

6/2/66 Criticism *Struggle* *Transformation* *Frank a Humanism*

THE GREAT CULTURAL REVOLUTION IN CHINA (1968) compiled and edited by the ASIA RESEARCH CENTRE, Charles Tuttle Co., Publishers Rutland, Vt. and Tokyo, Japan (although they say no parts of this can be reproduced, the fact is that they, themselves, have reproduced everything from the Chinese Documents without a single new translation, exactly as these were published in English by official Communist sources. The only thing that is "original" are the subtitles of the various parts, plus very brief little paragraphs before most articles.)

Pat P.
Cisco
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Part 1. "the origin of the great Cultural Revolution is actually 1962 to 1964 statements that have hardly any relationship to the 1966 cultural revolution. For example Chou Yang's analysis, or more correctly attack, on humanism. The attack remains but as we know Chou Yang is in jail. The only thing that has some significance here because that did follow through into the Cultural Revolution is the "new polemic on the philosophical front" Hung-Ch'i (12-64), Yang Hsien-chen of the CC and former president of the Higher Party School, who is supposed to have written the concept of "two divides into two" or rather against "one divides into two" and for "two combines into one". The article against him on August 4, 1964 in Jen-min Jiah-pao states that no less than 90 articles were written on the subject. The whole debate is handled much better by D. Munro in China Quarterly, 1965.

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Part 2. does get to the Cultural Revolution even though it ends with the first Peking Rally. In other words, in August, 1966 whereas an entirely new stage was started by the end of 1966 and into January, February, 1967. Why the 1968 book should stop in 1966, I do not know. The JJ editorial of June 2, 1966, a great revolution that touches people to their very souls is important because it still refers back to at least some parts of Marx: "the essence of Marxism is critical and revolutionary. Its basic spirit is criticism, struggle and revolution." What is important to me here is that I haven't seen anywhere in the thousands and millions of words that have poured forth on the question that this specific use of "critical" is from early Marx, indeed the very essays that center on humanism which the Chinese have rejected without rejecting the bourgeoisie, idealistic aspect of criticism as a motive force. Hence, they refer to Mao instead. Thus; Chairman Mao says: "while we recognize that in the general development of history the material determines the mental and social being determines social consciousness, we also and indeed must recognize the reaction of mental on material things, of social consciousness on social being and of the superstructure on the economic base."

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The same article is the one that attacks the Petofi circle and Hungarian Revolution.

To show how far behind this compilation is and, what is a great deal more important, what sharp turns occurred within the Cultural Revolution is the fact that the article, "long live Mao Tse-tung's Thought," written July 1, 1966 to commemorate the 45th anniversary of the CCP still quotes "comrade Liu Shao-Ch'i pointed out: comrade Mao Tse-tung is a creative Marxist of genius!"; in a word "the traitor is quoted as the authority on Mao! He may even have written that article; it traces back the anti-party elements "who sneaked into the party" (2-1953)

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1956 counter-revolutionary riots in Hungary was played precisely by a group of revisionist men of letters." -2-

Liu is quoted a second time with something he had said 21 years ago. The next month, August, is when the plenum met but again it was thought that Liu was merely demoted to third place instead of first.

The article that interests me is the J.J. editorial of June 8, 1966 "we are critics of the old world" and goes on to develop "the 7 hundred million Chinese are all critics" and again "the essence of Marxism-Leninism is critical and revolutionary. Also "raise high the Great Red Banner of Mao Tse-tung's Thought..." refers to the (Petofi) to show that the "advance guard in the final three sections, pages 393-452 reproduce documents ending in September 20, 1966 as follows: (1) Lin Piao's message of how to study Mao Tse-tung which the NCNA released on June 19, 1966 and which called for "unified thinking" and stressed the fact that Mao's Thought "has not grown spontaneously from among the working people; rather it is the result of Chairman Mao's inheriting and developing in a talented way the ideas of Marxism-Leninism on the basis of great revolutionary practice." (my emphasis)

(2) The CC decision on the Cultural Revolution, August 8, 1966, (that's the 16-point deal) (3) The 8-12 Communique the International situation.

The 8-8-66 editorial revealed that 35 million sets of Mao's Selected Works would be printed that year. Finally, the birth of the Red Guard and the admonition "to smash the old world to smithereens" (August 18, 1966). The collection ends with Anna Louise Strong's letter from China plus a glossary of terms.