientists, and heroes make a living, invent and create new things, and provide new information to society? Moreover, much new information was discovered on the basis of many duplicate activities conducted by the broad masses. For example, Li Shizhen's information about the effect of some herbal medicines was derived after different herbs were repeatedly taken by many people and many people were poisoned or even killed by some herbs. The road of the Chinese revolution was discovered by the Chinese people after their repeated struggles and failures. The logical thinking ability of human being was formed after millions of duplicate practices. It is thus clear that without the so-called duplicate labor of the masses, there will be no mental laborers, scientists, or those who especially provide information. Therefore, all those who offer their value to society play a role in the development of history.

Newton once said: "If I see farther than others, it is because I am standing on the shoulders of a giant." This also indicates that invention and creation must be made on a basis. Therefore, we cannot owe all creations and inventions to individuals, nor can we exclude so-called duplicate laborers from the ranks of the creators of history. As a matter of fact, so-called duplicate labor is relatively duplicate; there is no absolute duplicate labor in the world.

It must also be pointed out that it is also inappropriate to describe most people as imitators and followers of old traditions as done in "Li's article." In fact, the broad masses are very creative, and their creativity is especially prominent in the period of revolution. That is why Lenin said: "At no time did the masses appear as positive creators of the social order as they appear in the period of revolution." ("Complete Works of Lenin" Volume 9, p 98) and "The vigorous creativity of the masses is the fundamental element of a new society." ("Complete Works of Lenin" Volume 25, p 269)

2. Were Great Figures in History "Barbarized Heroes?"

"Li's article" holds: "The history of humanity is a process of the human social system moving toward a good order. The sign of moving toward a good order is the multiplication of total information of the social system. Whoever contributes to the multiplication of information is a creator of human history. This is a 'new concept of history of heroes.'" According to this "new concept of history of heroes," "Li's article" divides heroes into two kinds: New heroes and old heroes. The article gives the following explanation: "New heroes are creators of new culture and information of human beings. They give prominence to the true value of human beings. Therefore, they are humanized heroes of the value of ideological creation of the human brain. Old heroes are mostly winners in the struggle of political power of human beings and are barbarized heroes who give prominence to the organic instinct and animal value of human beings."

Although the article divides heroes in this way, it does not treat "old heroes" as real heroes in fact, because it says, "Those who can be described as heroes are no longer the political and military rulers of ancient times who killed countless people and acted craftily." Moreover it also argues: "China's written history is basically a history filled with barbarized heroes and a history that despises real creators of human history." Thus, there were no heroes in China's history. Whether the great figures of the exploiting class or the great figures of the laboring people, whether bourgeois revolutionaries or proletarian revolutionaries, if they engaged in political struggle, they were barbarized heroes" who lack human nature and have only "organic instinct and animal value" and should all be treated as beasts. Obviously, this concept of history of heroes is in fact a concept of history denying heroes.

Of course, human being unavoidably have some barbarity as they developed from beasts. But this does not mean human beings should be treated as beasts and human nature should be treated as barbarity. As a matter of fact, the historical figures who waged political and military struggles for the emancipation

of their own class and nation all had human nature. Without human nature and without the love for their own class, people, and nation, they would not have gone through fire and water and fought for their own interests. For example, the leading figures of the bourgeois revolution fought holding high the banner of human nature. Although the human nature they talked about was very abstract, they after all talked about human nature, not barbarity.

To judge whether a hero has human nature, we cannot set the criterion of whether he has killed people or how many people he has killed and whether he has participated in political and military struggles. Is it true that only those engaged in scientific research have brains and human nature and those heroes who died on battlefields for the state, the nation, and the proletarian revolutionary cause have no brains and human nature and carry out activities merely on "organic instinct" and "barbarity?" In fact, if there were no great politicians and militarists who led the broad masses to carry out class struggle, there would have been no replacement of various social patterns and development of history. The "new concept of history of heroes" ignores the role of class struggle in history, so it denies both the role of the people and the role of great political figures. It degenerates into historical nihilism. So the article says: "China's written history is basically a history filled with barbarized heroes and a history that despises real creators of human history" and "the historical books" written over the past several thousand years in China "were mostly literal rubbish." This view in "Li's article" is closely related to undue stress on the role of information. The author makes the same mistake made by Pythagoras and advocates of atomism. Pythagoras discovered that everything is related to numbers and has a quantity limit, which is correct; but he exaggerated the significance of numbers and summarized the world as numbers, which is wrong. The advocators of atomism treat an atom as a small unit in the structure of material, which is of great value; but they summarized the whole world as atoms, which is also wrong. Likewise, "Li's article" points out the significance of information in the development of society, which is correct; but exaggerates the role of information and summarizes the development of history as the multiplication of information, which is wrong. The mistakes in "Li's article" also have something to do with some people's practice of creating something new. But the question is whether the created things are really new, scientific, and correct. We advocate creating new things, but do not agree with putting new labels on old things and do not agree with using new terms and expressions to decorate old contents.

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JOURNAL ON SOCIAL SCIENCE, OPENING UP

HK231340 Beijing QUNYAN in Chinese No 1, 7 Jan 87 pp 25-26

[Article by Yu Haocheng [0060 3185 2052]: "'Stress Natural Science and Belittle Social Science' and 'Take Chinese Learning as the Main Body while Putting Western Learning to Use'--Some Evaluation"]

[Text] In people's minds and in social practice, it is an undeniable fact that "natural science and technology are regarded as more important than liberal arts." Many people, including many responsible cadres, hold that the key to the four modernizations lies in science and technology and that modernization has little relation to social science. So importance is attached to natural science, while social science is neglected. Some people even think that social science would just cause trouble, and regard it as something they can do without. This is in fact a long-standing idea in our society. During the 10-year disastrous "Cultural Revolution," there was this "supreme instruction": "The universities should continue to run, and here I mainly refer to the colleges and universities of science and engineering." In the past, there was this popular saying: "If one learns math, physics, and chemistry well, one will have sufficient ability to go all around the world." All this unmistakably reflected people's mentality of "attaching importance to science but belittling the liberal arts." It is also a fact that some people regard the study of liberal arts as dangerous. Among the people who were wrongly labeled as "rightists," there were far more people engaged in studies of social science than were engaged in studying natural science. Even after the 3d Plenary Session of the 11th CPS Central Committee, people studying social science theories and those engaged in literary creation still encountered more troubles than people who were studying natural science and technology. In the field of natural science, many national academic societies and associations have been formed, and the National Association for Science and Technology has held two meetings which were highly valued by the central leading comrades (this is certainly necessary and absolutely correct); however, a national federation of social sciences societies now still cannot be set up, and many societies and associations for the study of social sciences have encountered mountains of difficulties. All this shows that the phenomenon of "attaching importance to science while neglecting the liberal arts" still exists in our country and its appearance and existence are never accidental. So it is necessary for us to study, review, and understand this issue.

In our country, this erroneous idea is a long standing one which can be traced back to long ago. In the later years of the Qing Dynasty, some people advocated a viewpoint of "taking Chinese learning as the main body while putting Western learning to use." In those times, the imperialists used their guns to open the door of the ancient Chinese empire, but the corrupt and decadent rulers of the Qing Dynasty still tried to pursue a national seclusion policy so as to cope with shifting events and the changing situation in order to continue their tyrannical rule over the Chinese people. However, this wishful thinking ran into a stone wall in reality. Then, a number of people in the ruling class tried to carry out some political reform. However, they still stressed that the feudal political system and traditional ideology and culture as the foundation of the country must remain absolutely unchanged; and in their eyes, what could be learned and introduced from the Western powers were merely their science and technology (they even used a derogatory term--"queer techniques and dirty skills"--to describe Western technology). That was the theory of "taking Chinese learning as the main body while putting Western learning to use" advocated by the then reformists. They also held that it was necessary to "learn from foreigners' technology so as to defeat the foreign enemy." That is, they simply learned from foreign nations such purely technical things as "strong ships and powerful guns." As far as politics, ideology, and culture were concerned, they had absolute superiority, and no change could be made in these fields. This viewpoint was not only supported by bureaucrats and land-owners who tried to maintain their interests as a ruling class, but also had influence among ordinary people.

After restrictions at ports of entry and exit were lifted, facts awakened many Chinese people, gave them wider vision and deeper insight, and made them realize that not everything in China's traditional culture was good and perfect. In fact, there were many things not in keeping with the historical trend. If China did not make greater efforts to learn from the Western nations, to carry out reform, and to catch up with the outside world, it would face the danger of national subjugation and genocide. In the period of the "May 4th Movement," Lu Xun, Qian Xuantong, Liu Bannong, and other people made fierce attacks on the traditional feudal culture which was called "essence of the national culture" by some stubborn conservatives. They pointed out that all the feudal moral and ethical standards, such as the "three cardinal guides and the five constant virtues," the Confucian dogmas, and the chastity requirement, were all "cannibalistic feasts," and only by toppling such feasts could China be rescued from disasters. In those times, they also expressed some extremist opinions according to today's criteria. For example, they claimed that "people should read as many foreign books as possible, and should read as few Chinese books (referring to thread-bound books) as possible or should not read any such books." However, after we experienced the disastrous comeback of feudalism during the "Cultural Revolution," we also personally felt the barbarous and cruel nature of the feudalist beasts, which caused us very deep and serious wounds. We can now only feel sorry that the anti-feudalist pioneers did not criticize feudalism deeply enough, and have no reason to blame them for going too far.

Afterward, Japanese imperialism stepped up aggression against our country and forced the Chinese nation to a crucial juncture concerning the survival of the nation. For this reason, the struggle against feudalism was relaxed to a certain degree; and xenophobia among many Chinese people was used in a pragmatic way. The exaggerated and fanatical feelings of national megalomania was mixed up with real patriotism. To a certain degree, the praises for our traditional culture played a role in preserving or even consolidating the feudal things. This was also the result of the objective development of the situation. Although the two major tasks of opposing imperialism and feudalism were interrelated and consistent, our efforts might still be focused on one side to the neglect of the other side in different periods and under different situations. It seems now that we were not completely correct in attaching such labels as "national nihilism" and "lackey and comprador in the service of foreign bosses" to Hu Shi. We should not have unfairly negated his contributions throughout his life, especially in the "May 4th Movement" merely because he later followed Chiang Kai-shek and opposed the communist party.

Since the founding of the PRC, the viewpoint of "taking Chinese learning as the main body while putting Western learning to use" was restored in a new form, and held a dominant position in people's minds for a long time. People were not allowed to doubt or argue against this idea. The central point of this idea is that in the field of material civilization, our country temporarily lags behind the developed capitalist countries, but our spiritual civilization is far superior to theirs, because we are guided by invincible Marxism-Leninism-Mao Zedong Thought and have established the most advanced socialist system. Therefore, "Chinese learning must be taken as the main body and Western learning can only be used as an expedient." In the old days, the "Chinese learning" referred to the doctrine of Confucius and Mencius, that is, the feudal ethical standards; but now, it refers to Marxism-Leninism-Mao Zedong Thought. Therefore, we can only learn science and technology, or at most learn management methods, from the advanced Western capitalist countries. As for politics, culture, and education, due to the fundamental differences in the social systems and the class nature, we can only criticize and reject the Western things, and cannot learn anything from the West. We have stuck to this idea for many years, or have constantly stuck to it for more than 30 years. If people disagree with this idea, they will be charged with such serious crimes as "opposing the four cardinal principles" or "advocating bourgeois liberalization." This has thus formed an artificial forbidden area for us. Even after the policy of opening up to the outside world and enlivening the domestic economy was adopted, some people still stuck to the viewpoint that opening up can only be valid in the economic field and must not be applied to the ideological and cultural fields. It is not only unnecessary to do this, but "spiritual pollution" may be brought in from abroad if we are careless. As Comrade Wan Li pointed out, they "reject many new theories and new achievements of modern mankind and treat them as heresy under the pretext of maintaining the 'purity' of Marxism." (Quoted from a Speech at the National Forum on Research Work in Soft Science)

The unprecedented catastrophe of the "Cultural Revolution" prompted people to make introspection. The debate on whether practice is the sole criterion for testing truth greatly emancipated people's minds. We have come to realize that although our socialist system has unparalleled superiority, it is still far from being perfect, and that we have yet to overcome some rather serious defects and shortcomings in our political, economic, and cultural system through reform so as to further improve them. In addition, we should not assume a dogmatist attitude toward Marxism, and Marxism itself must also develop along with the development of practice. For example, we used to insist that our system of the people's congress, like the Soviet system, pursues the principle of "integrating the legislative and executive functions into one body" of the Paris Commune that Marx once praised, and that this system is superior to the "separation of the legislative, executive, and the judicial functions of a government" in Western capitalist countries. Now we have come to realize the necessity of adopting an appropriate degree of the "check and balance" structure as a useful complement to our country's political structure. In fact, we took some measures in this regard when formulating the current constitution in 1982. In his article "reforming the leadership system of the party and the state" in August 1980, which was a programmatic document for our political structure reform, Comrade Deng Xiaoping quoted Comrade Mao Zedong by saying: Stalin seriously damaged the socialist legal system, and such a thing would not occur in such Western countries as France, Britain, and the United States. This fact and the 10-year catastrophe of the "Cultural Revolution" both showed the necessity of perfecting our socialist system, and also showed that it is not right to regard the capitalist political system as having no good, because we may still learn something from it. Things will go as Comrade Deng Xiaoping said: "Our system will improve day after day, because it will assimilate all the progressive factors from various countries in the world and thus become the best system in the world." ("Selected Works of Deng Xiaoping," p 297)

As we point out above, it is a shortsighted viewpoint to "attach importance merely to natural science and technology while neglecting and belittling the liberal arts, and it is untenable to hold that "Chinese learning must be taken as the main body with Western learning being used as merely expedient." In order to build a modern socialist country with a high degree of civilization and democracy, we need both natural science and social science, and we must further emancipate our minds, break through the "forbidden areas," overcome the idea of it "being dangerous to engage in liberal art studies" so as to greatly develop social science and Marxist theory. This will make contributions to performing and perfecting our political system and to the building of socialism with Chinese characteristics.

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BRIEFS

FORMER SHANGHAI MAYOR IN NEW POST--Shanghai, 29 Dec (XINHUA)--This reporter learned that Wang Daohan, former mayor of Shanghai Municipality, was approved by the State Council to take up the post of director of the State Council Shanghai Economic Zone Planning Office, succeeding Wang Lin. [Text]
[Beijing XINHUA Domestic Service in Chinese 1252 GMT 29 Dec 87] /8309

CSO: 4005/614

ENGINEERING UNIVERSITY RUNS SPARE-TIME PARTY SCHOOL

Beijing RENMIN RIBAO in Chinese 11 Feb 87 P 3

[Article by reporter Song Bin [1345 2430]: "The Hefei Engineering University Runs Students' Spare-Time Party School; Understand Party History To Broaden Our Horizon and Study Theory To Clear Our Minds"]

[Text] Over 570 student-party members and activists of the Hefei Engineering University have completed systematic studies of the party at a spare-time party school.

This student spare-time party school was jointly founded in 1985 by the organizational department, the CYL, and the propaganda department of the university to enroll student-party members and activists applying for party membership. The party school has offered courses on party history, spirit, and discipline as well as membership requirements; its students have conducted, in light of reality, discussions and independent studies of relevant Marxist and Leninist works. The party school has also organized students during vacations to conduct social surveys on special issues such as reform, party rectification, and the party member's role in grassroots units.

Through studies at the party school, most students have improved their understanding of the party and gained a correct attitude toward the current reform and situation. Yue Qun [1471 5028], a chemistry student in the class of 1983, wrote in his graduation paper: Reforms and the four modernizations are extremely complex undertakings, so they cannot succeed without party leadership and strict discipline. Many students have also played an exemplary and leading role in improving the style of study and observing laws and disciplines. Among the 200-plus students who made up the second graduating class of the spare-time party school, 11 have been recommended for admission to graduate schools without entrance examination, 94 honored as students with three merits, and some granted scholarship and awards for academic progress.

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CSO: 4005/418

CHANGJIANG RIBAO ON 'CHANNELS OF DIALOGUE'

HK040714 Wuhan CHANGJIANG RIBAO in Chinese 24 Mar 87 p 1

["Changjiang Forum" article by Zhang Feng (1728 3536): "Continue to Dredge the Channels of Dialogue"]

[Text] There is nothing extraordinary about digging a ditch on level ground to allow stagnant water to flow in today's world. But at the beginning of human civilization, it was great achievement for Da Yu to create this method to solve the problem of stagnant water in a large area. Without Da Yu, man, who had just separated himself from the primitive forest, would probably have been swept away by the ruthless floods. Apart from harnessing rivers, this method can also inspire us to administer the country.

There are similarities between harnessing rivers and administering a country. Dredging channels is a good method for carrying out ideological and political work. This has been proved by practice. During the last winter vacation, party and government leaders in many localities gave the students who returned to the rural areas education in the four cardinal principles. They carried out this education in connection with what was in the students' minds and gave them guidance by means of dialogue. Good results were achieved. Dialogue enables leaders and the masses to exchange their ideas in an atmosphere of democracy, unity, harmony, and liveliness. Therefore, all of us should learn from Da Yu and dredge as many channels of dialogue as possible. The report on the dialogue between Mayor Zhao Baojiang and workers' representatives published today indicates that the city party committee and government are blazing new channels in soliciting opinions from the citizens.

In the course of reforms, opening up to the world, and invigorating the domestic economy, we will encounter many new situations and new problems. The masses have also taken this point into account. Having frequent dialogues with them and listening to their opinions, requirements, and suggestions will make our policy decisions more democratic and scientific. In fact, there are many farsighted people among the masses. As they live at the grassroots levels, they know a lot about the actual situation and can judge what is impracticable and unworkable. In addition, through dialogue leaders can understand the masses' wish and the masses can apprehend leaders' intention. This will enable them to reduce unnecessary contradictions and work in better coordination.

Some of the masses' remarks are unpleasant to the ear, but what is unpleasant to the ear is not necessarily bad. In the hope of showing concern for the party's cause, sometimes they severely criticize mistakes or unhealthy trends in our work. These critical remarks should be accepted, and mistakes should be corrected after accepting their criticism. When the masses have objections to our work or are filled with fury about it, we should allow them to speak up. Otherwise, they will become more furious, and this will affect the relationship between cadres and the masses and harm the four modernizations drive.

Dredging the channels of dialogue is also good for carrying out ideological and political work. Through dialogue, we will know the prejudiced views and incorrect ideas of the masses. In this way, patient education and prompt help can be given so that their views and ideas can be straightened out and factors detrimental to stability can be eliminated. This is one of the important duties of leaders.

Forming the channels of dialogue with the masses is an important component of establishing socialist democratic politics and a new method of leadership as well. To do a good job in this respect, attention should be paid to the following four points: The first point is carrying out dialogue on an equal basis. The two parties engaged in a dialogue are comrades and friends. Both sides should exchange views and neither side should be overbearing. The second point is carrying out sincere dialogue. Problems that can be promptly solved should be promptly solved; it is impermissible to treat the masses' suggestions as a puff of wind passing the ear. Otherwise, the masses will stop airing their views in the future. The third point is regularizing and systematizing our work. Do not fall into the habit of going fishing for 3 days and drying the nets for 2, as this will come to no good end. The fourth point is drawing clear demarcations in applying policies. It is true that bourgeois liberalization should be subjected to criticism, but it is impermissible to use this as pretext to refuse to listen to the masses' suggestions on correcting shortcomings, mistakes, and unhealthy trends in our work. The masses should be encouraged to boldly make suggestions to leaders through normal channels.

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CSO: 4005/598

GUANGDONG: MOTELS ENGAGED IN IMMORAL ACTIVITIES SHUT DOWN

HK311318 Guangzhou Guangdong Provincial Service in Mandarin 1000 GMT 30 Mar 87

[Text] On the evening of 27 March, a work team sent by the provincial public security department and personnel of the Fogang County Public Security Bureau jointly checked on five roadside inns [lu bian dian] located between the 93-km point to the 124-km point along the Guangzhou-Shaoguan highway, and caught on the spot 18 men and women engaged in immoral and indecent activities. In accordance with public security ordinances, they penalized the 18 men and women and closed down (Liu Hua), (Le Yuan), and (Chun Xiang), the three roadside inns engaged in illegal and criminal activities.

Since this year, there has been a resurgence of illegal and criminal activities carried out by the roadside inns along some highways in our province. These roadside inns employed women receptionists and relied on offering women's charms [nu se] for sale to solicit customers. According to incomplete statistics, during the first 2 months of this year, over 100 roadside inns engaged in illegal and criminal activities in some counties and cities of our province were discovered and penalized and a number of related lawless persons were caught.

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CSO: 4005/598

GUANGXI CRACKS DOWN ON HARMFUL PUBLICATIONS

HK300547 Hong Kong ZHONGGUO TONGXUN SHE in Chinese 0830 GMT 27 Mar 87

[Text] Hong Kong, 27 Mar (ZHONGGUO TONGXUN SHE)--Nanning dispatch: Between mid-January and now, 12 journals and publications on literature and art have been ordered to stop publication or had their publishing licenses cancelled by the Guangxi regional authorities. A number of bookstalls selling the above-mentioned publications were simultaneously banned.

An official in charge of regional cultural affairs stated that those publications in question were ordered to stop publication or to straighten themselves out on the grounds that they had carried inferior works full of absurdities, and feudal and superstitious ideas, causing bad influences on the society.

Censuring them, he said those publications have purposely focused on pornography and murder on their covers and in their illustrations as well as in advertisements to solicit readers. Even some publications propagating the legal system carried similar works.

At present, the all-round straightening out and weeding out of bad publications are still under way.

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CSO: 4005/598

GUANGXI LEADER STRESSES OVERHAULING PUBLICATIONS

HK300813 Nanning Guangxi Regional Service in Mandarin 1030 GMT 28 Mar 87

[Excerpts] On the afternoon of 27 March, the autonomous regional party committee held a meeting to convey the spirit of the national meeting of propaganda department heads. Li Zhenqian, deputy secretary of the regional party committee, presided over the meeting. Hou Depeng, director of the propaganda department under the regional party committee, conveyed the spirit.

After conveying the spirit of the speech delivered by Zhao Ziyang, acting general secretary of the CPC Central Committee, at the national meeting of propaganda department heads held on the afternoon of 13 March and the spirit of speeches delivered by other leading comrades of the Central Committee, director Hou Depeng transmitted the major contents of the national meeting of propaganda department heads. He said: the major topics for discussion at the national meeting of propaganda department heads were comprehensively and conscientiously implementing the spirit of the central authorities' documents issued this year in relation to upholding the four cardinal principles and opposing bourgeois liberalization, and discussing and studying issues concerning the current consolidation and reorganization of the propaganda and the theoretical work and of newspapers and periodicals. The central authorities have clearly defined the guiding principles and policies and overall plan for opposing bourgeois liberalization. We are currently faced with the task of strictly carrying out work in accordance with the central authorities' plan. Through our efforts to conduct thoroughgoing and painstaking work in a down-to-earth manner, we must gradually deepen the struggle against bourgeois liberalization.

Director Hou Depeng stressed: At present, we must put emphasis on consolidating and reorganizing newspapers and periodicals. Generally speaking, the conditions of all types of newspapers and periodicals in our region can be described as having numerical excessiveness and poor quality. From now on, all newspapers and periodicals must be strictly put under the leadership and management of party and government organizations. Party committees at all levels must act in accordance with the central authorities' demand on making sure that the media front rests firmly in the hands of the party and with the central authorities' relevant guiding principles and policies, and conscientiously promote the work of consolidating and reorganizing newspapers, periodicals, and publishing units.

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CSO: 4005/598

GUANGXI CONFERENCE URGES CRACKDOWN ON CRIME

HK310036 Nanning Guangxi Regional Service in Mandarin 1030 GMT 29 Mar 87

[Text] A regional conference of chief procurators proposed: The tasks for the region's procuratorial work in 1987 are to uphold the four cardinal principles, to adhere to the policy of simultaneously grasping construction and legality, to bring into full play the functional role of legal supervision, to continuously and deeply fight economic crimes and other criminal activities, to treat hitting hard at economic crimes as the main task while grasping the struggle against other criminal activities, to promote comprehensive improvement of public order and various procuratorial work by fighting economic crimes and other criminal activities, and to protect and promote the building of the two civilizations.

The conference was held in Nanning from 25 to 28 March. The conference held: In 1986, all procuratorial organs in the region, with protecting reform and serving the four modernizations as their target, treated cracking down on economic crimes as their main task while relaxing no efforts to hit hard at other criminal activities, and carried out in an all-round way procuratorial work around the struggle against economic crimes and other criminal activities, achieving marked results.

The conference pointed out: In 1987, in hitting hard at serious criminal activities, procuratorial organs at all levels must seriously carry out the work of examining and approving arrests of criminals, prosecuting criminals, and instituting proceedings against lawbreakers; strengthen supervision of trials; and effectively bring into play the functional role of legal supervision. It is necessary to continuously and thoroughly crack down on economic crimes; to firmly grasp the handling of key, serious, and influential cases; to remove obstacles and obstruction; and to investigate and punish criminals according to law. In investigating and dealing with criminal cases, it is necessary to implement the principle of being resolute and correct and to ensure that the handling of all cases can stand the test of history.

The conference pointed out: Procuratorial organs at all levels must use cracking down on economic crimes and other criminal activities to promote comprehensive improvement of public order and all procuratorial work and to ensure the smooth progress of reform, opening up, and invigoration.

Tao Aiyong, deputy secretary of the regional party committee, and Gan Ku, chairman of the regional people's congress, attended the conference and spoke. In their speeches, they fully affirmed the results achieved by the region in procuratorial work last year and hoped that all procuratorial personnel will earnestly study the relevant documents of the central leadership and Comrade Deng Xiaoping's exposition on upholding the four cardinal principles and opposing bourgeois liberalization, earnestly implement the party's principles and policies, and make contributions in the struggle against economic crimes and other criminal activities.

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CSO: 4005/598

HAINAN CADRES STUDY DOCUMENTS ON OPPOSING LIBERALIZATION

HK311348 Haikou Hainan Island Service in Mandarin 1100 GMT 30 Mar 87

[Text] From 23 to 28 March the Hainan Li-Miao Autonomous Prefectural Party Committee ran a study class for cadres in Tongzha. More than 400 people, including cadres above the section deputy chief level in provincial organs and responsible persons of the propaganda departments of all counties and cities, attended the study class.

(Yang Hong), secretary of the autonomous prefectural party committee, delivered a mobilization report. (Wang Yabao), member of the Standing Committee of the autonomous prefectural party committee, delivered a summation speech.

The participants of the class earnestly studied documents issued by the central leadership this year, Comrade Deng Xiaoping's speech on upholding the four cardinal principles and opposing bourgeois liberalization since the 3d plenary session of the 11th CPC Central Committee, the relevant editorials and commentaries of RENMIN RIBAO and HONGQI; and listened to four guidance reports on special subjects, namely, adherence to the CPC's leadership, to socialism, to Marxism-Leninism-Mao Zedong Thought and to the people's democratic dictatorship. In close connection with reality, the participants held discussions and unanimously held that those who advocate bourgeois liberalization actually deny the party's leadership and socialist system, and stand for capitalism. Only by upholding the four cardinal principles is it possible to properly carry out reform and opening up and to build the four modernizations. Likewise, to ensure the smooth progress of reform and opening up, we must not allow bourgeois liberalization to disrupt and destroy the political situation of stability and unity. They pledged that under the leadership of the CPC Central Committee, they would uphold the four cardinal principles and steadfastly stand in the forefront of the struggle.

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CSO: 4005/598

HENAN ISSUES NOTICE ON SERIOUS ELECTION ANOMALIES

HK010237 Zhengzhou Henan Provincial Service in Mandarin 2300 GMT 31 Mar 87

[Text] The election work commission of the provincial people's congress Standing Committee issued a notice on 31 March in view of serious illegalities in the current elections for the next term of the county and township people's congresses. The notice demanded that all election work leadership groups and election commissions immediately check on and correct these illegalities.

The notice pointed out: At present a few places are not putting forward candidates for the elections in the manner prescribed by law. A few leaders in some places are monopolizing everything. In the (Xiaomen) village election district of (Xiaoyangying) township in Dengxian County, three of the four election candidates for the county and township elections were decided on by village party branch secretary (Zhang Guangxu) himself instead of being recommended by the electorate. In order to ensure that certain leaders are elected as township deputies, certain townships immediately arrange for their participation in the election in another electoral district if they fail to gain election in their own district.

Voting is not being carried out according to the law in some places. When taking the vote, in a bid to save trouble and effort, some election districts do not convene gathering of the electorate or set up voting stations; instead, they issue the ballots to each household, and after they have been filled in, representatives are sent to collect them and place them all in a ballot box at the door of the village office.

When electing county and township governors, some counties and townships decide that only one candidate should stand for each post, and they do this without organizing a discussion on the candidates.

The notice points out: Although these illegalities have occurred in only a few counties, townships, and electoral districts, the nature of the problems is serious, and this must arouse a high degree of attention among the leadership at all levels.

The notice demands that all areas carry out a serious check in all electoral districts and immediately correct all illegalities. If an election has been

carried out in a superficial manner, supplementary measures must be taken. People's deputies elected by illegal means are all invalid, and a reelection must be held. The responsible cadres must be held accountable wherever illegalities have occurred. People who sabotage the elections must be subject to administrative or criminal punishment according to the seriousness of the case. We must ensure the smooth progress of the elections.

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CSO: 4005/598

HENAN ELECTS DISTRICT PEOPLE'S CONGRESS DEPUTIES

HK080629 Zhengzhou Henan Provincial Service in Mandarin 2300 GMT 7 Apr 87

[Text] Yesterday [7 April], 95 percent of voters of the provincial party committee electoral ward elected deputies to the Sixth (Jingshui) District People's Congress of Zhengzhou City at an electoral meeting held at the provincial people's assembly hall.

The electoral meeting formally began at 0955. Casting votes into the ballot boxes at the meeting were Yang Xizong, Lin Yinghai, Hou Zhiying, Han Jingcao, Yue Xiaoxia, Ma Ruihua, Lin Xiao, Wang Peiyu, and more than 3,000 other voters. A total of 3,354 voters from this electoral ward cast votes. The voters came from 25 units including the provincial party committee, provincial advisory commission, provincial people's congress standing committee, and provincial discipline inspection commission.

(Zhang Guangyin) and (Jin Kewen), candidates for the position of deputy, were elected after winning over half of the votes.

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CS0: 4005/598

HENAN GOVERNOR SETS TASKS FOR EDUCATION FRONT

HK260655 Zhengzhou Henan Provincial Service in Mandarin 2300 GMT 24 Mar 87

[Text] The 1987 Henan provincial conference on educational work was held in Zhengzhou yesterday [24 March]. Governor He Zhukang delivered a speech at the conference. He first analyzed the current situation in the country and the province; reviewed the educational situation in the province; affirmed the results achieved by the province's educational front over the past few years; and stressed the 3 major tasks that the province's educational front must firmly grasp this year.

1. It is necessary to uphold the four cardinal principles and to oppose bourgeois liberalization.

He said: As a place for cultivating qualified personnel for building the four modernizations, the educational front must treat the struggle against bourgeois liberalization as the prime task in the political and ideological fields for this year and for a considerably long period of time in the future. It is necessary to correctly handle: the relationship between opposing bourgeois liberalization and implementing reform, and opening up, the relationship between opposing bourgeois liberalization and implementing policies toward intellectuals; and the relationship between opposing bourgeois liberalization and implementing the "double hundred" policy. We must teach students to realize that opposing bourgeois liberalization is a guarantee for a prerequisite to reform and opening up. The modernization drive, reform, and opening up need a political situation of stability and unity. Intellectuals are part of the Chinese working class and a force that our party relies on. Opposing bourgeois liberalization does not mean opposing intellectuals. We will not repeat the previous leftist practices. The "double hundred policy" has strong socialist features, and institutes of higher learning are important bases for conducting academic research. Different academic opinions are allowed to contend and this should be protected by formulating policies.

Governor He Zhukang pointed out: Last year's student unrest exposed inefficient political and ideological work in our schools. The most important task at present is to build a strong contingent of competent political and ideological workers and to upgrade their quality. Teachers must not also give lectures, but also cultivate students politically. It is necessary to

bring into full play the role of party and CYL organizations and student associations in schools. The parents of students and people in all circles must pay attention to students' ideological education.

2. It is necessary to grasp various reforms in the educational field.

Over the past few years, the province has achieved marked results in reforming the enrollment system and the graduate assignment system in colleges and universities, in reforming the secondary educational structure, and in reforming the management system for elementary education. This year we must promote reforms in the educational field in depth. Schools of various types at different levels must treat cultivating qualified persons who have lofty ideals, moral integrity, cultural accomplishments, and observe discipline as their basic task and must resolutely overcome and rectify the wrong tendency of neglecting moral educational and laying under stress on proportion of students entering schools of higher grades. Reform in the educational field must proceed from the province's reality. While cultivating personnel engaged in theoretical research, we must also and particularly cultivate qualified personnel engaged in various practical work that is needed by the party. We must pay attention not only to quantity, but also to quality. We must vigorously develop vocational education and open-type adult education, such as television universities and correspondence universities. Reforms in the educational field must be coordinated with each other. Party committees and governments at all levels must exercise unified leadership over the reforms, and the departments concerned must well cooperate with each other.

3. It is necessary to develop the spirit of struggling hard and running schools in a thrifty way, and to develop education in the midst of curtailing the scope of various kinds of development.

Education is a prerequisite for invigorating the economy, but is restricted by the economy in the end. Therefore, we must develop education according to the practical situation and to our own ability. Some areas and units have used educational funds for other purposes--this is very wrong. This merits the serious attention of leaders at all levels. Those who have made serious mistakes in this respect must be severely punished.

In conclusion the governor said: The provincial party committee and government have decided to stop the construction of office buildings of provincial organs. The funds saved will be used to develop education and agriculture. This indicates the support of the provincial party committee and government for education. He expressed the hope that all localities would try all they can to overcome difficulties and remove obstacles in the educational cause.

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CSO: 4005/598

HUNAN ISSUES CIRCULAR ON PARTY ACTIVITIES

HK070437 Changsha Hunan Provincial Service in Mandarin 2300 GMT 6 Apr 87

[Text] According to report by HUNAN RIBAO, the provincial party committee issued a circular on 28 March announcing its decision extensively to carry out activities of establishing advanced party branches and striving to be outstanding party members in the grassroots party organizations and among the vast numbers of party members throughout the province.

The circular noted that the activities of establishing advanced party branches and striving to be outstanding party members are aimed at promoting self-education and self-improvement in the grassroots party organizations and among the vast numbers of party members. The activities are also aimed at promoting ideological and political work in a lively way. The activities must center on upholding the four cardinal principles, promoting the policy on reform, opening up, and reinvigoration, and on further bringing into play the role of grassroots party organizations as a powerful fighting force and the role of party members as an exemplary vanguard. In carrying out the activities, we must grasp the central task of ideological education to promote unity, and enable grassroots party organizations and the vast numbers of party members to conscientiously uphold the four cardinal principles, to take a clear-cut stand on opposing bourgeois liberalization, to comprehensively and correctly understand and implement the party's line, guiding principles, and policies, to actively plunge into reforms, to render great services to the four modernizations, and to make new contributions to the revitalization of the Chinese nation and the transformation of Hunan.

The circular noted that in carrying out activities of establishing advanced party branches and striving to be outstanding party members, we must put in a lot of effort, stress practical results, and oppose the adoption of formalist methods. Through the activities, we must promote the readjustment and improvement of the setups in our grassroots party organizations, perfection in regular activities of the party, the strengthening of the administrative and educational work for party members, the recruitment of new party members, and the strengthening of the building of leading groups of party organizations. The appraisal of achievements in the activities of establishing advanced party

branches and striving to be outstanding party members must be primarily based on successes in effectively solving major problems within the grassroots party organizations and among the party members.

The circular set five requirements for advanced party branches and outstanding party members.

The circular stressed that the key to successfully carrying out activities of establishing advanced party branches and striving to be outstanding party members lies in strengthening leadership. Leading cadres who are party members must participate in the activities in the capacity of ordinary party members, and place themselves under the administration and supervision of grassroots party organizations. All grassroots party committees must regard activities of establishing advanced party branches and striving to be outstanding party members as their major task. Organization, propaganda, and discipline inspection departments at all levels must closely coordinate their work with the activities, pay attention to studying new conditions and problems in the activities, sum up and spread good experience, and promptly give guidance. Through the activities, we must further promote the building of grassroots party organizations in our province.

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CSO: 4005/598

HUNAN FORUM ON OPPOSING BOURGEOIS LIBERALIZATION

HK060858 Changsha Hunan Provincial Service in Mandarin 2300 GMT 2 Apr 87

[Text] According to HUNAN RIBAO, in the struggle against bourgeois liberalization, party organizations of the province's literary and art circles earnestly organized party-member writers and artists to study a series of central documents and guided them to steadfastly stand in the forefront of the struggle and to uphold the four cardinal principles.

Not long ago, party group of the provincial federation of literary and art circles held a 7-day study meeting of party-member writers and party-member responsible cadres of all branches under it. Afterwards, the Provincial Writers' Association held a forum of writers, commentators, and literary editors in Changsha. The participants justly and forcefully criticized the erroneous idea of bourgeois liberalization advocated by Wang Ruowang, Fang Lizhi and Liu Binyan, and discussed the problems of strengthening the party's leadership over literature and art and further developing and prospering socialist literature and art in the province. They unanimously held that upholding the four cardinal principles is the common political foundation of the people of various nationalities throughout the country in their cause for unity and struggle, and the essence for founding and building our country. We must steadfastly uphold the four cardinal principle and oppose bourgeois liberalization. Now the CPC Central Committee has formulated a series of correct principles and policies to ensure the healthy development of the struggle against bourgeois liberalization. We must carry on the struggle persistently for a long time.

During the discussion, many comrades reviewed the situation in the province over the past few years and unanimously held that under the guidance of the line of the 3d Plenary Session of the CPC Central Committee and under the leadership of the provincial party committee, Hunan has achieved gratifying results in literary and art creation. Writers and artists in the province have earnestly studied works by Marx, Lenin, and Mao Zedong. Most writers have gone deep into life in various ways to study society and maintain ties with the masses. They have thus written a great number of good or relatively good works. Their attitude toward literary creation is serious.

However, the influence of bourgeois liberalization should not be underestimated. Quite a few comrades said: As we are doing socialist literary creation, we of course must follow the special law of literary creation. But we must also adhere to the correct orientation of upholding the four cardinal principles and serving the people and socialism. This decides that socialist literature and art must treat social effect as an important criterion for judging literary and art works. When writing books, writers must pay serious attention to their social responsibility.

During the discussions, in the spirit of the "double hundred" policy, the participants studied some problems in a bid to further develop and prosper the province's literary creation. This aimed at arousing writers' attention so that they can solve these problems in the practice of writing. These problems are: 1. Deepening people's ideological understanding and artistic pursuit. 2. Rational thinking and artistic feeling. 3. Objective calmness and subjective enthusiasm. 4. The idea of seeking roots and contemporary ideas.

They held that every writer or artist responsible to the people must pay serious attention to the social effect of his works; earnestly study Marxism; plunge themselves into the thick of life; maintain a close touch with the era and people; strengthen their sense of social responsibility; continuously arouse their enthusiasm for creation; raise their courage to explore new things; and write more good works filled with a spirit of our era.

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CSO: 4005/598

PREFECTURE CONDUCTS PUBLIC RATING OF CITY, COUNTY OFFICIALS

Beijing RENMIN RIBAO in Chinese 11 Feb 87 p 4

[Article by Wang Jinfeng [3769 6855 6912] and Ren Yubo [0117 3768 3134]: "The Xingtai Prefectural CPC Committee Evaluates County and City Leading Bodies by Organizing the Cadres and Masses of Grassroots Units To Conduct Democratic Appraisals"]

[Text] In light of its year-end review the Xingtai Prefectural CPC Committee of Hebei Province organized the cadres and masses of grassroots units to conduct democratic appraisals and evaluations of the prefecture's 16 county (city) leading bodies and their 209 members. The practice of such appraisals has not only educated all county-level leading cadres and made them better understand the meaning of being a public servant but also helped the masses increase their awareness of political involvement.

To guarantee success in democratic appraisal and evaluation work, the prefectural CPC committee conducted experiments in Julu County. After some experiences were accumulated through such experiments, democratic appraisal work was carried out throughout the prefecture at the end of 1986. Leading members of the prefectural CPC committee were assigned to take charge of such work in different counties, to understand local situations, and to provide prompt assistance and solutions to problems that may crop up in such work. Also, 77 cadres who are familiar with organizational and personnel work were transferred from departments directly under the prefecture's control and relevant county departments to form 15 evaluation and appraisal groups which, after short-term study and training, were sent to different counties (cities) to take charge of concrete appraisal work.

During the appraisal, county CPC committees and governments and all leading members first submitted a report on their work, and then the achievements of county CPC committees and governments and the moral character, achievements, attendance, and competence of all leading members were subject to a comprehensive appraisal through public polls, written questionnaires, group discussions, individual interviews, and door-to-door visits. On the basis of conducting general polls, special efforts were made to investigate and write investigation reports on cadres who had done an outstanding job or who had drawn many complaints from the masses so as to gather all information about outstanding and incompetent county-level cadres. In Lincheng County, 159

cadres and masses participated in this effort by fully affirming the achievements made in recent years by the county CPC committee and government and 13 leading members in addition to pointing out existing problems. All of their 50-plus suggestions were appropriate, not exaggerated, and have accelerated the change of leadership style and the improvement of work.

The democratic appraisal has helped the prefectural CPC committee obtain a better picture of the current situation and qualifications of its 16 county (city) CPC committees and governments and their leading members, and thus laid a solid foundation for rational use of cadres and the establishment of a scientific, systemized cadre-evaluation system. At the same time, the democratic appraisal also has helped all county-level leading cadres gain a comprehensive understanding of their strong points and shortcomings, found a breakthrough in the change of workstyle and the improvement of work methods, and encouraged them to advance. Most county CPC committees and governments are calling democratic life meetings to draw up improvement ideas and measures aiming at the problems and suggestions brought up by the masses. As for few leading cadres with poor qualifications, proper arrangements are being made according to the principle of dealing with each case on its merits.

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CSO: 4005/418

MILITARY AND PUBLIC SECURITY AFFAIRS

OFFICIALS DISCUSS DEVELOPMENT OF PLA AIRBORNE FORCE

OW101423 Beijing Domestic Service in Mandarin 2330 GMT 8 Apr 87

["Military Life" program report on PLA Paratroopers from the series of reports on PLA modernization]

[Excerpts] Listeners, we often hear the term troops from heaven, which is used to describe how we launch a surprise attack against the enemy. However, in our Air Force there really exist troops from heaven. They are our airborne force.

Our airborne force is still young. It was organized and formed in 1950. However, it has made great headway over the past 30 years or so. Currently, it has developed into a multiarmed modern force composed of infantry, artillery, signal corps, engineers, and chemical defense troops. Supported by the air transport arm of the Air Force, our airborne force, in coordination with the Army, Navy, local PLA units, and militiamen, has rushed to deal with various emergencies, including floods, forest fires, and earthquake relief work. It has fulfilled numerous military exercise tasks. It is correct to say that our airborne force has developed from a tactical shock force into an important strategic shock force.

At a certain airfield in north China last July, our airborne force joined an electronic and laser simulated combat exercise held by the Air Force.

[Begin recording] Listeners, we see parachutes floating over the airfield now. They are the red army's airborne paratroopers. Ground troops of the blue army are firing their guns at the paratroopers, who are also fiercely fighting back. We now see colored smoke rising from the helmets worn by many soldiers in the air and on the ground. This shows they have been hit by a laser. The blue army's armed helicopters are landing in front of the visitors' platform at the airfield. We see fighters joining the paratroopers and launching attacks against the blue army's positions. Now, the blue army's tanks are moving. The tanks bombard the red army units. However, the red army's armed helicopters are in the air. We see the helicopters spitting out tongues of fire. They are firing rockets at the blue army's tanks. [end recording]

You have just heard a report made by our reporter at the scene of the military exercise on how our airborne force launched its assault. The paratroopers joining this exercise came from the ever-victorious model company of a certain

unit of the airborne force. This unit has a glorious history. It fought in the war to resist U.S. aggression and aid Korea. (Liu Duofu), chief of staff of this force, briefed this reporter on how this force received its military training.

[Begin (Liu Duofu) recording] Since the birth of our airborne force, our commanders and fighters have been striving hard to build a paratroop arm with Chinese characteristics. As of now, in accordance with China's topographical characteristics, we have held overwater parachute jumps, low-altitude parachute jumps, parachute jumps in mountainous areas and in forests, and parachute jumps on rice paddies. In coordination with other arms, we have joined landing and counterlanding exercises, counterairborne defense exercises, tactical anti-shock exercises, and tactical shock exercises below the battalion level.
[end recording]

The current head of the airborne force is 47-year-old (Li Lianghui). He enjoys a good reputation in this force. He has been a paratrooper for more than 20 years. He was the deputy head at the age of 37. He has always dared to speak, act, and explore. In 1983, with unusual resourcefulness, courage, and wisdom, he designed and commanded a large-scale airborne exercise joined by various arms of the services. (Li Liangqui) organized this exercise well, and commanded it appropriately. He tried minimum altitude 400-meter parachute jumps without communications guidance, meteorological data, or clear landmarks. This was very difficult. For years nobody had ever dared to try it. (Li Lianghui) was the first person to try, thereby creating a new sphere for paratroop training. He once personally led a squad and landed in remote, thickly forested mountains to master the skills of survival. When we visited the airborne force units, we met Comrade (Li Lianghui). He briefed us on how the airborne force has been built.

[Begin (Li Lianghui) recording] The airborne force has developed from a tactical shock force into an important strategic shock force. China is a country with a vast territory. Building a powerful, mobile airborne force is very essential to dealing with various complicated situations that may suddenly appear. Currently, our airborne force, under the guidance of the Central Military Commission's correct line, has kept to the principle of reform and quickened the pace of its development. In addition, in accordance with the guiding ideology of defense building, we have improved the organization of our force, bettered our weapons and arms, strengthened ideological and political work in the new period, promoted regularized and modernized training, and developed theoretical research in modern airborne warfare, so that our airborne force's combat capability can be raised to a new level. [end recording]

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CSO: 4005/610

MILITARY AND PUBLIC SECURITY AFFAIRS

PLA OPENS AUTOMATION CENTER FOR LOGISTIC SERVICES

OW161232 Beijing XINHUA Domestic Service in Chinese 0112 GMT 16 Apr 87

[By reporter Duan Jianxun]

[Text] Chengdu, 16 Apr (XINHUA)--Our army's largest automation system for logistic services and management passed a series of tests and became operational not long ago.

This engineering system developed by the Logistics Department of the Chengdu Military Region is a large-sized, multi-level system for long-distance data processing and transmission for logistic services and management. It includes a network of four topological structures with large high-definition displays showing various forms of graphics.

This system is a complete network for logistic operations, data management, and information exchange, linking each army, division, and brigade with the local logistics branch, the logistics department of the military district and the PLA General Logistics Department. It can perform various tasks including data storage, data and graphics processing, general statistics, tabulation, and word processing in logistic affairs and information exchange. Its efficiency is several times to dozens of times higher than manual work. With this system operational, our army is able to render its logistic services even more scientifically and efficiently.

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CSO: 4005/610

PLA FORMULATES PLAN FOR BARRACKS MANAGEMENT

HK250304 Beijing RENMIN RIBAO in Chinese 23 Mar 87 p 4

[Dispatch by reporter Luo Tongsong (5012 0681 2646): "PLA General Staff Headquarters, General Political Department, General Logistics Department Strengthen Building of Two Civilizations, Draw Up Plan for Management of Barracks"]

[Text] To strengthen the building of material and spiritual civilizations, the General Staff Headquarters, General Political Department, and General Logistics Department of the PLA formulated the "Outline of the Plan for Overall Management of Barracks of All Units of the Army" in January this year. The "Outline" has been issued for implementation throughout the army.

The main purpose of the "Outline" is to ensure that the general layout of the barracks is reasonable, the barracks are well equipped and have a complete range of basic installations, the buildings are well maintained, and the environment beautiful. It is laid down that when a regiment or a unit at the regimental level expands or rebuilds its barracks, the general layout must be reasonably readjusted according to the needs of army building during peace time, and that the barracks must be divided into the working (or training) zone, the daily life zone, the depot (or vehicle pool) zone, and the family zone. The various buildings, structural parts and other auxiliary installations must be reasonably designed and appropriately deployed, so that they will function well as a whole and are to be built solidly and at low cost. The barracks must have water and power supplies and, in frigid areas, be equipped with heating systems. They must also have drainage and fire-prevention facilities as well as leveled roads and effective anti-contamination facilities. Trees and shrubs must be planted and flowers grown around each barracks and the barrack area, and on the roadside and waterside, so as to create a beautiful and pleasant environment. Where conditions permit, a barracks area should be built into a garden-like estate.

The "Outline" suggests this principle for building the barracks: Pay attention to development and act according to one's capability; adopt means according to local conditions and renovate the barracks by stages; draw up unified standards and ensure the quality of construction work; concentrate forces to ensure completion of construction work in the key barracks.

The "Outline" also specifies some measures for implementation. It asks army units to strengthen organizational leadership, and judicial, administrative, and logistics departments to jointly take responsibility, so as to promote work in all areas by drawing upon experience gained at key points. It demands that a separate plan be worked out for each barracks area and work be carried out item by item, so that management is carried out and consolidated in each barracks areas. It suggests arousing enthusiasm at various levels and mobilizing various army units to get to work and carry out various kinds of activities of "building military projects by one's own efforts," so that greater results may be achieved by spending less money.

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PLA WAR HISTORY TO BE PUBLISHED

OW220956 Beijing XINHUA Domestic Service in Chinese 0234 GMT 22 Mar 87

[By reporter Xu Jingyue and correspondent Fan Hao]

[Text] Beijing, 22 Mar (XINHUA)--The 23-year people's revolutionary war constitutes a brilliant chapter in the 60-year history of our Army. A "War History of the Chinese People's Liberation Army," the first such authoritative work of our country, has now been completed and will soon be made available to the broad masses of readership.

Under the Central Military Commission's planning, the Academy of Military Sciences began to compile this 1.1 million-character war history in 1978. It consists of three volumes--the Agrarian Revolutionary War, the War of Resistance Against Japan, and the Liberation War--which systematically record the 23-year fighting course traversed by our People's Army from the Nanchang Uprising in August 1927 through the basic liberation of the Chinese Mainland in June 1950. It states, from a strategic viewpoint, the detailed processes in which the CPC Central Committee and the Central Military Commission formulated correct strategic policy decisions and properly commanded the wars in various revolutionary periods and at various strategic stages in line with the objective situation and the law of war development. It also reflects the formation and development of Mao Zedong's ideology on military affairs by integrating theory with practice and describes and comments on the several major historical events in our army's long revolutionary war by seeking truth from facts.

The publication of this war history is an important fruit of the war history research work performed since the founding of the People's Republic. It contains many articles that have not been published heretofore and gives a serious textual research on some major events and disputed issues in the history of our army, such as the question on the western route force of the Red Army in the Long March and the power of leadership in the War of Resistance Against Japan.

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CSO: 4005/610

YANG SHANGKUN ON TRAINING PLA IN CIVILIAN SKILLS

OW031105 Beijing XINHUA Domestic Service in Chinese 1614 GMT 1 Apr 87

[By reporter Nie Nianxing]

[Text] Chengdu, 1 Apr (XINHUA)--Yang Shangkun, member of the Political Bureau of the CPC Central Committee and vice chairman of the CPC Central Military Commission, spoke on integrated troop training at an on-the-spot meeting in Chengdu Military Region on 1 April. He stressed the need for the army to continuously step up, and do a good job in, the work of acquiring civilian skills and to strive to train and supply more qualified personnel for the four modernizations.

Yang Shangkun said: Training troops in civilian skills in a new development of Mao Zedong's Thought on army building. It has been 10 whole years since Comrade Deng Xiaoping instructed the army to train troops in civilian skills. The army has since achieved certain results in training qualified personnel. The army called an on-the-spot meeting in Jinhua last year to exchange experience, at which the integration of training in military, political, scientific, cultural, and civilian skills was proposed. Ever since, training work has seen greater development and produced better results. The proposal was welcomed both by the army and the various localities. Chengdu Military Region has paid early attention to the importance of training troops in civilian skills. It has now integrated training in civilian skills with local adult professional education. This is a step in the right direction and has shown good results. It is hoped that the Chengdu Military Region will keep up the good work and constantly raise the quality of its training work.

He pointed out: The integration of troop training will not solve everything. Contradictions continue to exist. Much exploration is still needed to seek ways for the long-term and in-depth training of troops in civilian skills as well as to systematize and regularize it. In training troops in civilian skills, we should follow the principle of giving emphasis to the military aspect of training and of training personnel for the state's long-term economic construction.

Yang Shangkun called on localities to support the army's training work, to supply the troops with information on personnel requirements, and to request the troops for assistance in personnel training. He said: Training troops in civilian skills is an important matter that will benefit the state, the army, and the people, and is of very important strategic significance. The army and the localities should keep on studying the matter and, with one heart and one mind, strive to do still better work.

In his speech, Yang Shangkun also called on the army [several words indistinct]

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EDUCATIONAL TRAINING IMPROVES, STILL HAS PROBLEMS

HK270609 Beijing JIEFANGJUN BAO in Chinese 16 Apr 87 p 1

[Report: "Educational Training Is Regular, Central Work in the Armed Forces"]

[Text] "It is of great importance to further raise our understanding of educational training, establish the concept that our army is always a fighting force, overcome slack and relaxed ideology, properly deal with relations between the various types of work of the armed forces, and firmly grasp the work of educational training as regular and central work of the armed forces."

These are the requirements put forward in "Opinions on Education Training of the Armed Forces" formulated by the General Staff of the PLA and issued by the Central Military Commission at the end of March this year.

The notice of the Central Military Commission pointed out: Over the past few years, progress has been made in the educational training of the armed forces, but the work is still far from satisfactory. Comrade Deng Xiaoping has repeatedly stressed that during peacetime, the improvement of the combat effectiveness of the armed forces depends on the educational training of the armed forces. It is of vital importance to place the educational training of the armed forces in a strategic position. The instruction of Comrade Deng Xiaoping has expounded the objective law of army construction during peacetime and is therefore an important guiding policy for building our army into a modernized and regularized revolutionary army. All the comrades of the armed forces must bear in mind and conscientiously implement this instruction.

"Opinions on Educational Training of the Armed Forces" formulated by the General Staff (hereafter referred to simply as "Opinions") has scientifically analyzed the new situation in the work of educational training of the armed forces, which has emerged since the strategic transformation in guiding ideology for army construction, and has put forward a series of new requirements for grasping the educational training of the armed forces in the new historical period by proceeding from the six aspects of continuing to place the educational training of the armed forces in a strategic position in the army construction, clearly formulating the guiding principles for the work of educational training of the armed forces during the new historical period, further and deeply carrying out the reform of the work of educational training of the armed forces, and so on.

"Opinions" stresses that educational training in the armed forces during the new historical period must proceed from the overall situation of national construction and the army construction, stick to the reform, grasp the main points, make overall plans and take all factors into consideration, and develop in a coordinated way. "Opinions" has rationally readjusted the specific tasks of educational training for different types of troops and set specific timetables for the various troops to carry out educational training, and also the relevant standards their training work should reach.

"Opinions" calls for efforts to further and deeply carry out educational training in the armed forces and to further develop and perfect the training structure based on a professional division of work and cooperation. It is necessary to gradually establish a highly efficient training structure linking individual training with overall troop training according to the requirement of "train first, supplement later." It is necessary to establish a training structure whose contents meet the needs of a future war and conform with the actual situation of our armed forces. Efforts should also be made to explore the law of training administration, adopt advanced administrative methods, strengthen supervision and macroscopic control over the training of the armed forces, and implement a strict and regularized administration. It is necessary to develop simulated audio and video training equipment, and to gradually realize the modernization of educational training methods so as to enable simulated training equipment to be developed along the lines of standardization and serialization. It is also necessary to strengthen academic research, explore ways to solve major problems of a future war, develop the strategy and tactics of people's war under modern conditions, explore guiding theories of educational training in the armed forces, and deeply carry out the reform of educational training under the guidance of Marxism-Leninism-Mao Zedong Thought.

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YU QIULI CALLS FOR HARD WORK, PLAIN LIVING

OWO21121 Beijing XINHUA Domestic Service in Chinese 1503 GMT 31 Mar 87

[By reporter Chen Xiangan]

[Text] Beijing, 31 Mar (XINHUA)--In his speech at a group discussion held today by the PLA NPC delegation on Premier Zhao Ziyang's government work report, Yu Qiuli, NPC deputy and director of the PLA General Political Department, said: The PLA should be subordinate to the interests of the whole, work hard, live a plain life, build the armed forces through thrift and hard work, and contribute more to the four modernizations of the country.

Yu Qiuli said: The tradition of hard work and plain living and of practicing strict economy, which our party has always promoted, is an important magic weapon for us to win the victory of the revolution and carry out economic construction. Comrade Deng Xiaoping pointed out in 1980: In undertaking the four modernizations, China must do hard, honest, and pioneering work. We are poor and have a poor foundation to start with, and we are backward educationally, scientifically, and culturally. This determines that we still have to go through a process of hard work and plain living. In the preceding period, some of the public opinion regarded the practice of hard work and plain living as outmoded and advocated a high degree of consumer spending, thus highly stimulating people's appetite. This does not tally with the actual conditions of our country, and it has produced a negative influence on the economic construction of the country and the thinking of the people. Yu Qiuli pointed out: The principle of working hard and practicing economy set forth by Premier Zhao Ziyang in his government work report will be able to better promote not only economic construction but the improvement of party style and of the standards of social conduct, and it is of great immediate and far-reaching significance for building socialist material and spiritual civilizations.

Yu Qiuli pointed out: Historical experience shows that only by maintaining the style of hard work and plain living can one adhere to a firm and correct political orientation. Carrying forward the spirit of hard work and plain living, practicing strict economy, building the armed forces through thrift and hard work are an important principle for army building. Implementing this principle is conducive to the economic construction of the country, the modernization of the army, and the fostering of a fine ideological style in the army.

On the future tasks of the armed forces, Yu Qiuli said: As an old Chinese saying goes, it is easy for one to change from a thrifty and simple life to a luxurious one, but it is difficult to do the reverse. At present, the armed forces should strive to effectively carry out the following tasks: It is to vigorously support the construction of the country and economic structural reform and to contribute to increasing production and revenues for the state; it is necessary to reduce and control the scale of capital construction, conscientiously take the overall situation into account, and keep new construction projects under strict control; it is necessary to strive to reduce expenditures, use funds and materials more effectively, and start with leading bodies and cadres in opposing extravagance and waste; efforts should be made to develop production; and it is necessary to carry out mass activities in practicing economy and educate the commanders and fighters to foster the fine practice that "it is praiseworthy to practice economy and shameful to waste."

In conclusion, Yu Qiuli pointed out: The advocacy of hard work and plain living and of building the army through thrift and hard work does not mean that no concern is to be shown for improving the material and cultural life of the army, nor does it mean that restrictions are to be imposed on reasonable consumption by the cadres and fighters. However, the army should not set too high demands on the improvement of its life, which should not go beyond the actual possibilities of the state and the army.

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