Lin Piao, Confucius Tried to Set Back Wheel of History

Lately the U.S. press is clamoring about the new struggle taking place within the People’s Republic of China against the ideas of Confucius and the plottings of Lin Piao. There is widespread interest among the people in this country because the future of China is closely bound up with the future of socialism and the future of the people of the world.

While the press plays up the struggle as one between different “leaders” and different “facts,” they are in effect simply trying to create an image of the world based upon their false notion of capitalist politics as a la carte. The truth is that the current struggle in China is just the opposite. It is being waged to wipe out the remnants of capitalist politics and capitalist culture and to bring the structure of society in that country in line with the socialist economic base which was established after the revolution of 1949.

We are presently living in an era in which the capitalist system is headed for its final destruction and the victory of socialism. That system is daily becoming a greater reality. This backward capitalist system of exploitation of the many by the few is outlawed and destructive and will be replaced by the process of revolution of these two systems is the basis for the world revolution that is taking place in this epoch.

Confucius lived in China more than 2,000 years ago (551-479 B.C.) when that country was in the process of ending the rule of the slave system and feudalism was on the rise. But Confucius, like the reactionaries of today, wanted to turn back the wheel of history and “restore the rites” of slavery. He took as his lifelong objective, the restoration of the slave system with its extinct slave states, its hereditary privileges for the “designated by God” to rule and the bringing back into power those who had been thrown out by the new Chin Dynasty.

“RESTRAIN ONESSELF”

When slaves rose in revolt, Confucius taught, “Of all things, this is the most important: to restrain oneself and restore the rites.” He required his own followers to carry out these teachings. At the age of 26, he became a petty official in the State of Lu, taking charge of livestock in one section of a city and recording on another. He began to run a private school to train people for the restoration of the old order. He taught his pupils to study hard, and to keep the slave system and its traditions intact even at the cost of one’s life. Nearly all his disciples came from the aristocracy.

The thought of Confucius has always been peddled by various ruling classes throughout China’s history to “restrain” revolution and to keep the people down. In recent years, it was peddled by people like Liu Shao-chi and Lin Piao in order to put to a halt to the Great Proletarian Cultural Revolution which overthrew those in power taking the capitalist class. Confucius’ teachings were dug up again to “restore” the overthrown enemies of socialism and to “restrain” those who rebelled against their policies. In this way, they were trying to accomplish the same thing under socialism that Confucius did during feudalism.

Lin Piao, who was designated as the successor to Chairman Mao Tsetung, at the Ninth Congress of the Communist Party of China in 1969, was an opportunist who interested himself more in his personal position and influence in the Chinese people. After settling in the ranks of the Party for a long time, making it appear as if he agreed with the Party’s line, in order to worm his way into leading positions, Lin Piao grew impatient for personal power. He tried to have himself named as head of state in 1970, against Chairman Mao’s wishes, and failing this, he attempted an abortive counter-revolutionary coup at the second plenary session of the Ninth Central Committee meeting.

In 1971, Lin and company secretly worked out a plan for an armed counter-revolutionary coup, which they called “Outline of Project 577” in an attempt to seize power. This plan included the assassination of Chairman Mao to take the same role as the Communist Party did thousands of years earlier, Lin Piao launched his coup in September of 1971 and when it failed, he stole an airplane and tried to defect to the Soviet Union as a second betrayal of his Party and his country. He died in a crash at Undur Khan in the People’s Republic of Mongolia. In laying out his schemes, Lin Piao was following the same teachings as Confucius. He described Confucianism as historical materialism and taught that the enemies of the revolution are the “thieves” of the “revolts” and “love.” He used Confucianism to slander the dictatorship of the proletariat as being “dictatorial” and said it was “doomed to failure.” He labeled the Party’s struggle against Soviet revisionism and against Liu Shao-chi’s revisionist line as “going to the extreme” and “too hard a struggle.”

“WILL OF HEAVEN”

In order to build himself up and to retrain those who would rebel against his policies, Lin tried to revive Confucius’ theory of “the will of Heaven.” Confucius said that heaven created the slave-owners “as the sons of Heaven” to rule over the people and that destroyed Confucius’ theory into the lie of “inane genius” and claimed that Heaven had endowed him with a “good head” which was “especially clever.” In other words, those people are “born with knowledge” and are fit to rule.

This goes completely counter to the dialectical and historical materialist theory of knowing that knowledge develops through social practice and study combined with application of “revolutionary science.” Confucius and Lin Piao are both dead, but their theories of “restore the rites” and “restrain oneself” are still alive today. Today, the people of the whole world has entered into a movement to criticize Confucius and Lin Piao. This is being done to raise the political level of the people to the point where they can best defend socialism and distinguish between Marxism-Leninism and phony Marxism. In the process, people are going through the changes and the day of the time will come when all people are being criticized and defaced. Workers, peasants, students and intellectuals are all engaged in mass struggle and struggle to defend their country and to fight for the advance of socialism.

In the meantime, the Soviet Union and the U.S. leaders are frantically trying to attack this new movement and to denigrate Confucius, trying to sow seeds of discord and backwardness in the cultural realm. In their newspapers and books, the Soviet leaders call Confucianism “a superior competitor of solely valuable material accumulated for centuries.” They, along with Chiang Kai-shek and the reactionary government in Taiwan claim that the Chinese people are “destroying culture and history.” But these “treasures” are nothing more than the old rubbles of the exploiting classes who never give up their old philosophy without a last fight. While they may, the old reactionaries cannot turn back the clock. The wheel of history cannot be stopped. Socialism in the future!

AFRICAN LIBERATION MONTH LINKED TO STRUGGLE HERE

This May’s annual demonstrations sponsored by the African Liberation Support Committee have undergone a qualitative change. Instead of organizing one-day marches, the ALSC has played a major role in organizing the boycotts of Portuguese Guineans from all classes and strata opposed to racism and like all things that have outlived their usefulness, it will be replaced by the process of revolution by that which is young and rising. This has always been the case. It is a law of history in the absence of dialectical and historical materialism, the world outlook of Marxist-Leninists.

Primitive communal society gave way to slavery, which at the time was a positive advance and gave rise to great strides forward in people’s knowledge and their ability to produce and raise the livelihood of many people. After a time, that society in the slave system caused revolutionary struggles by the slaves and tremendous upheaval of the feudal social system rose up and finally replaced slavery.

Feudalism was destroyed through the bourgeois or capitalist revolutions and now socialism, for the first time, is bringing a new society to the world where the masses of people not only in support of the struggles of their African brothers and sisters, but also against their own oppression here in this country. The situation of the capitalistic oppression of the people of Southern Africa and the exploitation of the Black people in the Western Hemisphere.

ENERGY CRISIS

Along with the central issue of African Liberation, African Liberation Month (ALM) will focus on the social, political, police attacks and the mass struggle, and getting rid of Nixon. ALSC chapters throughout the country will hold educational forums about the growing crisis of oil and imperialism--the first three weeks in May. On May 18 or 19, there will be demonstrations aimed at uniting all Black people around these issues and to commemorate the birthday of Malcolm X.

From May 22 to May 24 a National Conference on Racism and Imperialism will take place in Washington, D.C., to be followed the next day by a massive, national demonstration in the streets of the capital.

The ALSC—the main force behind ALM—sets as its main task the building of a United Front of Afro-Americans from all classes and strata opposed to racism and imperialism.

African Liberation Day, May 1972, marked its first political activity, when over 60,000 Black people marched in six cities of the Western Hemisphere and in Africa. Over the following two years, the ALSC has played a major role in organizing the boycotts of Portuguese imports and products from the Gulf Oil Corporation; protests of the assassination of Guinea-Bissau patriot, Amilcar Cabral; support of Black Panthers who refused to unload illegal chrome shipments from Rhodesia; a massive campaign to repeal the Byrd Amendment; the International Weeks of Solidarity Against Portuguese Imperialism and, most recently, anti-repression coalitions in several Black communities. In May 1973 local demonstrations sponsored by the ALSC brought out about 80,000 Afro-Americans in over 30 cities.

The changing character of the ALSC’s program is rooted in the development of its principles. Ignoring neither the class nor the national oppression which Black people face, ALSC’s statement of principles puts forth that, “Black people throughout the world have finally got the news—the news that racism and imperialism, the two-headed monster—are our enemies... We here have the same duty as all progressive Black people—to fight imperialism in all its manifestations.”

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The struggle against the sell-out policies of the labor bureaucrats, policies expressed by people who make up the majority of CLUW's leadership right now, must be waged from the inside to insure that CLUW will line up with the new upsurge in labor movement. A struggle must be waged to see that CLUW represents the interests of the millions of working women and we must make sure that the thousands of people taking part in the minority left are in the hands of the bureaucrats. It must be done in the course of building CLUW.

The key to building CLUW as a fighting organization will be hard day-to-day work in the factories and cities, waging constant struggle to consolidate the left forces in CLUW and helping the organization among rank and file women workers.

Although the conference leadership has opposed the idea of building CLUW at the plant floor level, we must try to make CLUW based around the rank and file. From this point, it will be possible to also unite many of the local officials and staff workers, who genuinely want CLUW to take up the struggle of the women workers. CLUW must be built initially as an integral part of the whole caucasus movement and springing up around the country.

CLUW must take a fighting stand on issues facing the entire working class such as support for the UFWA and dumping Nixon. This will insure that the struggle for women's rights in the plants will be closely linked with the struggle of minority and unorganized workers and that CLUW will be up with the fight against the government's fascist onslaught against the labor movement.

TEAMSTERS...
(Continued from page 6)

the public generally than anything Fitzsimmons could have done because nobody likes to be threatened even by their friends.

Sigmund Aryanetz, head of the Los Angeles County Labor Federation, said, "We have lived under threats from employers for centuries and we have never been afraid of those threats. We are not afraid now of the threats from Fitzsimmons."

Al Zack, AFL-CIO spokesman, said, "Evidently the boycott is having some effect but we do not expect... many Teamsters Union members to start crossing picket lines because Fitzsimmons wants to protect some growers in California."

However the threat from the Teamsters is a real one and must be taken seriously. The waverers support from the AFL-CIO hierarchy is not enough to defeat the grower's secondary boycott is a major blow to UFWA's efforts to win union community support.

UFWA has now its back to the wall and must rely on the rank-and-file community support which needs to be organized, more than ever before. Farmworkers have already begun picketing in Coachella Valley, the scene of last year's 'intense strike activity, where thousands manifold UFWA picket lines in the face of Teamster-powered thugs and goons and guns.

The spirit of "Si Se Puede" ("Yes, We Can Be Done") still drives these farm workers in their fight for union rights just as it was in the past that the fight must be carried forward in the community and on the shop floor to defend workers' rights against the Teamsters' fascist threat.

There are causes.

A NEW COMPREHENSIVE PAPERBACK: The Black Workers Congress, the Black Liberator Movement, and Proletarian Revolution

This statement by the Black Workers Congress is a 100-page pamphlet available to the revolutionary movement and the masses of American people by setting

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WRITE FOR CATALOG

AFRICA MONTH...
(Continued from page 10)

color to change the fundamental nature of this society, because they have a responsibility to mobilize the workers to fight exploitation and oppression in this very stronghold.

Key to the work of building the Black anti-racist, anti-imperialist united front, is the role of the Black worker.

The organization states: "We must give the highest priority to mobilizing Black workers... It is this section of the Black community that has the most to gain by the victory of our struggles and yet they have been ignored by the movement... they have demonstrated the power to do many things, such as stopping illegal chrome shipments from Rhodesia, expose repressive use of Polokwane identification systems and stop production of cars, not only symbolically but also in the liberation movements, but also as part of the fight against their own oppression. Therefore, we encourage Black workers to take the lead."