

TZU-CHIN MIDDLE SCHOOL IS RUN IN ACCORDANCE WITH THE THOUGHT OF MAO TSE-TUNG

Canton, Hung-wei Pao, 23 September 1966

[Full text]

Tzu-chin Middle School, Tzu-chin Hsien, Kwangtung province, runs itself in accordance with the thought of Mao Tse-tung. In the past two years, it has taken the agricultural (forestry) farm and the production team as its second and third biggest classrooms, where its students can learn not only culture, but also agricultural and industrial work, criticize the bourgeoisie, and make the thought of Mao Tse-tung strike root in their minds in the course of the three great revolutions of class struggle struggle for production and scientific experimentation while they are young. The poor and lower-middle peasants formerly called this middle school a "Westernized school." Now they say differently: "Tzu-chin Middle School is a good school for us poor and lower-middle peasants!"

"What Kind of a School We Should Run and What Kind of People We Should Bring Up" Is a Sharp Class Struggle

Tzu'chin Middle School is a full-time general middle school accommodating more than seven hundred senior and junior middle students.

A few years ago, dominated by the bourgeois idea of education, this middle school one-sidedly pursued the rate of promotion for its students and stressed the "supremacy of intellectual education," while neglecting ideological education. As a result, many of its graduates did not rest content with agricultural production in the countryside. Later, the party branch of this school, under the leadership of CCP Tzu-chin Hsien committee, organized all its teachers to study Chairman Mao's theory on classes and class struggle during the transition period and exposed the existence of a class struggle in the school. The teachers were greatly alarmed. Upon investigating the conditions of its graduates in the countryside, the school discovered that some "distinguished students" who had formerly "scored excellent results" in the school turned out to be captives of the capitalist spontaneous forces after their

return to the countryside; some graduates who had formerly been considered by the teachers as their "proud students" did not rest content with the work in the countryside and fled; many other graduates pursued personal fame and wealth and regarded their admission to an institute of higher learning as a way to escape manual labor.

In view of these phenomena, the school party branch sharply raised this question: What kind of a school should we run, and what kind of people should we bring up? The revolutionary teachers and students of the whole school repeatedly studied Chairman Mao's works and criticized the bourgeois idea of education that "intellectual education is supreme." They found a clear and correct answer: We must run our school in accordance with the thought of Mao Tse-tung, follow the road of gradually diminishing and eliminating the differences between mental labor and manual labor, between workers and peasants and between cities and the countryside, and bring up successors to the proletarian revolution.

But, this was not the end of the sharp and complicated class struggle between the proletariat and the bourgeoisie for capturing the educational front in Tzu-chin Middle School. In the course of practical school education, should we conduct education in accordance with the thought of Mao Tse-tung in all places? How should we do this job? This still was a life-and-death struggle between the proletariat and the bourgeoisie for winning over the younger generation.

Beginning in the spring of the year before last, the party branch of this middle school called upon all teachers of the school to "dig out three roots and strengthen three roots" (dig out the roots of feudalism, capitalism, and revisionism, and to strengthen the roots of Mao Tse-tung's thought, class struggle, and labor) with a view to implementing the party's directive of education in a still more all-round manner. Meanwhile, it organized the teachers and students to cultivate the agricultural (forestry) farm and go periodically to the production team to labor with the poor and lower-middle peasants.

At that moment, the several bourgeois intellectuals among the leading cadres and the teachers of this school adopted various means to stop and oppose this work, maliciously remarking that the running of farms was a "practice of formalism" which would "yield no harvest despite the effort to sow, and would employ the people in toilsome work and yet result in a loss of money." They also said nonsensically that "this would impair the quality of teaching and learning." A deputy headmaster openly peddled the revisionist black goods that

"knowledge is strength." At that moment, he also stepped forward to oppose the method of making the students learn culture and agriculture simultaneously and follow the road of labor. He encouraged the students to "accumulate knowledge in a bourgeois way" and called upon them to "read more books at the full speed of life," so as to "become millionaires of knowledge." With regard to labor, he vigorously advocated that "it would be sufficient just to make the students cultivate small gardens, clean up the places and do minor repairs."

However, the revolutionary teachers and students armed with the thought of Mao Tse-tung were determined to make revolution and struggle continuously against this bourgeois viewpoint. They studied such articles as "Analysis of the Classes in Chinese Society" and "The Orientation of the Youth Movement." They compared themselves with the five requirements for successors to the cause of the proletarian revolution as contained in the article "On Khrushchev's Phoney Communism and Its Lesson in World History." They conducted class education in "three histories" (family history, village history, and history of the revolutionary struggle) throughout the school. They also conducted education in such special topics as "Promote Proletarian Ideology, Destroy Bourgeois Ideology, and Establish the Will To Serve as Successors to the Proletarian Revolution" and "I Want to Make Revolution." Having learned a series of lessons, many students understood more and more profoundly that only by participating in the three great revolutions could they grasp real knowledge and that it would be impossible to realize revolutionization if labor was dispensed with. They unanimously expressed their determination to read Chairman Mao's works, to obey Chairman Mao's words, never to forget class sufferings, to make revolution thoroughly, and to follow the road of revolutionization and labor as long as they lived.

Following the Road of Revolutionization and Labor, to Be Tempered and Grow Up in the Three Great Revolutions

After Tzu-chin Middle School had opened two out-of-school classrooms on the agricultural (forestry) farm and in the production team, the students could have a revolutionary base where they could creatively study and apply Chairman Mao's works and "dig out three rocks and strengthen three roots." Thereupon, the thought of Mao Tse-tung struck root deeply in their minds. In the past two years, students of all grades in the school persistently devoted four to eight hours a week to productive labor. In the course of labor, they repeatedly studied Chairman Mao's articles including "The Orientation of the Youth Movement," "Get Organized," "Serve the People" and "In Memory of Norman Bethune," while bearing in mind the problems they had encountered.

Taking into consideration the fact that some teachers had the bourgeois idea and revisionist viewpoint of dreading difficult and dirty work and stressing material incentives, the Party branch of the school organized meetings of study and debate among the teachers and educated the students in fearlessness of hard work, tiring work and dirty work and in disregard of remuneration. Through practical labor, it also continuously taught the students to cultivate the attitude of communist labor and the habit of conscious labor.

Students Lai P'ei-lung and Lai Po-sheng of the second class of the senior middle third grade were born of poor-peasant families. They were influenced by bourgeois ideology when they were first promoted to study the senior middle course. They were bent on study for the purpose of getting promotion to a higher grade. They were reluctant to spend much time on labor and were afraid of difficult and tiring work. Later, in the course of labor on the farm and in the production team of the school, they received class education from the poor and lower-middle peasants. They studied Chairman Mao's works and discovered that their class feelings were beginning to change. From this, they learned that, while studying in school, they should establish the viewpoint of serving the people. They also learned that they were liable to face the danger of forgetting their origin and being corrupted if they kept themselves away from labor. Thereupon, they actively tempered themselves in the course of labor to build the farm of the school. They resolved to contribute toward building the mountain area and changing the features of Tzu-chin Hsien.

Brambles and thorny bushes throve on the barren hills, and graves studded the wilderness; a great deal of difficulties were encountered in the course of reclaiming the wasteland. After studying "The Foolish Old Man Who Removed the Mountains," however, the students defied hardships and danger. In the revolutionary spirit, they conquered the barren hills one after another, reclaimed more than 500 mou of wasteland and turned these hills into "orchards." Many students held that to build the school farm was revolutionary work. In accordance with the special topographical conditions of the mountain area in Tzu-chin Hsien they set up patterns of improving the soil and cultivating the mountain area. They also carried out many kinds of agricultural experiments. When drought befell, they carried water up the hills bucket by bucket and rescued the crops, despite the intense heat of the sun. When mountain torrents rolled down suddenly, they got up at midnight and, braving the rain, went up the hills to salvage the crops. In this way they tempered themselves in the rainstorm. Apart from participating in agricultural labor, some students learned blacksmithery and

carpentry in the small factory newly set up by the school. They also learned the handicrafts of weaving baskets and processing stationery. The revolutionary teachers and students said: Refraining from labor is the beginning of "peaceful evolution"; these labor bases of our school are the bases of opposing "peaceful evolution."

In the past two years, the number of students of the school rated activists in the study of Chairman Mao's works, activists in labor, three-good students, and five-good youths increased one semester after another. By the second half of last year, 60 percent of the total number of students in the school were activists in labor. This year, 282 students were rated activists in the study of Chairman Mao's works, instead of 116 last year, and representing more than 30 percent of the total number of students in the school.

Getting themselves hardened and seeing the real world in the course of the three great revolutions, the students of Tzu-chin Middle School quickly raised their class consciousness and underwent deep changes in their ideology and feeling. This school had altogether 15 classes of senior and junior middle courses. Each of these classes formed ties with a production team near the school. The students spared a few hours every week to labor in the production team and learn things from the poor and lower-middle peasants. They labored and ate the specially-prepared "class meal" (wild herbs, bran, etc., on which the poor and lower-middle peasants fed in the old society) with the poor and lower-middle peasants. They heard stories about the families of poor and lower-middle peasants. Many students were moved to tears by the class sufferings experienced by the poor peasants. Then, bearing deep class feelings for the poor and lower-middle peasants, they once more studied Chairman Mao's works repeatedly. They understood still more profoundly the truth that there would not have been any revolution if there were no poor peasants and that unity with the workers and peasants was the prerequisite to the revolution. The students and the poor and lower-middle peasants held a meeting to condemn the anti-party, antisocialist black gang. The strong feelings of the poor and lower-middle peasants in bitterly hating the class enemies taught the students a very impressive lesson.

Student-Chung T'ing-k'ai of the first class of the senior middle third grade was born of a poor peasant family. In the production team, he saw Lan Niang, an old poor-peasant deputy who was brought up as a child-wife, tell her son to read Chairman Mao's works to her though she could not read, and ask other people to help her take down what she had learned from the

study. She also showed boundless love and admiration for Chairman Mao. Many poor and lower-middle peasants told Chung T'ing-k'ai that Chairman Mao's works were their lifeline. Comparing these poor and lower-middle peasants with himself, he discovered that after being admitted into the middle school he had gradually alienated himself from the laboring people, repudiated the styles of poor and lower-middle peasant families, and lacked the strong class feelings which Lan Niang and other old poor peasants had in ardently loving Chairman Mao's works. He thought to himself: "The poor and lower-middle peasants have sent me to study in this school. I must study Chairman Mao's works well and make revolution forever." Thereafter, he loved Chairman Mao's works more and more ardently. He persistently studied and applied Chairman Mao's words and made progress in the course of struggle.

Many students also studied and applied Chairman Mao's works in the same creative way and took the initiative in helping the production teams set up cultural rooms, and fetching water, preparing meals, fetching herb medicine, cutting hair, washing clothes, and taking care of children for the poor and lower-middle peasants. They also helped some old disabled poor peasants to bathe themselves. They regarded all these good deeds they did for the poor and lower-middle peasants as revolutionary actions. The poor and lower-middle peasants generally praised them to be "good youths educated by Chairman Mao." Some old poor peasants were deeply moved and said to the students: "You are closer to me than my own children!"

With the Thought of Mao Tse-tung as Their Weapon, the Young Fighters Dare to Fight All Bourgeois "Authorities"

Having strong class feelings for the laboring people, these middle school students held a very clear class viewpoint of whom they should love and whom they should hate. They had greatly improved their abilities to distinguish fragrant flowers from poisonous weeds. In the past few years, many students have consciously and continuously criticized the poisonous weeds grown by the bourgeois "authorities" and have the courage to carry out ideological struggle face to face against the teachers who spread viruses of feudalism, capitalism and revisionism.

In the second semester of last year, a Chinese language teacher surnamed Liang taught the classical poem, "Southeastward Fly the Peacocks," in the first class of the senior middle third grade. He interpreted and exalted the suicide of Liu Lan-chih, the heroine of this poem, to mean her firm resistance against the feudal system. He asked the students: "Where did Liu Lan-chih show her rebellious character?" The students

immediately stood up to refute his interpretation: "Though Liu Lan-chin sacrificed herself under the feudal system, yet she yielded everywhere under the oppression of her feudal family until she committed suicide. She had not the slightest rebellious character." But that teacher stuck to his wrong viewpoint. The students then analyzed Liu Lan-chih and other personalities around her in accordance with Chairman Mao's viewpoint that "everyone in a class society lives in the status of a particular class, and every sort of thinking is branded with the mark of a particular class," and proved that Liu Lan-chih was completely devoid of the class feelings of the laboring people and the rebellious spirit. They also put forth their opinion on how the ancient people should be evaluated. They refuted the so-called historian viewpoint held by Chien Po-tsan. Applying quotations from Chairman Mao, the students debated item by item with their teacher who had spread viruses, and criticized the poisonous weeds of the bourgeois "authorities" point by point.

On the first day after the great proletarian cultural revolution started in the school, the revolutionary students immediately put up one thousand big-character posters to expose the reactionary speeches and actions of the anti-party, anti-socialist elements in the school. The students said: "With the thought of Mao Tse-tung as our weapon, we are not afraid of any bourgeois 'authorities' and have the courage to strike down all freaks and monsters!"