

China

Ten Years of the
Cultural Revolution

Reconstructs

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CONTENTS

Ten Years of the Cultural Revolution <i>Chung Wen</i>	2
Former Red Guards — What Are They Doing Today?	9
Leading a City	
Farming in the Ching kang Mountains	
Herding in the Grasslands	
<i>Children: Young Railway Guards</i>	17
First Days after the Earthquake	18
Building a Socialist Countryside	22
A New Village	
New Thinking, New Culture	
<i>Stamps of New China: Commemoratives on the Successful Fulfillment of the Fourth Five-Year Plan</i>	31
<i>Cultural Notes: Korean People's Army Ensemble Tours China</i>	32
A New Symphonic Work <i>Ah Keh-chien</i>	34
Floating School	37
Archaeological Briefs: Bamboo Slips Reveal Chin Dynasty Laws; Fossil Horse Helps Explain Rise of Tibetan Plateau	40
New Deep-water Berths	42
<i>Language Corner:</i>	
Lesson 22: Visiting an Arts and Crafts Factory	47

COVER PICTURES:

Front: Chang Keh-chien tells young school graduates who have settled down in Hsichiang commune about the Red Guards' struggles during the cultural revolution. (See p. 9)

Back: A set of commemoratives on the success of the Fourth Five-Year Plan. (See p. 31)

Inside front: The Chiangtu Pumping Station — at present China's largest drainage and irrigation project. It is one of a group of core projects to conquer the Huai River built during ten years of the cultural revolution.

Inside back: A peasant welcomes school graduates coming to settle down in the countryside.

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Ten Years of the Cultural R

IT IS NOW ten years since the beginning of the Great Proletarian Cultural Revolution personally initiated and led by our great leader Chairman Mao. It is a great political revolution carried out under the conditions of socialism by the proletariat against the bourgeoisie and all other exploiting classes. At the same time it is a great revolution in the realm of the superstructure. In the past ten years it has smashed the intrigues of Liu Shao-chi, Lin Piao and Teng Hsiao-ping aimed at sabotaging the dictatorship of the proletariat and restoring capitalism. It has criticized and condemned their revisionist line and seized back that part of Party and state power they had usurped, thus ensuring that China will continue to advance along Chairman Mao's revolutionary line.

The cultural revolution has strengthened the dictatorship of the proletariat over the bourgeoisie in the superstructure, including all spheres of culture, and consolidated the economic base of socialism. Its victory has consolidated the dictatorship of the proletariat in China and promoted the development of socialism. It has provided extremely valuable experience in combating and preventing revisionism and preventing capitalist restoration.

In these ten years China's people have advanced through struggle and brought about tremendous changes in the country.

Inevitable Outcome of Class Struggle

The cultural revolution did not come about by accident. It is the inevitable outcome of the long and sharp struggle in socialist society between two classes, the proletariat and the bourgeoisie, between the two roads of socialism and capitalism, and between the two lines of Marxism and revisionism. As Chairman Mao has pointed out: **"We could not do without the Great Proletarian Cultural Revolution."**

The birth of the People's Republic of China in 1949 essentially concluded the stage of the new democratic revolution and began the stage of the socialist revolution. Acute class struggle exists throughout the stage of socialism. On the one side, guided by Chairman Mao's Marxist-Leninist line, the revolutionary masses, cadres and intellectuals want to carry the socialist revolution forward to the great goal of communism. On the other side, the overthrown landlord and bourgeois classes struggle with all their might to restore the old order, and at the same a new bourgeoisie continues to arise.

As the socialist revolution develops and deepens, the class struggle between the proletariat and the bourgeoisie does the same, manifesting itself strikingly within the Party. It is not only outside the Party that the bourgeoisie exists. It is also inside the Party — in the shape of those in power taking the capitalist road. The capitalist roaders in the Party have become the main force of the bourgeoisie in its trial of strength against the proletariat and its attempt to restore capitalism. The principal capitalist roaders in the Party, Liu Shao-chi, Lin Piao and Teng Hsiao-ping, represented the interests of the bourgeoisie, both old and new, both inside and outside the Party, and those of all other exploiting classes. Using the power they held, they acted from above to formulate and push a revisionist line to oppose Chairman Mao's proletarian revolutionary line and try to restore capitalism in China.

The cultural revolution first smashed the Liu Shao-chi renegade clique. Liu Shao-chi had betrayed the Party, capitulated to the enemy and became a hidden traitor as long ago as the First Revolutionary Civil War (1924-27). Over a long time he concealed his counter-revolutionary political record, usurped important positions in the Party and the state and

formed an underground bourgeois headquarters, assembling a gang of renegades, enemy agents and capitalist roaders in power.

In 1949, on the eve of China's liberation Chairman Mao explicitly pointed out in his report to the Second Plenary Session of the Seventh Central Committee of the Party: After the nationwide seizure of power by the proletariat, the principal internal contradiction is the contradiction between the working class and the bourgeoisie. He set the task of the Party as fighting the bourgeoisie in the political, cultural, economic and other spheres. At the same time Liu Shao-chi and his gang were clamoring that "capitalism in China today is still in its youth", that it needed "big expansion" and that "capitalist exploitation today is no crime, it has merit". They talked much about "consolidating the new-democratic order". This was an attempt to lead China onto the capitalist road.

Soon after liberation the Party launched acute struggles to implement the resolution of the Second Plenary Session of the Seventh Central Committee and the Party's general line for the transition period formulated by Chairman Mao. By 1956 the socialist transformation of the ownership of the means of production in agriculture, handicrafts, capitalist industry and commerce had been mainly completed. This was the crucial juncture for deciding whether the socialist revolution should continue to advance. Precisely at this moment Liu Shao-chi put forward the fallacy that "in China, the question of which wins out, socialism or capitalism, is already solved". This in effect was spreading the theory that class struggle was dying out. He claimed that from then on the main contradiction would be "the contradiction between the advanced social system and the backward productive forces".

evolution

CHUNG WEN

Countering such revisionist fallacies, and noting new trends of revisionism and capitalist restoration in the Soviet Union, Chairman Mao published *On the Correct Handling of Contradictions Among the People* in 1957. In this work he elaborated on classes, class contradictions and class struggle in socialist society after the socialist transformation of the ownership of the means of production has been in the main completed. He pointed out that "there is still a bourgeoisie. . . . The question of which will win out, socialism or capitalism, is still not really settled". The struggle between the proletariat and the bourgeoisie "will continue to be long and tortuous and at times will even become very acute".

Following Chairman Mao's analysis, the Party led the people in a continued struggle against the bourgeoisie and revisionism. It was victorious over the bourgeois Rightists in 1957 and crushed Peng

Teh-huai's anti-Party clique in 1959, thus pushing forward socialist revolution and socialist construction. But the bourgeoisie refused to take its defeat lying down. It saw another chance when China was hit by natural calamities from 1959 to 1961 and the Khrushchov renegade clique tore up contracts and withdrew their experts, creating economic difficulties in China. Liu Shao-chi's group came out in open opposition to Chairman Mao's revolutionary line, attacking it for "making a mess of" the socialist revolution. They pushed hard for "retreats in both industry and agriculture". They openly spread a revisionist line calling for the extension of plots for private use, the opening of free markets in cities and villages, the increase of small enterprises with sole responsibility for their own profit or loss, the fixing of farm output quotas on individual households with each on its own.

To counter this situation, in 1962 Chairman Mao pointed out the necessity of guarding against the emergence of revisionism in the Central Committee and called on the Party and people to "never forget classes and class struggle". In 1963 he again warned that if

class struggle and the dictatorship of the proletariat were forgotten, "then it would not be long, perhaps only several years or a decade, or several decades at most, before a counter-revolutionary restoration on a national scale would inevitably occur, the Marxist-Leninist party would undoubtedly become a revisionist party, a fascist party, and the whole of China would change its color".

In 1964 the socialist education movement was launched. Chairman Mao specifically pointed out the main target of the movement: "those Party persons in power taking the capitalist road". This centered attention on the fact that in subverting the dictatorship of the proletariat the capitalist roaders in power are the most dangerous and therefore are the main target of the socialist revolution. If they are not exposed, criticized or overthrown, China would slip back to capitalism.

All these warnings and struggles did not change the reactionary nature of Liu Shao-chi and his group in the least. Their subversive activities became more and more unbridled. For a period of time Liu Shao-chi's bourgeois headquarters, consisting of deserters

Bombard the Headquarters! (gouache)







Carry the Great Proletarian Cultural Revolution Through to the End! (Oil painting) by Huang Chin-sheng and Chang Wen-hsin

and turncoats, was in control of power in the Party, in the cultural and propaganda fields and in many other spheres. In the ideological, cultural and educational fields, they exercised dictatorship over the proletariat. Anti-Party, anti-socialist, feudal, bourgeois and revisionist works filled China's press, radio, stage and literature and art. The schools were ruled by bourgeois intellectuals. Instead of implementing Chairman Mao's line of training successors to carry on the cause of the proletariat, they stubbornly held on to and expanded the bourgeois educational system, training students into an intellectual elite which would carry on for the bourgeoisie.

Liu Shao-chi's group opposed Chairman Mao's line for medical and health work. They made the Ministry of Health a "Ministry of Health for Urban Overlords", stressing medical and health work in the cities instead of serving the peasants, the vast majority of the population.

On the economic front they opposed the policy of maintaining independence, keeping the initiative in China's hands and relying on China's own efforts. They spread the philosophy of servility to things foreign and slowly trailing along behind. They rejected the leadership of the Party and denied the working class its position as masters of the state and the enterprises. They relied on specialists to run factories and controlled, obstructed and oppressed the workers. They pushed material incentives, put bonuses and profit in command and lured people onto the capitalist road. Their influence was so extensive that a fairly large majority of factories were not in the hands of Marxists and the workers. The broad masses of workers, peasants, soldiers, revolutionary cadres and intellectuals could no longer stand the activities of this handful of capitalist roaders in power in the Party. An intense class struggle became inevitable.

Smashing Liu Shao-chi's Bourgeois Headquarters

On May 16, 1966 a *Circular of the Central Committee of the Communist Party of China* was drawn up under Chairman Mao's

personal guidance. This Marxist document sounded the call for the Great Proletarian Cultural Revolution. It called upon the Party and the people of the country to expose and criticize representatives of the bourgeoisie in the Party and seize back that portion of power they had usurped. Since that time the cultural revolution has unfolded with tremendous vigor. Led by Chairman Mao, China's millions exposed the criminal activities of capitalist roaders in power in the Party in pushing a revisionist line to restore capitalism. They did it "openly, in an all-round way and from below" by "airing their views freely, writing big-character posters and holding great debates".

Millions of revolutionary young people became courageous and daring pathbreakers. Organizing into Red Guards, they went out into society to sweep away the old ideas, culture, customs and habits of the exploiting classes. Under the banner "**It is right to rebel against reactionaries!**" they threw themselves into rebellion against the capitalist roaders in power in the Party.

Liu Shao-chi's group used all kinds of intrigues to halt the cultural revolution. They counter-attacked with a bourgeois-reactionary line, directed at the many to divert attention from the few criminals, and ruthlessly suppressed the revolutionary masses in an attempt to beat back the revolutionary mass movement. But this did not win them much time in their deathbed struggle. On August 5, Chairman Mao put up his big-character poster *Bombard the Headquarters*, taking the lid off Liu Shao-chi's bourgeois headquarters and heightening the revolutionary fighting will of the people of the whole country. The workers, peasants and cadres soon joined the fight. The broad masses succeeded in exposing the true features of Liu Shao-chi, the renegade, hidden traitor and scab. His bourgeois headquarters was overthrown.

Smashing the Lin Piao Anti-Party Clique

Smashing of the Lin Piao anti-Party clique was the next impor-

tant achievement of Chinese people during the cultural revolution. Lin Piao was a bourgeois careerist, conspirator and double-dealer. He and his handful of sworn followers were a counter-revolutionary clique "who said nice things to your face but stabbed you in the back". A faithful follower of Confucius, he used Confucian doctrines as a reactionary ideological weapon in a conspiracy to usurp Party and state power and restore capitalism. In order to reinstate the overthrown landlord and bourgeois classes and establish a fascist Lin dynasty, he engaged in a great many conspiratorial activities during and after the Party's Ninth Congress in 1969. Two years later he began an armed coup d'etat, attempting to assassinate Chairman Mao, set up a rival central committee and seize Party and state power. On September 13, 1971, however, when his conspiracy collapsed, he hastily and secretly commandeered a plane, fled as a defector to the Soviet revisionists in betrayal of the Party and country and died in a crash at Undur Khan in Mongolia.

After this the Party and the people of the country, led by Chairman Mao, started a movement to criticize Lin Piao and Confucius. Thus they settled accounts with the crimes of the Lin Piao anti-Party clique ideologically, politically and organizationally and deepened their criticism of Lin Piao's revisionist line.

Profound Changes

Now profound changes in the interests of the proletariat began in all spheres of the economy and superstructure in China. New socialist things emerged in profusion. The cadres and masses are studying Marxism-Leninism-Mao Tsetung Thought in direct relation to the struggle. This study movement is spreading far and wide. The ranks of worker-peasant-soldier students of Marxist theory are growing rapidly. Three-in-one combinations (of the old, the middle-aged and the young) have been put into effect in leading bodies at all levels and leaders have come into close contact with the masses. Millions of young people who will carry on the prole-

tarian revolution are maturing steadily.

The proletarian revolution in literature and art is deepening. The birth and popularization of model revolutionary theatrical productions portraying worker-peasant-soldier heroes have driven the emperors, kings, generals, ministers, feudal scholars and ladies off the stage. There is an increasing flourishing of socialist literary and artistic creation.

The revolution in education is developing vigorously. The working class has permanently entered the schools to lead and control them. Workers, peasants and soldiers now enter university and college without the old restrictions. Chairman Mao's proletarian line in education has been implemented—the students are being trained into workers with socialist consciousness and culture.

The revolution in health work is overcoming the rural shortage of doctors and medicines. The cooperative medical system has been set up, city medical workers have been going to the countryside, barefoot doctors are maturing in large numbers. More than 10 million middle school graduates have gone to the countryside to integrate with the workers and peasants and become a new force in building a new socialist countryside.

By entering May 7 cadre schools, going to do manual labor and studying again, large numbers of cadres have deepened their awareness of the need to continue the revolution and regained their revolutionary youthfulness. This has helped to revolutionize the government offices.

The cultural revolution has changed those parts of the superstructure which were unsuited to the economic base so that Chairman Mao's proletarian revolutionary line and policies can be better implemented. It has given full play to the masses' enthusiasm for socialism and further liberated the productive forces. The spirit of independence, keeping the initiative in China's hands, self-reliance, hard struggle, diligence and thrift in building the country is being brought into fuller play. The mass

movements to learn from Taching in industry and Tachai in agriculture are in full swing. With soaring enthusiasm the broad masses are carrying production to greater depth and breadth.

During the cultural revolution our country has successfully completed two five-year plans, the Third (1966-70) and the Fourth (1971-75). In those ten years there has been a rapid rise in China's industrial production. Good harvests have followed many years in a row. The level of science and technology has gone up steadily. Urban and rural markets are brisk, prices are stable, people's living standards have been rising year after year. The entire national economy is growing vigorously.

Orientation of the Continuing Revolution

To ensure that China continues to advance on the socialist road, Chairman Mao gave an important instruction on the question of the theory of the dictatorship of the proletariat at the end of 1974 when victory was won in the movement criticizing Lin Piao and Confucius. He said, "**Why did Lenin speak of exercising dictatorship over the bourgeoisie? This question must be thoroughly understood. Lack of clarity on this question will lead to revisionism. This should be made known to the whole nation.**" He pointed out, "**Our country at present practices a commodity system, and the wage system is unequal too, there being the eight-grade wage system, etc. These can only be restricted under the dictatorship of the proletariat. Thus it would be quite easy for people like Lin Piao to push the capitalist system if they come to power. Therefore, we should read some more Marxist-Leninist works.**"

Chairman Mao's instruction analyzed the economic base and superstructure in socialist society and the social basis and class roots of revisionism. It stressed the necessity and importance of restricting bourgeois right in combating and preventing revisionism and consolidating the dictatorship of the proletariat. It pointed out the way to continue the revolution under the dictatorship of the proletariat.

Socialist society is born out of capitalist society. It carries the birthmarks of the old society—bourgeois right, *de facto* inequality and the three big differences—between industry and agriculture, town and country, and mental and physical labor. These are the soil and conditions for the rise of the bourgeoisie and capitalism. A long-term task in the period of socialism is to keep on restricting bourgeois right, gradually eliminating and wiping out the birthmarks left over from the old society and sparing no efforts in creating the conditions which will make it impossible for the bourgeoisie to exist or a new bourgeoisie to arise.

Chairman Mao's instruction on the question of theory reflect the wish and demand of the proletariat and other revolutionary people to carry the socialist revolution forward. Guided by this instruction, the people of the country launched a movement to study the theory of the dictatorship of the proletariat. This enabled them to deepen their socialist consciousness, support new socialist things born in the cultural revolution which reduce the three big differences and restrict bourgeois right and consolidate and develop the victories of the cultural revolution.

Criticism of Teng Hsiao-ping, Countering the Right Deviationist Wind

The victory of the Great Proletarian Cultural Revolution has not been easy. Intense struggle is equally inevitable in consolidating and developing its results. History proves that every great revolution is bound to be followed by a struggle between those who are for it and those who are against it. The same is true of the cultural revolution.

Toward the end of summer last year Teng Hsiao-ping, the arch unrepentant capitalist roader in power in the Party, led a Right deviationist attempt to reverse the correct appraisal of the cultural revolution and settle accounts with it. This was a concentrated expression, under new circumstances, of the struggle between



March Forward Along Chairman Mao's Proletarian Revolutionary Line! (poster)

two classes, the proletariat and the bourgeoisie, and between two lines, Marxism and revisionism. The Party and people of the country have thrown themselves into a struggle to criticize Teng Hsiao-ping and counterattack this Right deviationist attempt. The struggle was initiated and is being led by Chairman Mao himself. It is a continuation and deepening of the cultural revolution.

Before the cultural revolution Teng Hsiao-ping collaborated with Liu Shao-chi in pushing a counter-revolutionary revisionist line. He was the No. 2 chief of Liu Shao-chi's bourgeois headquarters. During the cultural revolution he was criticized by the masses. Expressing his willingness to mend his ways, he declared that he would "never reverse the verdict". But once back at work in a position to wield power, he threw off his disguise and in an organized and planned way drew up a program, created a certain amount of public opinion, and launched an attack on the Party.

He distorted Chairman Mao's instructions by coming up with a revisionist program of "taking the three directives as the key link" — he put the directive on stability and unity and another on pushing the national economy forward on a par with the one on studying the theory of the dictatorship of the proletariat and combating and preventing revisionism. He advocated the theory that class struggle was dying out and a false theory of productive forces. He opposed taking class struggle as the key link, denied the necessity of the cultural revolution and continued to push the revisionist line.

He interfered with and sabotaged the study of theory on the proletarian dictatorship and opposed the restriction of bourgeois right. He hated the new socialist things born in the cultural revolution and tried in every way to stop them. He tried to prepare public opinion in a big way for reversing the correct verdicts of the cultural revolution and for the restoration of capitalism. Teng's rumor-mongering company spread many strange tales negating the cultural revolution and fabricated many counter-revolutionary political rumors, aiming their attack at the Party Central Committee headed by Chairman Mao.

Teng Hsiao-ping opposed setting up "three-in-one" revolutionary leading bodies, attacking and pushing aside the old, middle-aged and young cadres who upheld Chairman Mao's revolutionary line. He recruited unrepentant capitalist roaders and put them in important positions and knocked together "restorationist legions". He counterattacked and tried to settle accounts with the revolutionary masses.

He wanted to carry out an "all-round rectification", which in essence was having the bourgeoisie "rectify" the proletariat and making a clean sweep of Chairman Mao's revolutionary line and policies, the achievements of the cultural revolution and the superior socialist system. Teng Hsiao-ping's line is a continuation of Liu Shao-chi and Lin Piao's counter-revolutionary line. It embodies in a concentrated way the struggle for restoration of the old society by the bourgeoisie and all other exploiting classes.

In early April 1976 a handful of class enemies created a counter-revolutionary political incident at Tien An Men Square in Peking. They openly hoisted the ensign of support for Teng Hsiao-ping, attempting to cast him in the role of Nagy, the leader of the counter-revolutionary incident in Hungary in 1956. This clearly showed that Teng was the general representative of the bourgeoisie inside and outside the Party and of all forces for the restoration of capitalism.

Teng Hsiao-ping's action angered the people of the entire country. After the incident, the Political Bureau of the Central Committee of the Communist Party, on the proposal of Chairman Mao, unanimously agreed to appoint Comrade Hua Kuo-feng First Vice-Chairman of the Central Committee of the Party and Premier of China, and unanimously agreed to dismiss Teng Hsiao-ping from all posts both inside and outside the Party. These decisions received warm support from the people of the whole country.

Teng Hsiao-ping has collapsed and a great victory has been won in the struggle against the Right deviationist attempt to reverse correct verdicts. But the struggle has not ended. The people of China, led by the Party Central Committee headed by Chairman Mao, are continuing their triumphant advance. They are deepening their criticism of Teng Hsiao-ping's counter-revolutionary revisionist line, consolidating and developing the victories of the Great Proletarian Cultural Revolution and pushing socialist revolution and construction forward.

Former Red Guards – What Are They Doing Today?

When the cultural revolution started ten years ago, millions of young people answered Chairman Mao's call to rebel against the capitalist roaders inside the Communist Party. Becoming active revolutionaries, they plunged into the struggle to smash the bourgeois headquarters headed by Liu Shao-chi. These Red

Guards, now adults, are playing important roles in the different sectors of China's socialist revolution and construction. This reporter recently interviewed three former Red Guards now working in different posts. Their growth and fighting spirit are typical of the young generation of China today.

Leading a City

CHANG KEH-CHIEN, a Red Guard ten years ago, is now a vice-secretary of the municipal Party committee of the city of Wuhu in Anhwei province.

I found Chang, now 33, in the Hsichiang commune outside the city. He was in worn blue work clothes, his trousers rolled up to the knees, and had obviously just come out of the fields. A smile on a round face seemed to emphasize simplicity and honest frankness. He doesn't have a regular office in the Party committee building because he's only there when he has to go to a meeting. Usually he is working shoulder to shoulder with the rank and file in some factory or commune, analyzing new experience gained by the masses.

In 1966 Chang was a mathematics student at Anhwei Teachers' College in Wuhu. When the cultural revolution began to sweep the country, he too wore a Red Guard armband and put up big-character posters both on and off the campus, criticizing Liu Shao-chi's revisionist line and the old ideas, culture, customs and habits of the exploiting classes carried over from the old society. He aimed his criticism at Party members in positions of power who were taking the capitalist road. His bold thinking and action put

him in the van of the struggle against leaders in the college Party committee who were pushing a bourgeois reactionary line and suppressing the revolutionary students and professors. Soon Chang was elected leader of the school's Red Guard organization.

Chairman Mao supported and encouraged the Red Guards' fear-

less revolutionary spirit. When Chang heard that Chairman Mao was reviewing Red Guards at Tien An Men Square in Peking, he and several hundred other Red Guards left for the capital. On September 15, 1966 Chairman Mao reviewed the third group of thousands of Red Guards from all over the country. As Chang saw his beloved leader waving to the cheering young people, he was moved to tears. Returning to where they lived in Peking, Chang told his comrades, "We are Chairman Mao's

Working side by side with the workers.



Red Guards. We must do our best to safeguard his revolutionary line and combat and prevent revisionism in order to become true proletarian fighters who will carry on the revolution." That day he saw Chairman Mao became a source of strength in his march along the revolutionary road.

Learning from the Proletariat

In the intense struggles of the cultural revolution Chang Keh-chien stood with the workers against the capitalist roaders in the old Wuhu municipal Party committee. He saw the workers' revolutionary perseverance and thoroughness. Now he understood more deeply why the old schools ruled by Liu Shao-chi's revisionist line in education had poisoned the minds of students. They had stuffed students with such Confucian doctrines as "only the learned rank high and all others are low". This led young people into a blind alley where they were becoming bourgeois intellectual aristocrats divorced from the workers and peasants. Chang resolved to free himself from such ideas and take the road of integrating himself with the workers and peasants.

After graduating from the teachers' college in 1968, Chang went to work at the Wuhu Boiler Plant, arriving with his simple belongings carried on a shoulder-pole. He became a fitter in the metal-

working shop. "I'm an intellectual, a bookworm," he told the workers. "I've studied, but I'm really ignorant. I hope you'll teach me to become a good worker."

He went to work in the shop the very day he arrived, rolled up his shirt-sleeves and took on the heavy and dirty jobs. One day Chang and master-worker Fang Ping-ken were repairing an air compressor. One of them had to crawl under it to work. But the floor was black with oil and grease. They needed something to lie on, Chang thought. By the time he had gone out and brought back a reed mat, the old worker was already working under the machine. Chang was deeply moved by the veteran's selfless attitude.

Chang liked to have heart-to-heart talks with the workers. Master-worker Fang told him about his miserable life before liberation and showed him a scar on his face from a beating a capitalist had given him. Chang, in his turn, told the workers about his own childhood just before liberation. He was born in a poor peasant family in Anhwei province. When his father died, he was only a year old and his mother did back-breaking work in the fields to bring him up. One day his mother left him by himself in a bamboo basket on the edge of the field. A wolf appeared. Only his mother's prompt arrival saved the boy from being carried off. Common experiences in the old society fused the class feelings between Chang and other workers.

In 1970 Chang Keh-chien and some other workers were sent to help build the No. 2 blast furnace at the Wuhu Iron and Steel Plant. They had to install three 22-meter-high hot-blast stoves in a rush. Following the example of veteran workers, Chang tied a rope around his waist and worked with them in midair. Rain didn't stop them. Persisting three days and nights, they finished the job.

Chang paid much attention to the study of revolutionary theory. Not long after he came to work he proposed setting up a philosophy study group among the workers in his shop. In their off hours they studied Chairman Mao's *On Contradiction* and *On Practice*. Soon

the whole plant was studying philosophy, setting an example for the rest of the city.

"Everyone in our revolutionary ranks is like a bolt," Chang tells new workers. "It is fixed on the revolutionary machine. But it must be up to standard so that it will hold tight and do its part for the revolution. Just as a bolt has to be tempered and machined carefully, we young people have to study earnestly and remold ourselves in order to help reach the high goal of communism."

Because of his diligence in learning from the working class, Chang was appointed director of the riveting and welding shop by the plant Party committee in the winter of 1970. Later he was elected a vice-chairman of the plant revolutionary committee.

Successor and Leader

In 1971 Chang Keh-chien became a vice-secretary of the boiler plant Party committee, sharing the responsibility for running the whole plant. He never stayed in his office but went to work alongside the workers wherever problems and conditions were difficult. "Sweat is the best way to prevent a bureaucratic mind," he said. He continued learning from the workers, especially the skills of all the trades in the plant. His aim was to master every part of the plant's management.

In August 1971 the boiler plant moved to a new site 20 kilometers away. Equipment and materials — 4,000 tons of it — had to be dismantled, transported and installed again within a month. There was not enough hoisting equipment to handle it. Chang, in charge of the moving, set an example. He and some other workers began moving equipment with shoulder poles and their bare hands. Everyone pitched in and the plant resumed operations in the new site on time.

Once Chang went north to visit the Taching oil field, nationwide model for industry. He brought back a small piece of scrap iron and a handful of millet. With these two things he explained to every shop and section what the Taching experience meant. "Look! Even such a little piece of scrap iron is

Answers to LANGUAGE CORNER Exercises

I.

1. 在工艺美术展览会上展出了多少件象牙雕刻的工艺品?
2. 她有几个小孩儿?
3. 他到农村去了几年?
4. 这本小说有多少字?

II.

1. 那个工人同志是前年上大学的。
2. 他是从部队来的。
3. 这个节目是用中文广播的。

collected by the oil workers to use again," he told the workers. "We should re-use the scrap in our plant too. They're building up their oil field into a new-type socialist enterprise combining industry with agriculture. We have the same possibilities here." Soon there was a new surge in the movement to learn from Taching in the boiler plant.

Fighting the Class Enemy

As an outstanding representative of young workers, Chang Keh-chien was elected to the standing committee of the Wuhu municipal Party committee and its vice-secretary in 1974.

The city of Wuhu has a population of 400,000 and some 300 factories and other agricultural, commercial, cultural, educational and public health units. How to handle the host of problems every day? This was a new test for Chang. The first secretary of the municipal Party committee, Kuo Tih-siang, took him to every factory in the city to help him get familiar with local conditions. Going deep among the masses and investigating, Chang saw at first hand that the attacks on the proletariat by the bourgeoisie both inside and outside the Party had never ceased. Having gone through many class struggles in the cultural revolution, he had acquired a deep understanding of Chairman Mao's insistence that classes and class struggle continue even stronger in the period of socialism. He knew there had to be a ceaseless fight against the bourgeoisie's attempts to restore capitalism in China.

In March 1975 Chang led an investigation group to the Wuhu Heavy Machine Tool Plant, which had been an advanced unit but was now backward in production. Why?

Chang worked a regular shift in a shop. He talked to the workers, getting their opinions and acquainting himself with actual conditions in the plant. He soon found the answer. A counter-revolutionary had instigated some people to attack the plant Party committee with charges created out of thin air. This was aimed at confusing people and undermining the movement to criticize Lin Piao and Con-



Chang Keh-chien (first left) goes back to exchange experience in philosophy study with his old fellow workers at the boiler plant.

fucius and the study of the theory of the dictatorship of the proletariat.

The problem was class struggle and its cause was clear. Chang set up a special study group of workers to concentrate on the theory of the dictatorship of the proletariat. Through these activists, he mobilized the other workers to link their study with the actual class struggle in the plant. The counter-revolutionary was completely exposed. Finally he was arrested and punished. Pleased and encouraged by this blow at the class enemy's sabotage, the plant's workers soon turned production upward. Near the end of the year they met their annual production quota one month ahead of schedule. The changes in the heavy machine tool plant promoted development in other factories.

Chang Keh-chien stresses class struggle and the fight against revisionism. His revolutionary spirit of rebellion is greatly admired by the people and leaders of Wuhu.

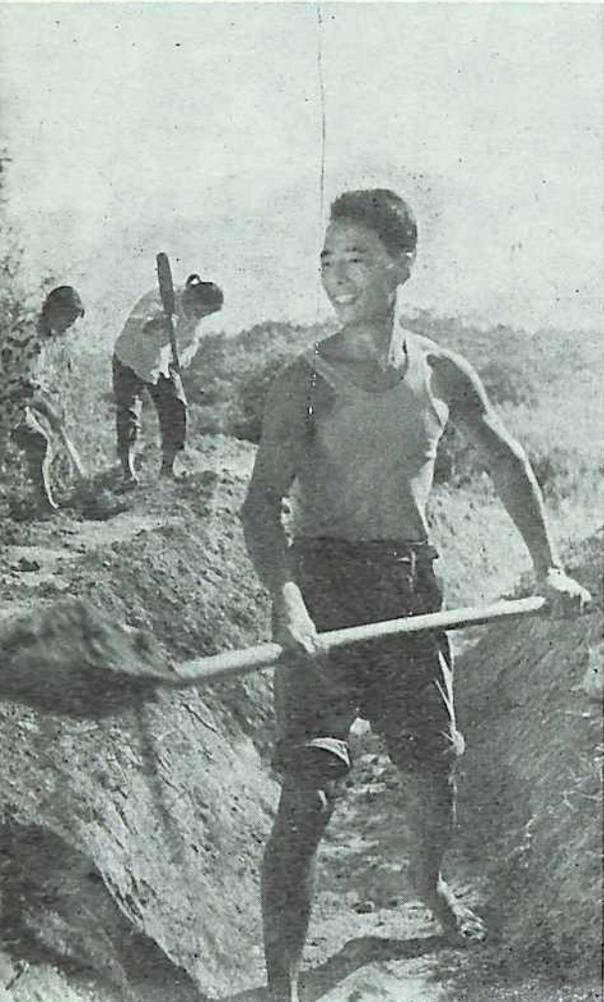
In July 1975 many absurd fallacies spread in education were negating the advanced experience of the Chaoyang Agricultural College in Liaoning province where

the students are peasants who return to the countryside after graduation. On behalf of the Wuhu municipal Party committee, Chang spoke at a mass meeting of the city's educational circles, calling on them to learn from Chaoyang and support the revolution in education.

Two graduating students from the Wuhu School of Traditional Chinese Medicine responded at once to this call and asked to be sent to the countryside. "You are fine revolutionary young people armed with Mao Tsetung Thought," Chang told them. "It's correct to integrate oneself with the workers and peasants. We fully support you!" Chang invited them to speak at mass meetings held by the city's educational and health organizations to help spread revolutionary thinking.

Recently Chang went to stay at the Hsichiang commune outside the city to get more experience. There he led the commune members in criticizing Teng Hsiao-ping's attempt to negate the cultural revolution. At a commune rally of 10,000 people Chang Keh-chien told the cheering crowd, "We'll fight Teng Hsiao-ping's revisionist line to the end!"

Farming in the Chingkang Mountains



Wang Chien-hua at work on a water conservation project.

IT RAINED heavily for several days in the Chingkang Mountains in the autumn of 1969. The Kan River rose rapidly, threatening the Jenho commune on its banks. A large stretch of ripe golden rice belonging to the Kuo-chiapien production team was submerged and the members went out in the storm to try to save it.

In the forefront of the struggle wherever the water was swiftest and deepest was a tall thin young man from Shanghai directing the team's youth shock brigade. At dusk, just as they finally had all

the rice out of the water and onto the threshing floor, they heard that water was pouring into the streets of the commune center.

The tall thin youth got the shock brigade onto a tractor-drawn wagon on its way to save material at the commune headquarters. It poured buckets all the way. They were tired and hungry. "We're Chairman Mao's Red Guards," he reminded them by way of encouragement. "No hardship can scare us."

When the tractor was unable to proceed further because of the water, he led them through the torrent. Hand in hand they went, shouting, "Fear neither hardship nor death!"

After that Wang Chien-hua, for that was the young man's name, was known for miles around.

Integrating with the Peasants

Wang Chien-hua, the son of a poor family, was in the class of '66 in a Shanghai senior middle school. At the beginning of the cultural revolution, with other Red Guards he fought back against the reign of terror instituted by Liu Shao-chi over the revolutionary masses. He became a member of the standing committee of the municipal Red Guard Congress and was responsible for the work of the education and health group in the Yangpu district.

In October 1967 he heard that a group of Red Guards from Peking had gone to live in Inner Mongolia in response to a call from Chairman Mao for school graduates to integrate with the workers and peasants. That night he and 100 other Red Guards marched singing through the rain to the municipal revolutionary committee to ask permission to go and contribute to the revolution some-

place where conditions were hard. In 1968 he was leader of the first group of 1,000 Shanghai Red Guards to go to become new socialist farming people in the Chingkang Mountains, cradle of the Chinese revolution.

Wang Chien-hua was inspired by the stories of the revolutionaries whose heroic deeds had given the place its glorious tradition. He learned work and class struggle from the poor and lower-middle peasants as he did political study and engaged in cultural activities and scientific experiments with them. He carried water and cut firewood for old people living alone. He was always in the lead when there was anything that would benefit the brigade members and fought anything that harmed them.

The cooperative medical system, financed by a contribution from each member and per-capita supplement from funds of the commune brigade, was running in the red. At a meeting to discuss the problem one of the brigade cadres proposed it be disbanded. Wang Chien-hua jumped up. "Cooperative medicine was born in the cultural revolution," he said. "It's important to the health of our brigade members. We must keep it up. If the fund isn't enough we'll go out and cut firewood to raise money!"

The brigade members agreed. Wang donated to the medical fund 20 yuan he had been saving for clothing and he and other young people went into the hills to cut firewood. But still the medical fund kept losing money.

Wang found out from another brigade member that someone working in the cooperative clinic had been embezzling its funds. When he reported this to the brigade Party branch, the person involved put up a big fuss about Wang being an outsider who wanted to seize power. He made use of clan ties to instigate a few people to have a "struggle meeting" against Wang Chien-hua for slander.

Wang Chien-hua was not intimidated. Daring to struggle as he had when he was a Red Guard, he

led other young people to make an investigation. With the evidence they gathered the evil-doer was exposed. Thus the medical system was strengthened and extended.

Wang Chien-hua learned a great deal from the poor and lower-middle peasants. In 1972 he joined the Communist Party. Not long afterward the Party organization and the poor and lower-middle peasants recommended him for study at the Talien Engineering Institute.

Revolutionizing Education

Wang Chien-hua kept his Red Guard alertness while he was studying. Not long after he entered school, a teacher took him to the library. "Let me give you some advice from the heart," he said, pointing to the shelves of books. "Stop charging around. Work hard at your studies. When you have a profession you can get ahead, and even if bad luck strikes, you have something to fall back on."

Wang reminded the teacher that before the cultural revolution some students, poisoned by Liu Shao-chi's revisionist line in education, had buried themselves in books, oblivious to what went on around them. Striving to learn a profession, they sank so far into individualism that they couldn't pull themselves out of it, and this ought not to happen again.

Later he saw other strange things. The teachers were stuffing the students' heads full of book-learning, and never letting them get to factories or the country. The students were burying their heads in books, groaning under their load of homework and neglecting their study of political theory. Wang felt that the revisionist thinking in education which the Red Guards and revolutionary teachers had criticized earlier in the cultural revolution was rearing its head again.

Wang Chien-hua was not afraid to go against the tide. He was one of several students who organized the first group to study Marxist-Leninist classics and Chairman Mao's works. To sharpen their ability to recognize manifestations of the revisionist line they spent

two hours a day studying political theory.

When some people on campus began talking against open-door schooling, Wang Chien-hua put up a big-character poster in opposition to them. In it he criticized Liu Shao-chi's revisionist line in education and the 2,000-year-old Confucian idea that "Those who do well in their studies become officials". He pointed out that worker-peasant-soldier students must not take the old road of divorcing themselves from proletarian politics, productive labor and the working people. He called on the students to administer the school themselves and use Mao Tsetung Thought to transform it.

Hoping that Wang Chien-hua's poster would further the revolution in education, the Liaoning province Party committee distributed copies of it throughout the province. It had powerful repercussions in the education field as a counterattack against the interference of the revisionist line there.

Later Wang Chien-hua and other students organized teachers and workers, and themselves participated, in a group to write a new

textbook. They went to factories to get workers' ideas on transforming texts. Teachers in his specialty had spent three years and gone through a lot of foreign material to prepare the lesson on electroplating. They had spent several months trying to decide whether or not to include a method which involved the use of a certain chemical, but as soon as the new textbook group got into the factory they knew for certain from workers that this chemical was very harmful to the workers' health and that many advanced factories in China had adopted a new method.

Wang Chien-hua used this example to bolster the confidence of the group in having workers, peasants and soldiers join them in compiling material. The new textbook they wrote was published.

A Break with Old Ideas

Graduation in 1975 brought another struggle for Wang Chien-hua. He was outstanding both politically and in his studies, chairman of the institute's student association and a member of the standing committee of the school Youth League. That spring the

Members of the youth brigade (Wang Chien-hua second right) check on one of their experiments in scientific farming.



institute Party committee told him he could stay on as a cadre at the institute and sent him for more theoretical training at the provincial May 7 school for cadres.

Wang considered what to do. Here at the institute he would be able to do good work, he reasoned, but he was even more needed in the countryside. He recalled what Chairman Mao had said, **"We have a rural population of over five hundred million, so the situation of our peasants has a most important bearing on the development of our economy and the consolidation of our state power."** A large number of working people with socialist consciousness and culture were badly needed to help build a modern socialist countryside. He decided to go back to the Ching Kang Mountains.

When he discussed the idea with teachers and other students, the great majority agreed, but some didn't. "It's not easy for the state to put someone through university," one said. "Why go back to the farm?"

His theoretical studies on the dictatorship of the proletariat had taught him to recognize that this was a key question.

"Why don't college graduates go back to the farm?" he asked. He thought of how in the old society

some people had viewed a university education as a way to becoming an official and getting rich. They would do anything, bribery, theft, forgery, to get a diploma. He also recalled the story of how a student at the institute before the cultural revolution had been ashamed to have his classmates see his father, a poor peasant, when the latter came from their distant village to visit him.

The more he thought about the matter, the more Wang Chien-hua felt that people's thinking was still being poisoned by the old idea, "Those who do well in their studies become officials". Communists should make a complete break with traditional property relations and ideas rooted in them, as the *Manifesto of the Communist Party* declares. Communists must not take the old road of becoming an intellectual elite. Really, it should be, "Those who do well in their studies become farmers."

In November 1975 with the support of the Party organization he left a salaried position as a university cadre in the city to return to the Jenho commune, which he had left three years earlier.

As he continued to think about the matter after his return to the commune, Wang began to realize that in order to reduce the "three

great differences" — between town and country, industry and agriculture, mental and manual labor — not only must intellectuals integrate with the working people, the working people must also get an education. He organized the youth brigade into six groups to study Marxist-Leninist classics and the works of Chairman Mao. A classmate from the Talien Engineering Institute had come with him, and together they took on the job of counselling.

Later he proposed that the brigade set up a spare-time college. Students major in agriculture and also take industrial, political, military, science and liberal arts courses and criticize the bourgeoisie. The school strives to develop its students into a new generation who are both workers and peasants, who can use both the pen and the gun.

The Red Guard spirit has stood Wang Chien-hua in good stead once again in the current criticism of Teng Hsiao-ping and the counterattack on the Right deviationist wind of reversing verdicts. He has led the other young people in taking up the pen to criticize Teng Hsiao-ping's counter-revolutionary revisionist line, in grasping revolution and in spurring production with the new militancy of China's younger generation.

Herding in the Grasslands

SINCE Chi Hsiao-tung went to the Khorchin grassland in Inner Mongolia from Girls' Middle School No. 1 in the city of Tientsin in 1968 she has learned the basic skills needed for her new life, such as milking cows, shearing sheep, making hay, performing artificial insemination and delivering lambs. She has become an ex-

pert horsewoman and speaks the Mongolian language fluently. Her years there have toughened her physically and made her an enthusiast for life on the grasslands.

Already when she was in junior middle school Chi Hsiao-tung had wanted to go to a frontier region, but the teachers had frowned on

the idea as then the schools were dominated by Liu Shao-chi's revisionist line. They urged her to strive for good marks in school. When she persisted in what they considered a flight of fancy, they called her disobedient.

Then came the cultural revolution initiated and led by Chairman Mao. Chi Hsiao-tung became a Red Guard in school and with the others put up big-character posters and held criticism meetings. In one she declared indignantly, "The revisionist line encourages us to

seek fame and fortune, to become an intellectual elite instead of ordinary workers and peasants. This is poison. It is trying to make us young people into slaves of the bourgeoisie. We must rebel and fight this poison!"

The cultural revolution opened the way for the young people to go into the heat of the struggle in the factories, rural areas and frontier regions. Answering a call by Chairman Mao, millions of Red Guards and other school graduates moved to the countryside. In September 1968 Hsiao-tung left for the Ubulin brigade of the Ulan Mod commune in the northwestern part of the Khorchin grassland.

The brigade's 120 families were all Mongolians except for one of the Han nationality, so the brigade members were delighted to have

another, and a school graduate at that! As they were welcoming her an old Mongolian woman brought over a bowl of delicious curds, gesturing for her to eat it, for they could not speak the same language. Greatly moved, Hsiao-tung expressed her thanks in the only way she could think of, with a deep bow.

At first Hsiao-tung was full of zeal and had a rather romantic view of the grasslands. She began to cool down, however, when faced with coping with the new way of life and the hard work there. She spent the summer traveling with the herds to the Ulagai pasture some 100 kilometers away, shearing sheep, milking cows and living on a diet of roasted rice in a milk and tea mixture. She began to wonder how long she could stand it.



Chi Hsiao-tung with one of the Mongolian herding people among whom she is making her home.

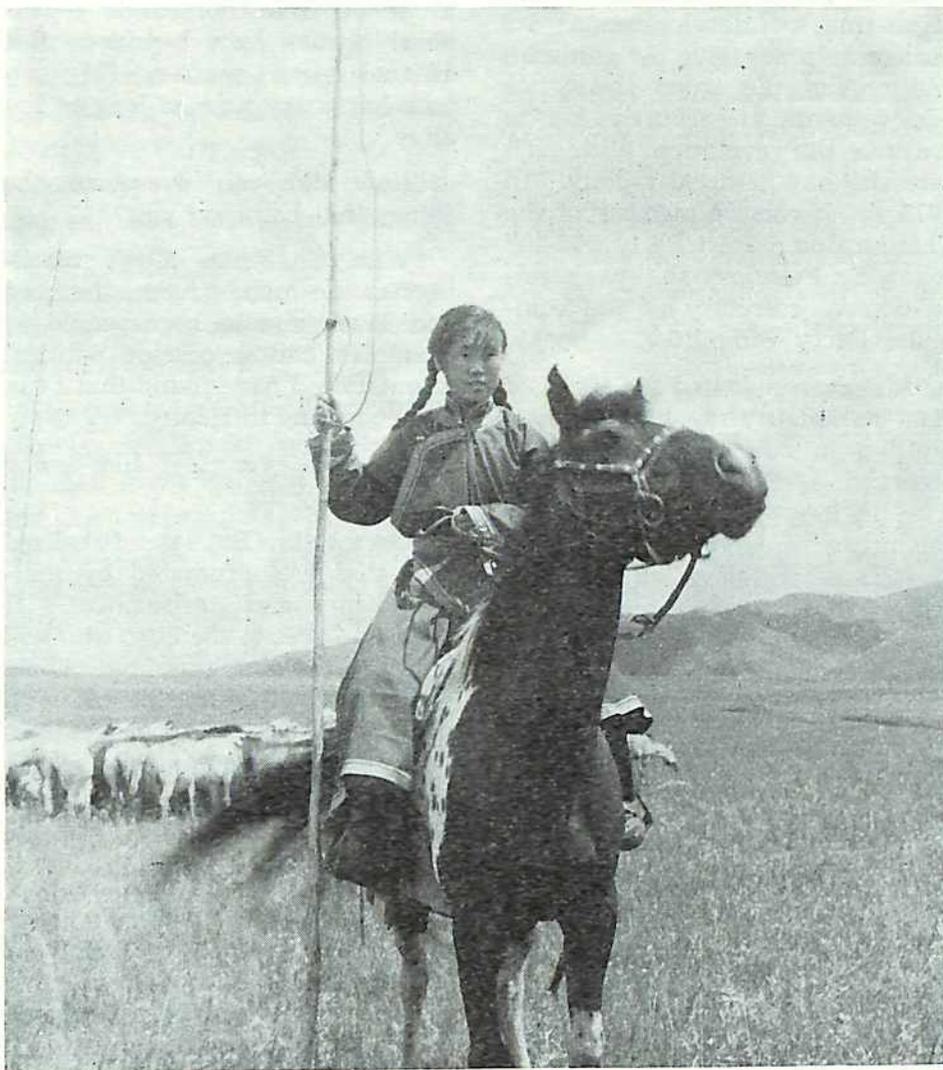
A Lot of Tempering

An old herdsman was aware of how she felt. "Do you find life on the grasslands hard?" he asked one evening while sharpening her shears. Chi Hsiao-tung pursed her lips but did not say anything. As if to his own daughter, the old herdsman told the stories of some of the herdspeople. Boli, for instance, had been a slave girl of the herdowner Uni in the old society. She had to toil night and day in rain and wind. One winter working in the cold her hands were frostbitten. Due to lack of medical care she lost four fingers. When she was 18 the herdowner threw her a hammer and said jokingly it was her bridegroom, meaning she was to be his slave for life. After the Khorchin grassland was liberated by the Communist Party Boli gained freedom, married and began to lead a happy life.

"Child, only those who have tasted bitterness truly understand the sweetness of cream. It takes a lot of tempering to make a real herder on the grasslands." Hsiao-tung was touched.

One winter she worked in the brigade's stud farm. Early in the morning she and an old herdsman had to throw hay to the horses in the corrals. As they stood on the haystack the biting wind blowing across the grasslands seemed to go

Chi Hsiao-tung in the grasslands.



right through their fur jackets. Their felt socks froze to their boots, their feet hurt from frost-bite and their hands holding the fork handles felt as if they were being stuck with pins and needles. Though the old herdsman's beard was encrusted with ice and frost, he continued working with all his might. Inspired by his example, Chi Hsiao-tung did the same, though her hands and feet were freezing. Her face already blistered from the cold and the cutting wind added to the pain.

"Go back and rest awhile, child," the old man said. "I can't have your face frozen so badly." The old herdsman's solicitude warmed her heart. But she thought, "How can I become a herdsman if I cannot stand the wind and cold of the grasslands?" Despite her painful face, she worked on and stuck it out on the farm the whole winter. Since then she has spent five winters with the herdsman on the windy, snowy grasslands.

Through working with the Mongolian herding people Chi Hsiao-tung has become close friends with them. While she has learned Mongolian and how to take care of the stock from them, she has taught them the Han language and reads them the newspapers, writes letters for them and helps with the sewing and mending in yurts far from the settlement.

When Mother Od, wife of an old herdsman named Yinbu, became seriously ill and had to go to Changchun, capital of Kirin province, for treatment, Hsiao-tung was asked to go along as her interpreter. Actually she became nurse as well as interpreter, brewing the herbal medicines for the old woman daily and bringing her food and water. The staff at the hospital and hotel thought she was the old woman's daughter because the two spoke together in Mongolian and seemed so close.

Serin, Communist Party secretary of the Ulan Mod commune and a long-time Mongolian cadre on the grasslands, speaks with pride of Chi Hsiao-tung. "She has stamina. She dares to think and act. She will ably carry on the revolution. In the last Nadam horse race she won second place in

the women's group. She is a cavalrywoman in the militia, an expert shooter and swordswoman on horseback."

Serin related how Hsiao-tung had improved the local breed of sheep through crossbreeding with fine-wool stock. In the past the sheep reared at Ulan Mod produced a rather coarse wool in small quantities. In the four years when Chi Hsiao-tung was head of the breeding station in the crossbreeding program she gave artificial insemination to 1,600 ewes with 95 percent success. Using the theories she had learned from Chairman Mao's philosophical works, she summed up the experience of the old herdsman and worked out a better method of caring for the young lambs which resulted in a big drop in the mortality rate. The fine-quality wool produced in Ulan Mod recently displayed at the Kwangchow Export Commodities Fair won high praise from businessmen from abroad.

The commune Party committee attaches great importance to Chi Hsiao-tung's development. Its leaders help her, give her guidance and spread the word about her achievements to encourage her to continue the revolution. With such care she has matured rapidly. In 1973 she became a member of the Chinese Communist Party and the following February she was elected deputy secretary of the commune Party committee.

"It's unprecedented for a girl of Han nationality to hold such a position in our commune," Serin observed. "But the people have trust in her. Recently the Party committee sent her to the Halinyi brigade, where there was a rather complicated class struggle going on. She handled it well and took on those leaders with capitalist ideas head on. She also mobilized the masses to criticize Teng Hsiao-ping's revisionist line while she was there and set up a reading room and broadcasting station."

When I inquired about the question of marriage, Serin replied, "Chi Hsiao-tung stated two conditions for her future spouse. First he must be Mongolian, and second, he must intend to live on the grassland permanently. Now she's

planning to marry a 25-year-old Mongolian member of a grassland construction team. This proves she has struck deep roots here and views this place as her home."

Her Aim

Later I met Chi Hsiao-tung herself. Brown from the sun and clad in dark work clothes, she seemed to glow with life. Though she was in the midst of preparations for her marriage, she took time out to tour the herds with me.

The grassland seemed an endless green carpet shimmering under the hot sun. We enjoyed the scene as our car sped along the road.

"What things do you like about the grasslands?" I asked.

"Every hill and stream, the herds, the hard-working herding people."

"Did you ever fall while learning to ride?"

"Yes. Once I got a big lump on my head and another time a bad bruise on my leg. While learning to shoot from horseback I was nearly struck by a bayonet. But all that doesn't matter. I'll jump on a horse any time as long as I'm alive."

"How did you overcome the things that bothered you?"

"With Chairman Mao's teachings as the motive force, the poor and lower-middle herdspeople as examples and a correct political orientation, I have found that I can overcome any difficulty."

"Do you ever feel like going back to city life?"

"Once I did. But later I realized that that was promoted by individualism and selfishness. If everyone goes to the city, who will build up the vast grassland? Look, we really need young people with socialist consciousness and culture here."

"What do you think the future holds for you?"

"I plan to stay here. Remember what Marx says, 'When we have chosen the vocation in which we can contribute most to humanity, burdens cannot bend us because they are only sacrifices for all.' This is my aim."

Young Railway Guards

ONE DAY at noon, near a Chishan county village in Shensi province, a small three-year-old boy was playing on the Lunghai railway track unaware of the approach of a speeding train.

Just then Chang Tien-hsiung, a fourth-grade Little Red Guard on his way home from the Yunglo primary school, saw the boy, who was now too frightened to move. Tien-hsiung dropped his books and ran as hard as he could, grabbed the child and rolled off the tracks with him just as the locomotive roared by.

It wasn't the first time Tien-hsiung's alertness and courage had prevented an accident along the railway. In 1972 he and two school-mates had decided to follow the example of Lei Feng, a hero soldier known all over China for his revolutionary serve-the-people spirit. The three set up a "Railway Guard Team" to help the railway workers inspect the tracks. Today their team has grown to 24 members — 9 girls and 15 boys. They divide into groups and, in their off-school hours, patrol a two-kilometer section of the tracks near their village.

Their job is not only to help the regular track inspectors protect the trains but to prevent any sabotage by the class enemy. There are 5,000 sleepers, three small bridges and seven crossings in their stretch. They hammer in loose spikes, tighten bolts and clear away stones and other obstructions. They pay special attention to guarding the crossings. Thirteen times in four years they have saved children from approaching trains, and many times they have led panicky animals off the tracks. The villagers are proud of their children's team. The Yunglo primary school named them the "Young Railway Guards" and Chang Tien-hsiung is their leader.

One day a team group discovered the nut on a joint bolt missing. They marked it, then went and found one in the scrap they had collected, returned and put it on. One winter evening, a

girls' patrol team came on an irrigation channel next to the tracks which had breached and was flooding the roadbed. Taking off their shoes and socks, they jumped into the icy channel, digging up mud to stop the breach.

On another occasion as some young railway guards were inspecting the tracks, a train rushed by and they saw something fall from the locomotive and bounce along the ground. It was a large nut, the size of a man's fist, and still hot. Realizing that it might be an important part, they decided to wait for the track men who inspected every day and hand it over to them.



It got late and no one appeared. They were hungry and sent one of the team home to get some bread. Finally, as the sun was going down, they saw a railroad worker coming along the track, his eyes on the ground searching for something. They ran up to him and put the big nut in his hand. Surprised and pleased, the worker explained how the nut had come loose and told them, "You're really good Lei Fengs!"

THE CHILDREN work to do good things for the people but the class enemies hate them precisely for this reason. During a summer harvest the young railway guards were helping the brigade by picking up ears of

wheat left in the fields. A former landlord sneaked up, untied a bundle of wheat and scattered the ears around. Then with an ingratiating smile he told the children, "Look how much wheat is over here! Pick it up and take it with you; you can sell it and get money to buy nice clothes." The boys and girls weren't fooled. They surrounded him and began rebuking him. "We pick up wheat for the brigade and the country, not for nice clothes! You're a reactionary!" The landlord slunk away.

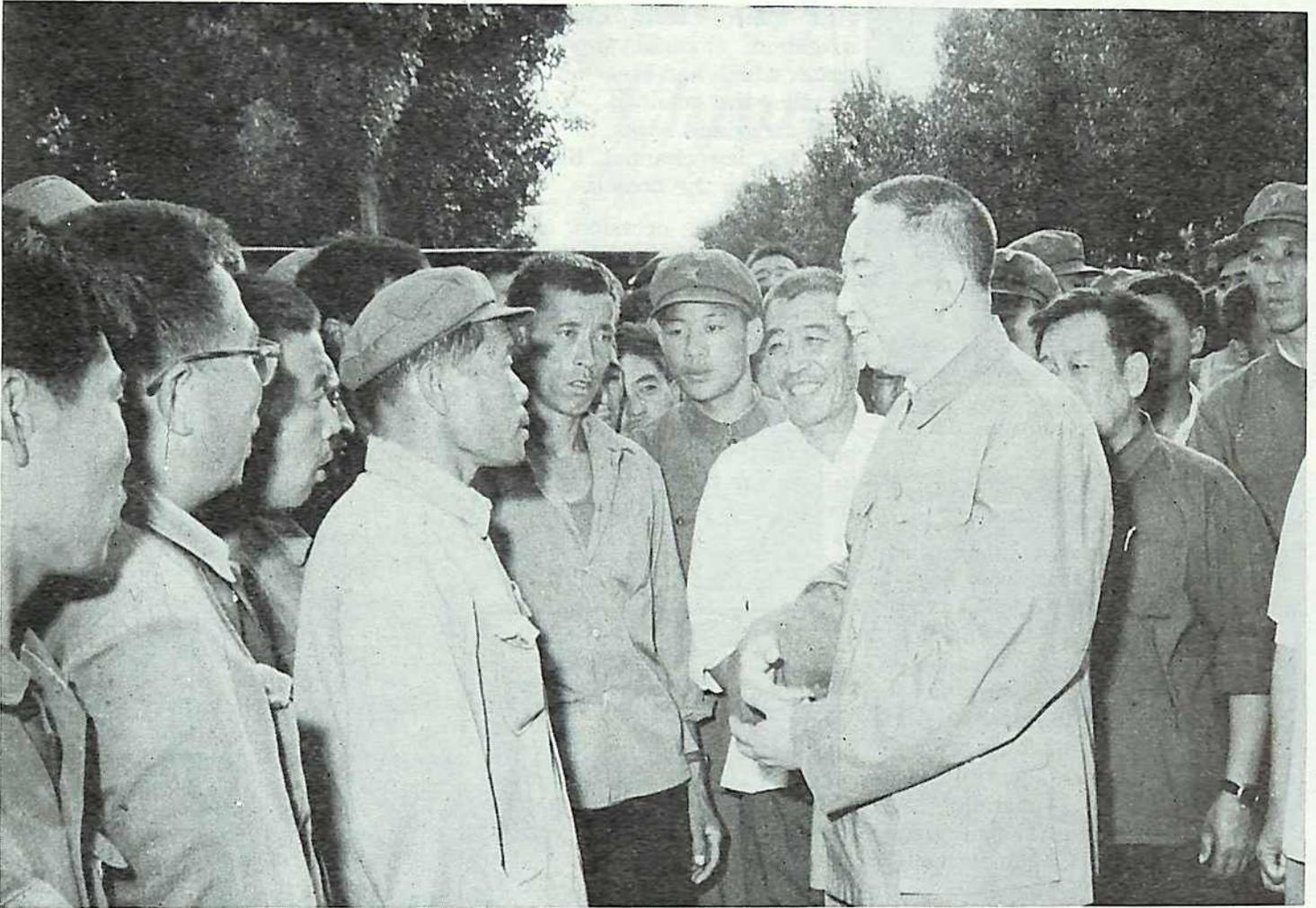
But the landlord didn't give up. One night when the children were inspecting the railway they suddenly heard a wolf howling close by. Who ever heard of a wolf coming down close to the tracks? Whispering together, they decided to take the Little Red Guard spears they carried and walk together straight toward the sound. Instead of a wolf, they surprised the landlord's son who, egged on by his father, was imitating a wolf in order to scare them away from their work. They denounced the landlord's crime on the spot.

Learning to be on guard against the plots of the class enemy also gave them some problems with their thinking. They realized that they could grow up to become good builders of socialism only if they prevented wrong ideas from taking root in their heads.

One day on their way home from inspecting the track, a group of the young railway guards were feeling pleased with themselves over the way the villagers praised them. Such pride had begun to grow among them.

Finally a teacher helped them organize a meeting to discuss the question, "Why do we guard the railroad?" In the meeting they talked about Chairman Mao's teaching: "Children, unite, and learn to be masters of new China!" The discussion was enthusiastic. Many members of the Young Railway Guards gave examples of how tirelessly the workers and peasants worked to build socialism. In the end, they all pledged to work hard to learn how to serve the people wholeheartedly.

FIRST DAYS AFTER THE EARTHQUAKE



Premier Hua Kuo-feng and Vice-Premier Chen Yung-kuei visit earthquake victims at the Kailuan Coal Mines in Tangshan.

THE VIOLENT 7.5 earthquake that hit the Tangshan-Fengnan area in Hopei province, north China, at 3:42 a.m. last July 28, caused great losses in life and property. Strong shocks were felt in Tientsin and Peking.

The Central Committee of the Chinese Communist Party at once sent a telegram of sympathy to the people in the stricken areas. On July 30 a delegation of Central Committee and State Council leaders headed by Premier Hua Kuo-feng, Vice-Premier Chen Yung-kuei, Vice-Chairman of the Standing Committee of the National People's Congress Ulanfu and others went to the areas separately in three subdivisions. With the direct concern of Chairman Mao and the Party Central Committee, and with prompt assistance from

the people of the entire country, the inhabitants of the disaster areas fought the results of the quake and began relief and rehabilitation work.

Tangshan

Destruction was greatest in the million-population city of Tangshan. The Tangshan prefectural and city Party committees and local army units immediately set up a command post for relief work. Leaders and workers of the area's factories and mines, including the Kailuan Coal Mines, Tangshan Iron and Steel Company, Tangshan Power Plant and 422 Cement Plant, rescued workers and their families and braved continued tremors to check installations and buildings. The great majority of the miners on night shift in the

Kailuan Coal Mines under the city returned to the surface safely. Many people in the city got out of danger.

Aid flowed in from all directions. The Hopei provincial Party committee directed relief work on the spot. Provinces, municipalities, autonomous regions, various general departments, services and arms of the Chinese People's Liberation Army sent leading cadres, rescue and medical personnel. Urgent materials such as food, medicines, tents, cooking utensils, blankets, clothing, reed mats, tar paper, lumber and cement were shipped in from all parts of the country by land, air and sea.

Liaoning province organized railway workers to help repair

bridges and railways. Shanghai sent medicines, medical apparatus, food, clothing, plastic sheets and various daily necessities. The people of Hsingtai, struck by an earthquake in 1966, had a particular sympathy as they sent large amounts of food and other materials.

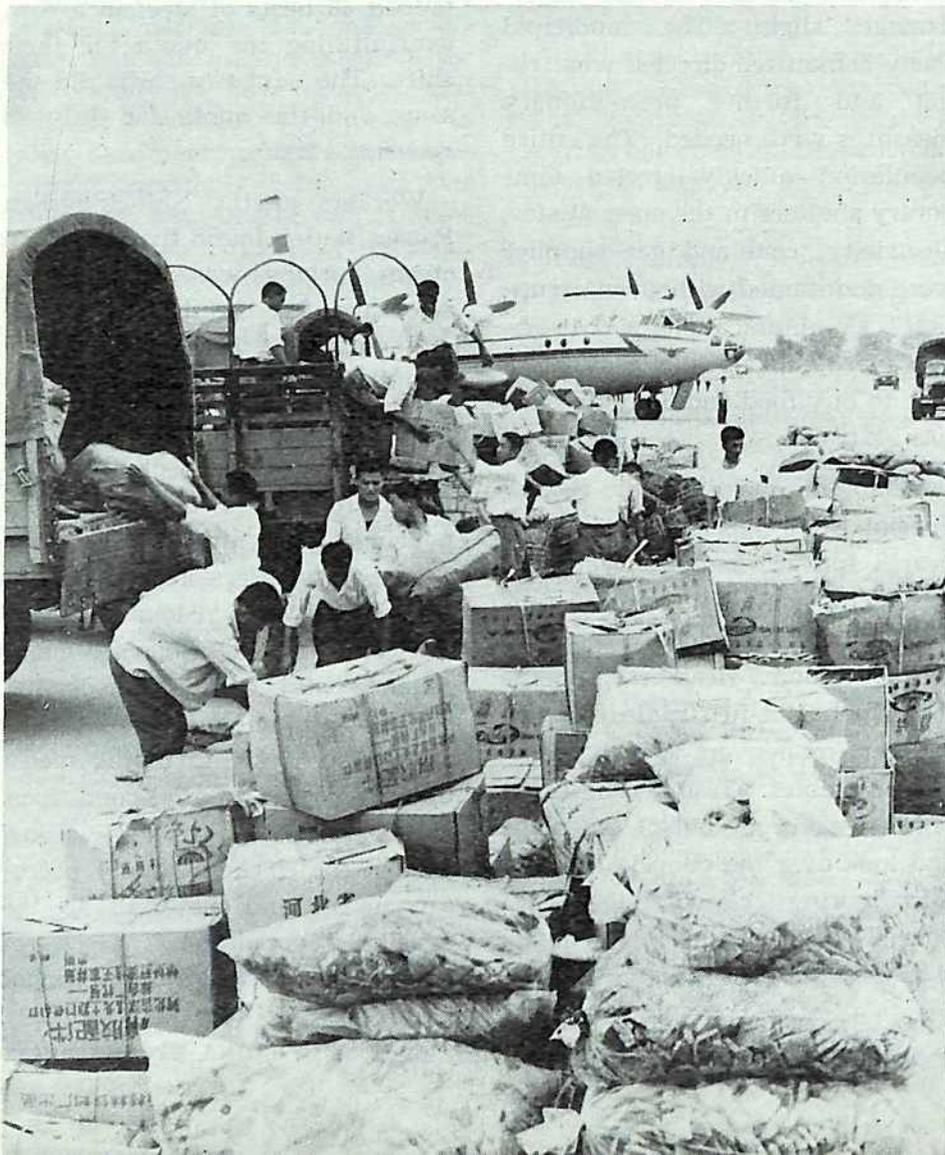
Tientsin

All Party organizations in Tientsin fought in relief work. Cadres worked alongside the people, leading and helping concretely wherever needed. The city's four power plants maintained operation without stop. Telephone lines were kept open. Railroad loading and unloading continued. Damaged power lines at the Takang oil field were repaired in a short time. Drilling was resumed after only a slight delay. Oil production was accelerated so that two days after the quake the field's daily output



PLA commanders and soldiers head for a disaster area.

PLA commanders and soldiers despatch relief materials arriving in Tangshan from all over China.



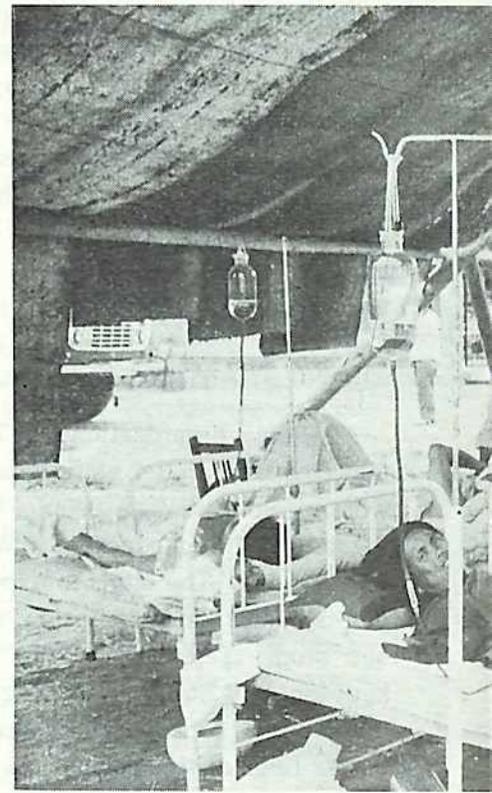
had caught up with pre-quake level.

Rural cadres outside Tientsin showed the same courage and coolness. Hsing Kuo-chun, Ningho county Party secretary, was trapped in the debris of his home. After he was pulled out he immediately called a Party committee meeting and set up a headquarters to direct relief work and further precautionary measures.

In the Hsiao-chin-chuang brigade in Paoti county, deputy Party secretary Wang Tu was out even before the earth and houses stopped heaving. He and a militiaman found Wang Jui, deputy commander of the militia, half-buried under bricks and tiles. While surrounding houses threatened to collapse, the two got Wang Jui and his child out. Wang thrust the child into the arms of a neighbor and, barefooted, bloody and bruised, helped rescue another peasant. It took exactly 15 minutes to get out all the people trapped in collapsed houses. No one was killed.



Though injured in the quake, Li Yun-han, Party working committee secretary of Fengnan county's Taoti district, visits victims and organizes the people in relief work and taking further precautionary measures.



Luchiato Hospital in Tangshan treats the injured in a tent.

Good leadership and the people's sense of collective organization moved one brigade member to say, "With the leadership of Chairman Mao and the Party Central Committee, our own Party branch and our socialist system, we're not afraid of anything!"

A brigade Party branch meeting was held a few hours later. The mood was "We're here to deal with any kind of difficulty. No earthquake can knock us down." A general brigade meeting was held at noon to organize. Everyone went to work in the fields. In two days they top-dressed 13 hectares of corn fields, repaired the irrigation equipment and flour mill, and carried 3.5 tons of seed grain out of a storehouse threatening to collapse.

The brigade's evening political school resumed two nights later. Everyone discussed the Central Committee's telegram and resolved to live up to it with action. That same night the brigade's amateur troupe rehearsed a new item about the earthquake.

Peking

In Peking, a hundred miles away, the shock was lighter and damage slight. The municipal Party committee directed what relief and further precautionary measures were needed. The entire population quickly erected temporary shelters in the open. Water, electricity, coal and gas supplies were maintained without interruption. Communications and transport were kept open. People were able to buy food and daily necessities as usual.

When the quake hit, the Peking Special Steel Works' No. 5 open-hearth furnace had just been tapped. The huge ladle with 15 tons of molten steel suddenly began to rock in midair. Head crane operator Hsueh Yin-fu steadied it with counter maneuvers while ingot-section chief Tsao Tung-hsien ordered everyone out of the plant and took over the pouring himself. Coordinating closely, the two poured the entire heat into ingots safely.

Men at the open-hearth furnaces of the Capital Iron and Steel Works stayed at their posts and tapped 38 heats of steel in a row, overfulfilling the quota for their shift. The next two shifts did the same and the quota for July 28 was surpassed.

Workers at the Shihchingshan Power Station found that the No. 5 steam turbine was not running smoothly after the shock. In spite of continued tremors the men found the cause and fixed it without halting operation.

Road workers inspected and repaired roads and bridges in the pouring rain after the quake. Transport workers kept highways between city and country open. The city's 30,000 housing maintenance workers were inspecting houses and buildings 30 minutes after the shock and taking measures against unsafe conditions. Trade and service workers worked around the clock to supply necessary goods and materials to the evacuated population. Clerks of essential food and department



to the Peking Tar Paper Factory where workers, PLA men and drivers rapidly loaded them with 10,000 rolls of tar paper urgently needed in the quake area. Three hours later the convoy set out.

In one day, workers at the Peking Heavy Electric Machinery Plant reconstructed 29 oil-tank trucks into water tankers. With a deputy Party secretary at the head, the trucks left for Tangshan. Workers of pharmaceutical and

food factories worked overtime to produce supplies for the quake areas.

* * *

In the epicenter area, railroads, highways, communications, water and electricity supplies, food, temporary shelters were stabilized within a few days. Confident that they could overcome all the difficulties, the people set about restoring production and rebuilding their homes.

Right after the earthquake, Hsiaoichuang brigade's Party secretary and peasants go to work in the fields.



stores kept their shops open and at the same time went into the streets to deliver needed items. Because of the pouring rain, many stores sent out shops-on-wheels.

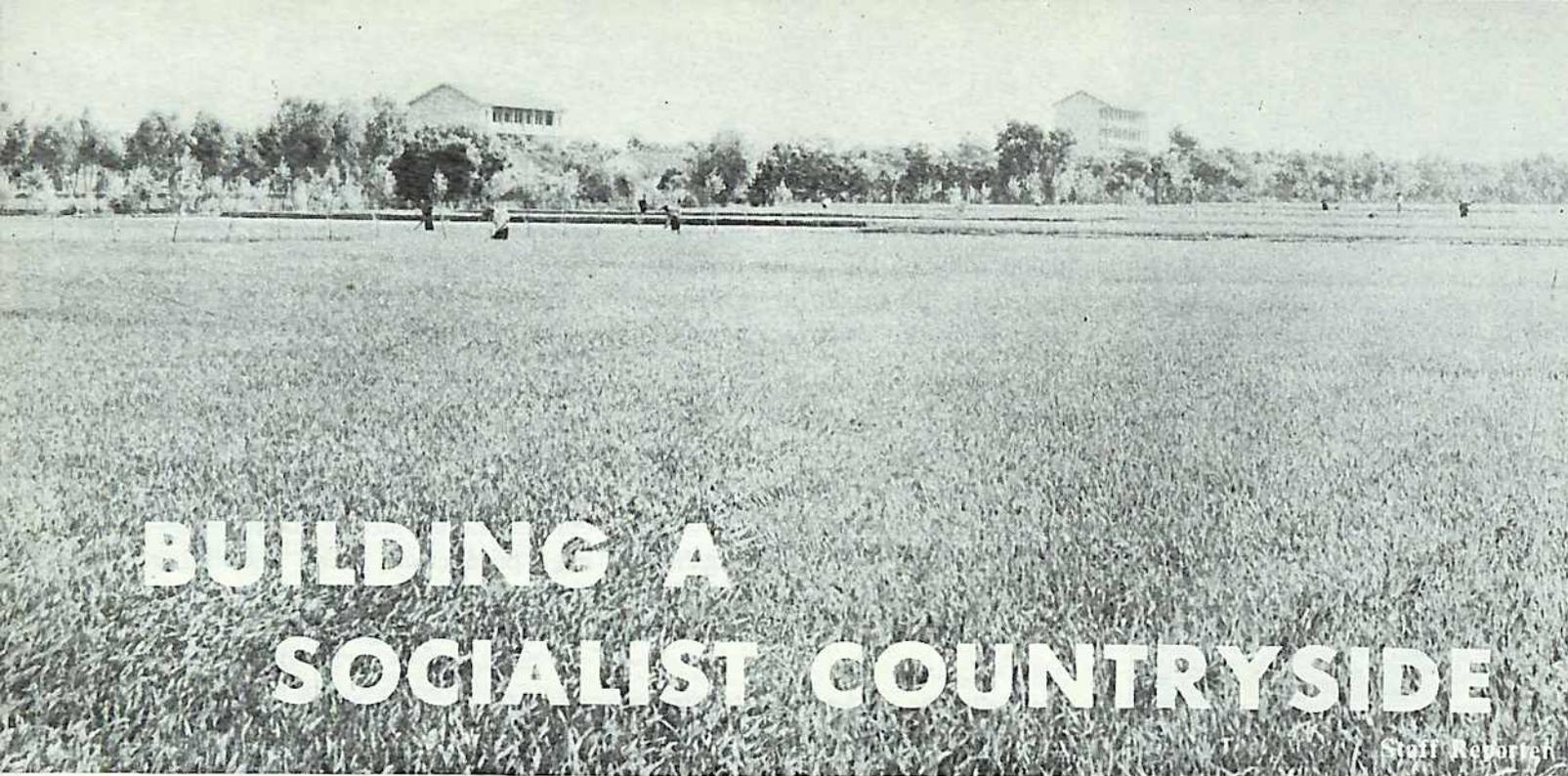
Medical teams from many hospitals went to the communes around Peking. Other hospitals and clinics maintained first-aid stations in the streets. When the shock hit, the chief of the internal medicine department of the Peking No. 6 Hospital was giving emergency treatment to a patient unconscious from toxemia. He refused to leave the hospital and stayed with his patient until he was out of danger.

The Peking Railroad Bureau organized the shipping of relief material to the heavily-hit areas. Shock teams worked in the drenching rain to repair damaged sections of the Peking-Tangshan-Shanhaikuan line. Teams from the Peking power departments went to the Tangshan area to help repair damage and restore power supply.

The Peking Trucking Company commandeered more than 100 trucks in 20 minutes. These sped

A temporary vegetable stall set up in Peking's Hsuannei district by food store No. 8 to guarantee supplies to citizens.





BUILDING A SOCIALIST COUNTRYSIDE

Staff Reporter

The two educational and cultural buildings in Huahsi's new village.

A New Village

VISITORS come in a steady stream to the Huahsi brigade in east China's Kiangsu province. Their eyes roam over green paddies, electric pumping stations, animal farms and neat homes, usually coming to rest on two light-grey buildings facing each other across the village's main street. Designed and built by the brigade members themselves, they mark a new type of socialist countryside.

The one on the west has four stories. On the ground floor is a department store, food store and barber shop. The upper floors house a political school and a spare-time college. There is a study room for each production team in the brigade. On three sides of the building are the homes of the brigade's 258 families. A grain processing shop, farm machinery repair plant, electric pumping station and a parking area for farm machines are near-

by. Bustling people make the place look like a regular small town.

The building on the east is five stories. On the ground floor is a clinic, nursery and kindergarten. The second, third and fourth floors are occupied by a primary and a middle school (200 students in nine classes). The top floor is a theater where the brigade's amateur troupe gives performances regularly.

From the top-floor balcony there is a breathtaking view of a checkerboard of green fields bordered by elm, willow, paulownia, metasequoia and camphor trees. The neatly laid-out fields give stable high yields. Stables and threshing grounds are located close to the fields so that manuring and threshing are easier. Timber and fruit trees grow near roads, streams and in the village.

Old and New Huahsi

Before socialism came to China, Huahsi consisted of 12 forlorn

villages of wretched hovels. Its uneven, poorly managed land gave less than 0.75 tons per hectare. Famine was the rule, good harvests rare.

Harvests began to increase after liberation as the peasants collectivized their farming. Life also improved. But Liu Shao-chi's revisionist line interfered and slowed down the collective economy. Traces of the small-peasant economy could still be seen in the 1,300 scattered fields and a lack of overall planning for irrigation and drainage. Per-hectare yield hovered below 7.5 tons.

The brigade began to move ahead again only after the movement to learn from the model Tachai brigade in Shansi province began in 1964. It accelerated after the cultural revolution began in 1966. There have been dramatic changes:

Grain — 19 tons per hectare for 1975, 2.6 times more than in 1963.



Wu Jen-pao (pointing), brigade Party secretary, and brigade members go to work.

Land—The 1,300 small plots have been merged into 400 fields, growing three crops a year with steady harvests.

Housing—The peasants have moved from their crude huts into tile-roofed brick houses.

Farm tools—The only machinery in the 1960s was a 30-hp. diesel engine. Today there is a network of water-control projects. Farming and processing of farm products are largely mechanized.

Economy—Only rice was grown before. Today the economy is diversified. Different grains are the main crops but the all-round development of farming, forestry, stock raising, sidelines and fishery is stressed. Last year's income, apart from farming, was 52 percent of the total. The brigade increased its reserves by 500,000 yuan.

Standard of living—Family income for 1975 doubled that of 1964. Every family has savings. The brigade's increased public welfare fund now provides members with cooperative medical care and a nursery, kindergarten, bathhouse, barber shop, sewing center and shoe-repair shop either free or for a token fee.

Contribution to the state—In 1975 the brigade sold the state 7.5 tons of grain from each hectare of land, twice as much as a decade ago.

Learning from Tachai

How did the Huahsi people make such changes? "Through struggle," is their answer. "As we tried to learn from Tachai and carry out the cultural revolution, we struggled against nature, against small-peasant economy thinking, against the class enemy, against the revisionist line of the capitalist roaders, against various capitalist tendencies. We think we wouldn't have our socialist countryside today without all the struggles."

Even before 1964 brigade Party secretary Wu Jen-pao, who had herded landlords' buffaloes when he was 12, had been thinking a lot about how to develop a socialist agriculture. That year he heard Chairman Mao's call to all the farming units in the country to learn from Tachai. The people of Tachai had maintained a firm proletarian stand in class struggle, stuck tenaciously to the socialist direction in developing their agriculture, depended on their own efforts and worked hard to reconstruct the harsh conditions nature had given their land. As they transformed their small-peasant economy to a collectivized one, their thinking had also become more and more socialist-oriented.

Wu Jen-pao and other peasants of Huahsi felt that Tachai's class stand, spirit and drive was exactly

what they needed to build up their brigade.

A group of brigade cadres and experienced peasants headed by Wu first went over every piece of land carefully, then talked to each family to get their opinions on how to improve it. Then they worked out a 15-year program which envisioned a river-size canal for irrigation and drainage, fields producing 15 tons of grain per hectare in all weather, and a housing project to replace the old villages. To do all this, Secretary Wu told the members, everyone had first of all to develop socialist thinking, a love for the state and the collective.

'Braggart' Brigade

The poor and lower-middle peasants were all for the plan. Conservatives, however, wondered out loud whether the plan was feasible. Soon there was talk about Huahsi being a braggart brigade. One person jokingly felt Wu's forehead and asked him if he was running a temperature.

At this time Liu Shao-chi was pushing revisionist measures in the countryside—the extension of private plots, free markets, the increase of small enterprises with sole responsibility for their own profit or loss, and the fixing of farming quotas on the individual household. This was leading people away from collective work in the fields. Some spent all their time at home weaving cloth to sell for their own profit. Others hired themselves out as bricklayers or carpenters.

These spontaneous tendencies toward capitalism alerted the brigade Party branch. It called the members together to discuss a passage from Chairman Mao's *On the Correct Handling of Contradictions Among the People*: "The establishment of our socialist system has opened the road leading to the ideal society of the future, but to translate this ideal into reality needs hard work." A review of Tachai's experience led to a discussion of what the development of their collective economy would bring in the future.



Class in political theory in the brigade's spare-time college.



A scientific farm

Huahsi brigade's scattered fields are now neat and efficient.



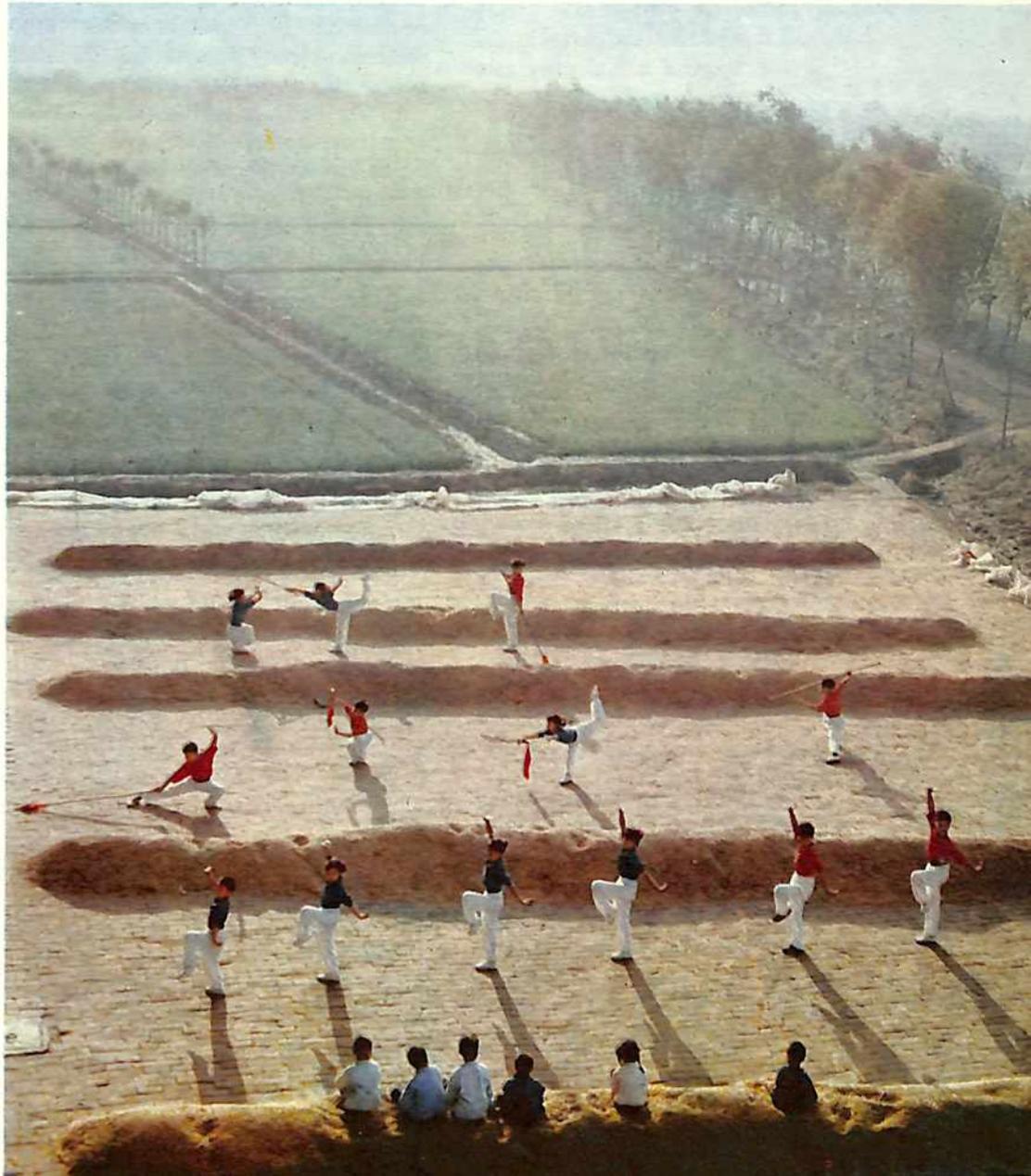


ing group working on a problem in rice production.



"Iron Girls" chorus.

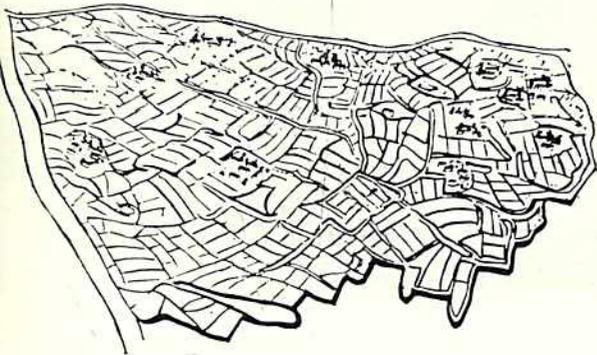
Children's *wushu* team practicing.



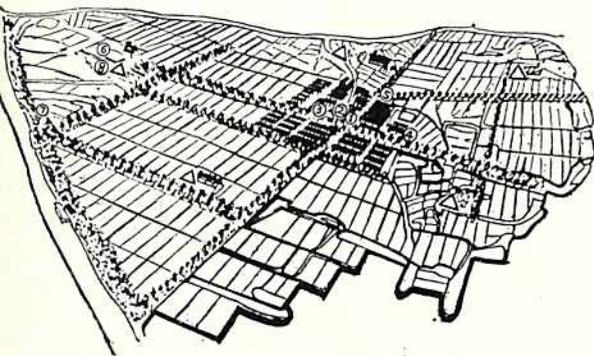
"Let's figure it this way," Secretary Wu said. "We've got 54 hectares. Let's say we reconstruct 4 hectares a year — we could finish in less than 15 years. Right now our fields are yielding over 6.75

CHANGES IN HUAHSI BRIGADE

Before 1964

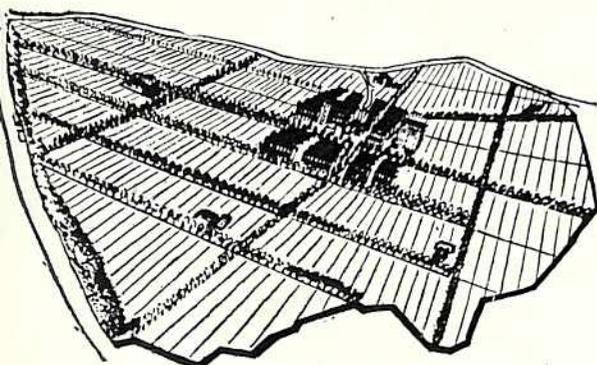


Today



1. Pumping station 2. Processing shop 3. Stores 4. School 5. Parking area 6. Experimental plots 7. Cemetery 8. Scientific research room △ Pig Farms

The future Huahsi in 1985



tons per hectare. With enough fertilizer and scientific management, we can get a 10 percent increase each year for ten years and 5 percent a year after that. We'll have no trouble getting 15 tons per hectare in 15 years. You call this bragging? No. The class enemies are only saying this to make people lose confidence. They want their good old days back and just can't stand to see poor people living the good life of socialism. We must get to the root of this talk."

Their perception sharpened, the members quickly ferreted out the rumormonger, who turned out to be a former rich peasant. He was criticized and denounced.

The movement to learn from Tachai went faster after this. That year, 1965, harvests were bigger.

'Work-to-Death' Brigade

As the cultural revolution unfolded, criticism of Liu Shao-chi's revisionist line and capitalist tendencies strengthened the Huahsi people's conviction that socialism was the only way forward. Those who had gone off to make money on their own came back to take part in collective production. With redoubled effort Huahsi reaped 10 tons per hectare for 1967.

In the autumn of 1968, Wu Jen-pao and Chao Mao-mei, leader of the "Iron Girls" team, went to Tachai to see and learn. When they came back they proposed a plan for the winter: Construct an electric pumping station, an underground trunk canal and 5.3 hectares of stable, high-yield fields.

It was a cold winter for the Yangtze valley. Snow and ice lay on the ground. While most members attacked their work with great drive, another former rich peasant began slyly spreading the idea: "Now we're a work-to-death brigade! The masses slave away while the cadres take the credit."

"Sure is a grind," a few people echoed.

The brigade Party branch quickly tracked down the rumormonger and mobilized the masses to denounce him. At the same time it

launched a discussion among the members on the question, "Is hard work needed to build up our countryside?"

Old Chu Fa-sheng, who was a hired laborer in the old society, gave his view, "If we're afraid of hard work now and don't uproot the small-peasant economy, we'll be back in capitalism or even feudalism. Then we'll have a hard life no amount of hard work can get rid of."

Someone else added, "With a big goal, we can carry a ton on one shoulder pole. Without a goal, even a single straw will bend us double."

The struggle stopped the class enemy's interference and washed away most of the lazymen's thinking. Four years later, in 1972, Huahsi reached 15 tons per hectare of grain, hitting a major target in its 15-year plan seven years ahead of time!

'Take-It-Easy' Brigade

Satisfaction with such rapid advance brought new problems, mainly a tendency to take things easy. Other brigades also thought Huahsi deserved a break from hard work.

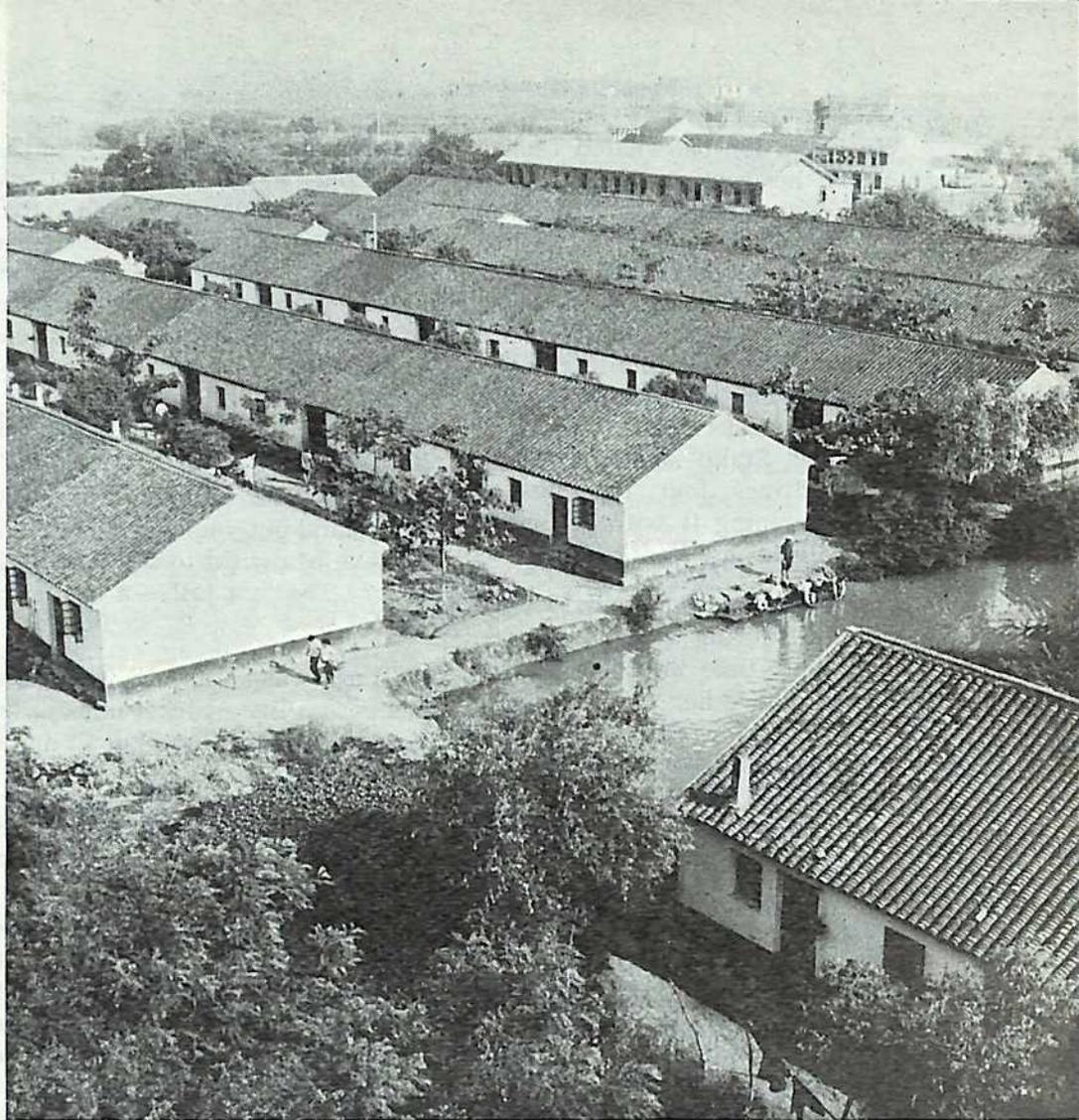
There was old man Chao Ken-yuan, once a production team leader and now a storehouse keeper. He had given much to making Huahsi what it was today. Now his family was earning nearly 1,000 yuan a year in cash. "Time to take things easy," he told himself, and every day he spent the morning in a teahouse in the nearby town.

Noting the signs of slackening drive, the brigade Party branch organized the members in a review of their work, pointing out that a lot more needed to be done to build a socialist countryside. People began to see that they shouldn't stop there. With the socialist system and with Chairman Mao's revolutionary line guiding them, they should now contribute more to the building of socialism in the country as a whole. Old tea-drinking Chao Ken-yuan was also shaken out of his take-it-easy mood. He

and some other old men formed a Foolish Old Men's team and took over the collective vegetable garden and goose farm. Last year their team was cited as an advanced unit.

With three more years of hard work Huahsi harvested 19 tons of grain per hectare.

Their experience in the past decade, including the struggle against Teng Hsiao-ping's Right deviationist attempt to negate the cultural revolution, has helped the Huahsi people see that the struggle between moving forward and slipping backward goes on all the time. This is really a struggle between the proletariat and the bourgeoisie, between socialism and capitalism, between Chairman Mao's revolutionary line and the revisionist line. Socialism will never come peacefully but only through struggle. So they continue to take class struggle as the key in all problems and work to consolidate the gains of the cultural revolution, completely mechanize their farming, top 22 tons of grain per hectare and expand their diversified economy.



The new tile-roofed brick houses in the village.

New Thinking, New Culture

TRANSFORMING the land and our village is important in building a socialist countryside, but we've learned it's even more important to transform people's thinking and outlook—in other words, carrying on a revolution in the ideological sphere.”

Huahsi brigade Party secretary Wu Jen-pao told us this as he was explaining why they had set up an evening school for political studies.

“So many things that have happened in our brigade have made us realize how right Chairman Mao was when he said we should educate the peasants and fully understand the importance of

class struggle in the ideological field,” Wu said. “If we don't do this and let people's thinking slide back toward capitalism, the high yields we've gotten from our collective fields will fall, our big fields will gradually be cut up into scattered small ones again and we might even be squeezed out of our new village housing! We poor and lower-middle peasants would be plunged back into the miserable life we led in the old society. We don't want this — so we set up an evening school for political study to help educate people ideologically.”

Huahsi already had an evening school teaching adults farming

skills, literacy and general knowledge. But it did not solve all the problems in production. For example, when the brigade planned a trunk irrigation canal, the leaders of some of the production teams were unwilling to give up land for the canal and did not send enough people to help construct it. After several months the canal remained unfinished.

Facts made it clear that general and technical education alone was not enough to eliminate the small-peasant economy. People had to be helped to break away from private-property thinking and to develop a socialist consciousness marked by a love for the collective.

When Wu Jen-pao visited Tachai in 1968 he saw how its Party branch consolidated and expanded the collective economy by doing just this. After he came home and discussed it with the Party branch, they decided to change the technical school into a political one. The whole brigade joined in studies of the works of Marx, Engels, Lenin and Stalin and Chairman Mao's writings four evenings a week, combining it with criticism of capitalism and revisionism.

Last year the school ran 15 ten-day courses during which members studied half time and worked in the fields the other half. Eighty percent of the working members took part. This year such courses center around criticism of capitalist-roader Teng Hsiao-ping and his Right deviationist trend.

'Cutting Off the Tail'

Sun Man-chuan, head of production team No. 1, wanted to get more cash income for his team members. Instead of concentrating

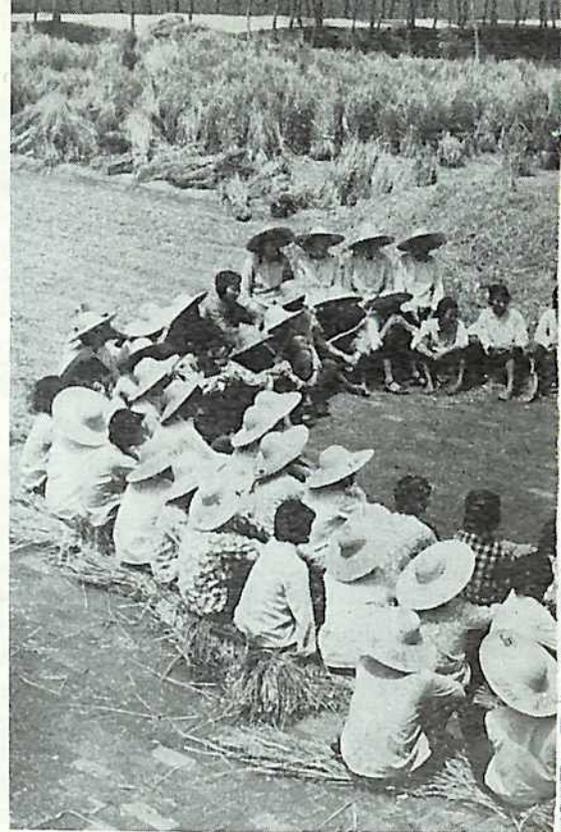
on building better fields, he organized a number of people to make beancurd to sell. Brigade Party secretary Wu Jen-pao came over one evening and, patting him on the back, said, "Well, Man-chuan, I'm here to cut off your tail."

"What tail? I haven't got any tail!"

"Didn't you let field construction go and get your team members to make beancurd to sell at a high price? That's a tail — a capitalist one."

"That was only to give the members a little pocket money. It benefits the team too. I don't make anything out of it."

"Look, if all the teams neglect field work and concentrate on sidelines to make private profit, what's going to happen to the collective, to socialism? This is a struggle between the capitalist and the socialist road. We cadres are leaders and should lead people along the socialist road."



The brigade's amateur troupe performs for members on the threshing ground.

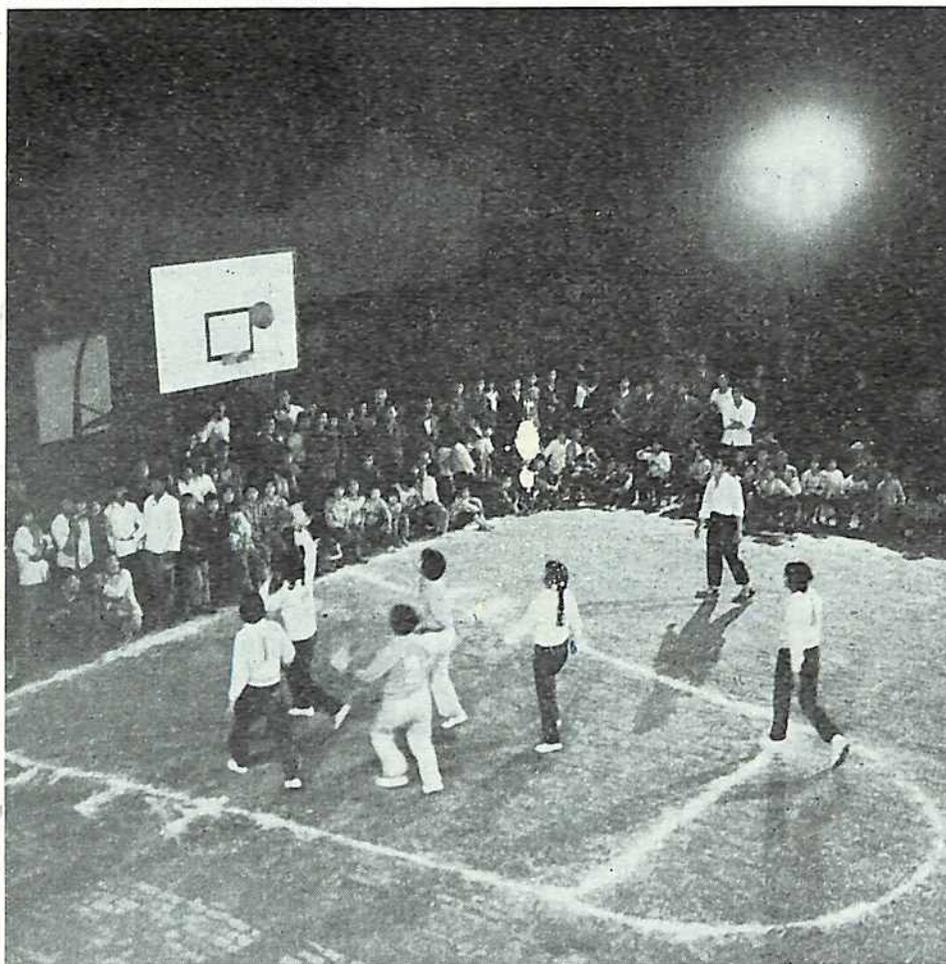
At one of the study courses, discussion on this matter helped Sun see that he was actually prompted by revisionist ideas, the money-is-everything and material-incentives traps of Liu Shao-chi, Lin Piao and Teng Hsiao-ping. If he only thought of making easy money through "free trade" he would end up seriously hurting farming, and this meant hurting the socialist collective economy. Without realizing it, he had been going the capitalist way.

He called his team members together and discussed what he had learned. Finally everyone agreed that they should concentrate first of all on farming. This was what they did, and as crop yields rose steadily, so did the members' incomes.

A man named Wu Ju-chang was a skilled bricklayer. Before the cultural revolution he had frequently hired himself out and spent the money he earned on eating sprees. After the cultural revolution began the brigade got the bricklayers and carpenters together to build the new housing in the village. Though working for the collective, Wu still hankered for his little spending sprees.

Then the evening political school started a study class for the skilled

A women's basketball match.





Political discussion at the evening school. (Wall slogan says: "Our struggle needs Marxism.")

hands. An old carpenter talked about his bitter experience in the old society. Wu also recalled his own desperate struggle for a living. Skilled though he was, he had been a slave to landlords and capitalists. It was the Communist Party, Chairman Mao and socialism that had made it possible for his family to have security and dignity. Working individually to the detriment of the collective would inevitably bring back the old days, with one or two families getting rich while a thousand others got poorer. No, he didn't want to see that day again. He put all thoughts of his personal sprees out of his mind.

After work on the two big buildings in the new village began Wu was put in charge of construction and work assignments. Having little experience with buildings of more than one story, he went into town on his days off to learn how to do it. When the rainy season came, his rheumatism gave him a lot of trouble, but he went on with his work as usual and always finished his quota ahead of time.

New Work Style

Brigade Party secretary Wu Jen-pao always remembers to be both a leader and one of the

ordinary people. It's not easy to lead a brigade politically and in production, yet he spends more than 300 days a year working in the fields. Last year, while remaining brigade secretary, he became secretary of the Party committee of Chiangyin, a county with almost a million population. He did not move into the county seat but went on living in his spartan one-room house in Huaishi, traveling back and forth when he had to.

Wu's example of a leader spending most of his time working with the members inspired others. Young Chu Man-ching, a deputy secretary of the Party branch, was the brigade's troubleshooter. Once during the busy season a kilometer-long culvert in their irrigation canal became blocked, holding up water for 13 hectares of rice paddies. Chu was the first to crawl into the culvert, only 40 cm. in diameter, to clear it out. Six other young men followed him. When they emerged two hours later, clothes torn and hands blistered, the water flowed freely again.

The brigade members show their love for the collective and the state in many ways. To take better care of the collective's geese, an old peasant wouldn't move into

the new house assigned to him but stayed on in the low thatched hut on the farm. When a paddy showed dry patches, someone quietly filled it with water. When a pig was injured, the keeper dressed the wound with medicine given to him for his own use. When some fish jumped out of a pond, the people who picked them up took them to the brigade headquarters, not home. No child in the village picks the brigade's fruit or melons growing near his home.

The brigade holds a "Heroes Meeting" at the end of every year to cite advanced groups and individuals. Last year 357 names appeared on the honor roll.

New Culture

During the summer of 1968, brigade Party branch members noted that when people sat around to enjoy the evening breeze a former rich peasant was telling them obscene stories, attracting many young people. The branch promptly set up a library and bought a television set and a film projector. It organized basketball matches, poetry recitation contests and revolutionary story-telling gatherings.

The brigade's 13-member amateur cultural troupe gives songs and small topical plays they write

themselves. Secretary Wu is their strongest backer, often suggesting ideas and topics and helping with the scripts. Though not a musician, he sometimes joins the orchestra, beating the drum or gong.

One year when there was a fairly big increase in the grain harvest, a few people suggested using some of the grain fields for growing watermelons, a way of bringing in quick income. Recognizing this as a struggle between two kinds of thinking, the troupe put on a *hsi chu* (a local opera) called *Which Comes First?* The story concerns a production team leader who is for using grain fields for growing watermelons, and a brigade committee member who opposes the idea and insists that they stick to the policy of taking grain as the key link in farm production and fulfill their quota in the state plan.

The performance prompted many people to ask themselves,

"Have we put first things first?" Members of the team which had actually grown watermelons on a half-hectare of rice paddy said to each other, "We've got things in the wrong order. Instead of putting the state first, the collective next and individuals last, we've got them in reverse." They pulled up the melon vines and replanted rice.

In 1974 when the brigade was discussing a new ten-year plan, the cultural troupe, directed by Secretary Wu, produced a trilogy of *hsi chu* depicting the three struggles that took place during the brigade's 15-year plan. Titled *Braggart Brigade*, *Work-to-Death Brigade* and *Take-It-Easy Brigade*, the operas depict cadres and members who dare to buck the wrong trends, who are selfless and public-spirited. They also show that the class enemy is constantly scheming to sabotage socialism and that people must constantly be alert to class struggle.

These earthy, militant operas were so popular that in two years the troupe gave more than 300 performances in the brigade and the county, each time to packed houses.

New Equality

Poetry recitation contests are one of the most popular activities at Huahsi. The poems are mostly praises of new socialist things, criticism of old ideas and advocacy of new social values. A recitation is often given jointly by brothers, or sisters-in-law, or husband and wife, or the whole family.

One of the most warmly applauded deliveries is by a young couple. Husband Ah-lung was a skilled hand in the fields but would not lift a finger at housework. He wouldn't even wash his own clothes. Wife Chuan-fen felt that with two children and housework she simply couldn't do more. As more and more women went to work in the fields after the cultural revolution began, Ah-lung thought his wife should go too. Chuan-fen said she couldn't because there was no one to do the housework. They quarreled often. During the movement to criticize Lin Piao and Confucius they saw that both had been deeply influenced by the Confucian idea that men are superior and woman inferior.

"We women can hold up half the sky," Chuan-fen said. "I'm going to do much more to help build up our countryside."

"Men and women are equal," Ah-lung said. "We'll help each other."

He helped get meals, wash clothes and look after the children so that Chuan-fen could work in the fields regularly. Both husband and wife were cited activists.

Now they collaborated in a poem and delivered it at a contest.

Wife: *Let's criticize Lin Piao and Confucius*

Husband: *And uproot male chauvinism.*

Wife: *I did too little work in the fields,*

Chao Mao-mei talking with young commune members.



Husband: *That's because I didn't help with housework.*

Wife: *Now you're making things smooth inside and out.*

Husband: *And you've proved yourself a good farm hand.*

Together: *It was not your fault or mine,*

But the poisonous influence of Confucius.

Now we're a good team, we study hard,

We take big steps in making revolution.

The 60-member Iron Girls' team also did outstanding work in breaking down male supremacy. One winter when the men went into the hills to quarry stone for the pumping station, the Iron Girls became a shock force in leveling fields. Working from dawn to dusk in the wind and snow, they finished the job in just two weeks.

An old saying in Huahsi goes: "If women climb a house, it collapses. If women work the sculls, the boat overturns." Ignoring the custom, the Iron Girls set up beams for houses and climbed up to lay the roof tiles. In the summer of 1970 they took boats to Lake Taihu 100 kilometers away and in ten days gathered 40 tons of green manure. When the boats returned they were greeted with loud cheers. Even a former skeptic said, "Huh! I guess our women can do just about everything."

Before the cultural revolution there was not one woman leader in the whole brigade. Now half of the cadres are women. A third of the Party branch committee members are women under thirty. Chao Mao-mei, leader of the Iron Girls, has become a vice-secretary of the brigade Party branch.

Huahsi's new village, new thinking and new culture is the result of the struggle to learn from Tachai and the struggle to carry through the proletarian cultural revolution. In this orientation, hard work and self-reliance have made the horizons of Huahsi's new socialist countryside bright.

STAMPS OF NEW CHINA

Commemoratives on the Successful Fulfillment of the Fourth Five-Year Plan

ON February 20, 1976 the Ministry of Posts and Telecommunications began issuing a set of 16 stamps (*see back cover*) to celebrate the successful fulfillment of China's Fourth Five-Year Plan (1971-75). The complete set is now available.

Designs cover industry, agriculture, transport, communications, scientific research, education, medicine and health work. They show that, under the leadership of the Party and Chairman Mao and inspired by the cultural revolution and the movement to criticize Lin Piao and Confucius, the Chinese people have carried out the policy of "maintaining independence, keeping the initiative in our own hands and relying on our own efforts" and gone all out, aimed high and achieved greater, faster, better and more economical results in building socialism. This is reflected in great advances in all branches of the national economy and the successful fulfillment of the Fourth Five-Year Plan.

Stamp 1, farmland. China reaped her 14th successive good harvest in 1975. Combines reap a golden crop of wheat. Buff, green, light blue and vermilion.

Stamp 2, irrigation canals. An aqueduct crosses a river. Great numbers of irrigation works have been built over the last few years. Light blue, yellow-green, salmon and vermilion.

Stamp 3, small chemical fertilizer plants. Requiring small capital investment, easy to build and using local raw materials, small plants turn out more than half the nation's total output of chemical fertilizers and play an important role in developing agriculture. Yellow-green, red-brown, venetian red, vermilion and blue.

Stamp 4, textiles. A steady increase in output, variety and quality. Vermilion, bright blue, red, lemon and yellow-green.

Stamp 5, iron and steel. Iron and steel works have greatly increased their output. The red characters in front of a steel plant read: "In industry, learn from Taching" (the Taching oil field is a pacesetter for industry). Red-orange, lemon, vermilion and sepia.

Stamp 6, coal. Trains carrying coal from a mine to various parts of the country. Coal production has made tremendous progress. Sepia, red-orange, light blue and lemon.

Stamp 7, hydropower. The rapid growth of the power industry has kept pace with

the needs of the national economy. Red-orange, slate-violet, indigo and lemon.

Stamp 8, shipbuilding. China's shipbuilding industry is forging ahead at top speed. A new freighter is launched. Yellow-green, light blue, salmon, vermilion and indigo.

Stamp 9, petroleum. China's oil production increases over 20 percent annually. New oil fields continue to be located. The red characters on the derrick read: "In industry, learn from Taching." Buff, light blue, vermilion and red-brown.

Stamp 10, oil ports. With the rapid growth of the oil industry, China has built a number of new oil harbors to facilitate domestic transport and foreign trade. Red-orange, indigo, cobalt and lemon.

Stamp 11, railways. China's railway traffic has made its most rapid increase over the last five years. A train drawn by a China-designed and manufactured locomotive runs through the mountains. The red characters on the mountainside read: "In agriculture, learn from Tachai" (the national pacesetter farm brigade). Yellow-green, apple-green, buff, indigo and vermilion.

Stamp 12, scientific research. Spurred by the cultural revolution, China's scientific research has made rapid progress and reached new levels. The characters on the upper left read: "Model of insulin crystal structure at a resolution of 1.8 angstroms." Black, red-orange and yellow.

Stamp 13, primary schools in pastoral areas. Universal five-year primary school education has now reached most rural and pastoral areas. Two years of junior middle school are available in many areas and two years of senior middle school in some places. A Tibetan teacher demonstrates the use of the abacus at a pastoral primary school. Buff, dull green, red-orange and chestnut.

Stamp 14, commune hospitals. Chairman Mao's directive "In medical and health work, put the stress on the rural areas" has brought great changes in China's medical and health services. Commune hospitals are now the bases for health networks in the countryside. Yellow-green, lemon, vermilion and yellow-orange.

Stamp 15, housing for workers. With the rapid growth of production and steady improvement in the people's livelihood, many workers' quarters have been built throughout the country. Light blue, apple-green, light salmon and black.

Stamp 16, commerce. Thriving markets and stable prices have developed China's commerce. The red characters above a department store entrance read: "Develop the economy and ensure supplies." Buff, apple-green, light blue, greenish yellow and vermilion.

All stamps are of 8 fen denomination. In the upper right corner of each is printed, "Successful Fulfillment of the Fourth Five-Year Plan."

Size: 31 × 52 mm. Perf. 11.5. Photo-gravured. Serial numbers: J-8 (16-1 to 16-16).

Korean People's Army Ensemble Tours China



Kang Yon Ok mends a tear in the clothing of a wounded soldier she is escorting to a hospital.

BRINGING the deep fraternal friendship of their country, the Korean People's Army Ensemble made a tour of China last summer. They presented a full-length revolutionary opera, *A True Daughter of the Party*, and other programs with a variety of songs and dances. They gave performances in Peking, Nanking, Wuhan, Shaoshan, Kwangchow, Shanghai, Shenyang and Luta which were applauded enthusiastically every time.

The opera describes how the Korean Workers' Party helps Kang Yon Ok, the daughter of a worker, develop into a devoted Party member. She shows great courage as

a nurse in the people's army and finally gives her life for the revolution. In her we see an example of the indomitable spirit of the heroic Korean people.

"What kind of people can join the Workers' Party?" asks Kang Yon Ok when she first joins the army during the War Against U.S. Aggression and for National Liberation. Having suffered bitterly in the old society, she is drawn to the Party and deeply moved by the Party members' fearlessness in fighting the enemy.

"Party members must wholeheartedly serve the revolution, the working class and the people," Party branch secretary Dek Zun



An old peasant gives the people's army rice.



Kang Yon Ok gives her own blood in transfusion to a wounded soldier.

tells her. Kang Yon Ok resolves to try to be like them.

As steel is tempered in fire, heroic fighters develop in bitter struggle. Kang Yon Ok courageously takes on the task of escorting a group of wounded soldiers to a rear hospital in the Tebek Mountains. With the aid of the soldiers she overcomes the many difficulties and hardships they encounter on the way. During a critical enemy attack from the rear, the Party members among the wounded get together to discuss tactics and how they can help in discipline and other ways in order to get them to their destination. Such actions convince her that as long as the

Party organization exists and there are Party members, she will be able to surmount all obstacles.

Sudden developments in the war have forced the rear hospital to move elsewhere, but Kang Yon Ok is determined to find it. The grain has run out. At the risk of her life she crosses mountains and rivers to an enemy-occupied village. She returns triumphantly with some grain and cooks it for her charges. As they pick up their mess kits to eat, she falls asleep from exhaustion. To save the life of a wounded soldier, she gives her own blood in transfusion. Finally they reach the hospital.

Accepted into the Korean Workers' Party, Kang Yon Ok continues her life of service. To enable a fighter to recover and return earlier to the front lines, she volunteers a piece of her own bone for a bone transplant. In a ruthless enemy air raid she dashes into a sea of fire to save the wounded. She is killed while shielding a class brother during enemy strafing. As she breathes her last she takes her Party card from her pocket, pays her dues for the last time and asks that the card be sent to the Party Central Committee. As the opera proceeds, in scene after scene the noble spirit of the heroine is revealed.

The opera reflects from many aspects the Korean people's love for their great leader Kim Il Sung and the unbreakable ties between the army and the people during those arduous years of war. There is the moving scene in which an old peasant in a village ravaged by the enemy presents Kang Yon Ok with a bag of rice. He himself has just been beaten up by the enemy, but when he hears that the wounded soldiers are without grain he is very concerned. "Why didn't you come sooner?" he says. "You're the people's army fighters sent by General Kim Il Sung. No matter how badly our homes are plundered, for you we can always find rice." As he presents the bag to

her, he says with deep emotion, "This is from the first harvest on the land allotted us by General Kim Il Sung." It was on the basis of such solid unity that the Korean army and people defeated the U.S. invaders in the war of liberation.

In the character of its heroine *A True Daughter of the Party* gives us a shining example of a member of the Korean Workers' Party. Kang Yon Ok symbolizes the loyalty of its members and of the Korean people to General Kim Il Sung, and the heroism of the Korean people and army in fighting the U.S. aggressors.

The songs in the opera were created out of Korean ballads and folksongs. The arias, duets, choruses and choral accompaniments complement one another to form a harmonious whole, lyrical and in true national spirit. They delineate the different characters with sensitivity and express well the changes in feeling of a character in different situations. The choral portions show originality and are used with powerful artistic effect.

The orchestral accompaniment combines the characteristics of Korean music and those of the

modern western orchestra. The atmosphere created by the stage setting is ideal for bringing out the characters and main theme.

The artists perform with revolutionary passion and deep feeling for their heroic army and people. Zi Yung Bog, who plays the lead, was born in a poor peasant family. A member of the Korean Workers' Party, she was first a medical worker and turned to stage art only in 1971. With a beautiful voice and fine acting she gives a faithful portrayal of a heroine of the Korean people.

Since its premiere in 1971 the opera has had more than 600 performances. An outstanding opera ranking with *The Sea of Blood* and *The Flower Girl*, it is much loved by the Korean workers, peasants and soldiers. The Korean People's Army Ensemble which created and staged the opera is one of the country's leading troupes, established and developed under the care and guidance of President Kim Il Sung. *A True Daughter of the Party*, which had the personal attention of President Kim Il Sung during its preparation, is one of the company's main works. The company visited China in 1958 and 1960.

Korean artists give a performance at the Red Star China-Korea Friendship People's Commune on the outskirts of Peking.





Duet by Yang Tzu-jung and Chang Pao from the third movement.



Solo by the Chief of Staff from the fourth movement.

A New Symphonic Work

AH KEH-CHIEN

A SYMPHONIC WORK based on the long-popular Peking opera *Taking Tiger Mountain by Strategy* combining orchestral music with choral and solo singing has been winning wide acclaim from worker-peasant-soldier audiences. Created by the Shanghai Philharmonic Society, it has been hailed as another model revolutionary musical work, a good example of what Chairman Mao meant when he pointed out that socialist art and literature are “created for the workers, peasants and soldiers and are for their use”.

The story of the opera is set in the war of liberation period (1946-49). It is the winter of 1946. The Chinese People's Liberation Army has defeated the troops of the Kuomintang reactionaries in the northeast, and a PLA detachment goes into the mountains to clear out pockets of KMT troops who have remained behind as bandit gangs. The PLA both calls on the masses to aid them and sends scout platoon leader Yang Tzu-jung, disguised as a bandit, to the bandits' lair on Tiger Mountain to gain the confidence of Vulture, their chief. With Yang signalling and

striking from the inside, the PLA aided by the people close in on Tiger Mountain and wipe out Vulture and his gang. The opera brings out prominently Chairman Mao's idea of people's war. Victories like this throughout the area enabled the PLA to consolidate its base in the northeast and move on to liberate the rest of the country.

The composers have selected the highlights from the opera and rearranged the music of the main arias. While preserving the singing style and melodies of Peking opera, the composers employ the sweep and rich tone color of western symphonic music to bring out the spirit and feats of proletarian heroes in their fight for liberation. The result is a work both musically powerful and intensely Chinese.

The work develops in nine movements, utilizing, in addition to the orchestral portions, solos, duets and choral singing, both *a cappella* and with orchestral accompaniment. The first movement, “Advancing Victoriously”, opens with the chorus describing PLA soldiers marching through a snowy forest

on the trail of the U.S.-backed KMT bandits. A vocal solo introduces the Communist hero Yang Tzu-jung.

In the second movement, “Chiapi Valley Pillaged”, the dramatic conflict unfolds with the orchestra picturing the plight of the people under Kuomintang oppression, and their spontaneous resistance. In the third movement, “Asking about Bitterness”, the hunter's daughter Chang Pao tells in a vocal solo the story of her family's sufferings. Expressing his fury at what he hears, Yang tells Chang Pao that the way to liberation is the revolution led by the Communist Party and Chairman Mao.

In the fourth movement, “We'll Wipe Out the Reactionaries”, the Chief of Staff of Yang's detachment in a solo with choral background draws up a plan of action and expresses his confidence in victory. The fifth movement, with chorus and a solo by Yang, “I'd Like to Usher in a New World”, takes him to Tiger Mountain. Meanwhile down in Chiapi Valley the PLA is organizing and arming the people, as depicted by the



Solo by Yang Tzu-jung from the seventh movement.



Performing a choral section in the ninth movement.

chorus in the sixth movement, "Arousing the Masses". Directed by railroad worker Li Yung-chi, the militia with Communist Party leadership gets ready to storm Tiger Mountain.

Yang Tzu-jung's long aria "I Have the Morning Sun in My Heart" makes up the seventh movement. In it he sings that though he is alone among the bandits he feels that millions of his class brothers are with him, and there is Mao Tsetung Thought to give him wisdom and strength. In the eighth movement, "The Battle", the orchestra pictures the PLA and militia speeding to Tiger Mountain on skis and vanquishing Vulture and his gang through people's war. The final movement, "Triumphal Meeting", is a choral tribute to the proletarian army which is to go forward to still greater victories under the standard of Marxism-Leninism-Mao Tsetung Thought.

Portraying Heroes

To achieve its aim of portraying proletarian heroes and the revolutionary struggle of the Chinese people, the composition does not limit itself to following the musical form of the symphony or cantata.

Like the opera, the symphonic composition gives its main effort to portraying the hero Yang Tzu-

jung. His arias are chosen to reveal different facets of his character.

The first movement depicts the times which give birth to proletarian heroes like Yang with a majestic prelude based on "The March of the Chinese People's Liberation Army" that leads into a chorus showing the PLA supported by the people advancing to crush the rule of the Kuomintang reactionaries. This is followed by Yang's aria "A Communist Always Responds to the Party's Call", in which he expresses his loyalty to the Party's cause and his determination to serve it.

The aria "We'll Bring the Land New Life" shows Yang's proletarian love and hatred, while another, "I Wish to Usher in a New World", with vivid musical imagery of the PLA scout galloping on horseback through the snowy forests, expresses his revolutionary ideals and his courage to fight for them. His major aria, "I Have the Morning Sun in My Heart", sung while in the enemy lair, shows that with wit and fearlessness he is ready to bring his task to fulfillment. This long solo passage comes as an effective contrast after a movement of singing by the full chorus. The tempo changes, reflecting changes in moods, but throughout an undertone of con-

fidence in success is sustained. This aria rounds out the musical characterization of the hero.

The singing passages of the Chief of Staff, Chang Pao and railroad worker Li Yung-chi also contribute to the portrait of Yang, as well as help develop the story and theme of people's war.

The character of the Chief of Staff is finely drawn in his aria "We Vow to Wipe Out the Reactionaries". As he sings "Icy winds blow, the forests sing", the chorus echoes the musical phrases in the background. This treatment deepens the expression of the PLA commander's love for the hills and forests of his country. When he comes to the line "The Party Central Committee points the way", the chorus softly hums the melody of "The East Is Red", evoking the thought of Chairman Mao's leadership. Choral singing in the background also helps emphasize the phrases "The flames of revolution cannot be quenched" and "We vow to wipe out the reactionaries", thus bringing out the commander's determination to fulfill his task. Yang has developed into the kind of person he is, and is able to do what he does, because of education and leadership from the Communist Party as represented by commanders like the Chief of Staff.

The bitter life of the hunter's daughter as related in her aria, "We Long for the Time When the Sun Will Shine Over These Mountains", in arousing Yang's wrath also shows his character. Chang Pao's new class consciousness achieved with his help is underscored when she joins him in a duet for the last lines of the aria "We'll follow the Communist Party from now on and bring new life to the land".

In the opera railroad worker Li Yung-chi sings a solo, "These Soldiers Help Us in Our Plight". Changing this to an *a cappella* rendition by the chorus more forcefully brings out the picture of this sorely oppressed man deep in thought being awakened politically by the PLA's proletarian concern for him. The song that follows, "This Is Our Own Army", originally also a solo by Li, is performed by the chorus with Li in the solo part. His doubts and suspicion dispelled, he resolves to "follow the Communist Party and kill all

beasts of prey". The fuller tones of the whole chorus as they sing the railroad worker's part strengthens the idea that Yang Tzu-jung is able to accomplish his formidable mission because he has the support of millions of class-conscious working people.

Musically, this meditative movement set between two more vigorous ones adds variety and contrast. The overall effect is to highlight the hero's invincible spirit.

Musical Form

Music which expresses new content demands new methods of treatment and forms of expression. Applying Chairman Mao's principles of "making the past serve the present and foreign things serve China" and "weeding through the old to bring forth the new", the composers have drawn on both the foreign symphony and the finest of Chinese traditional art.

Unlike pre-cultural revolution Chinese symphonic works, which were often abstruse in meaning

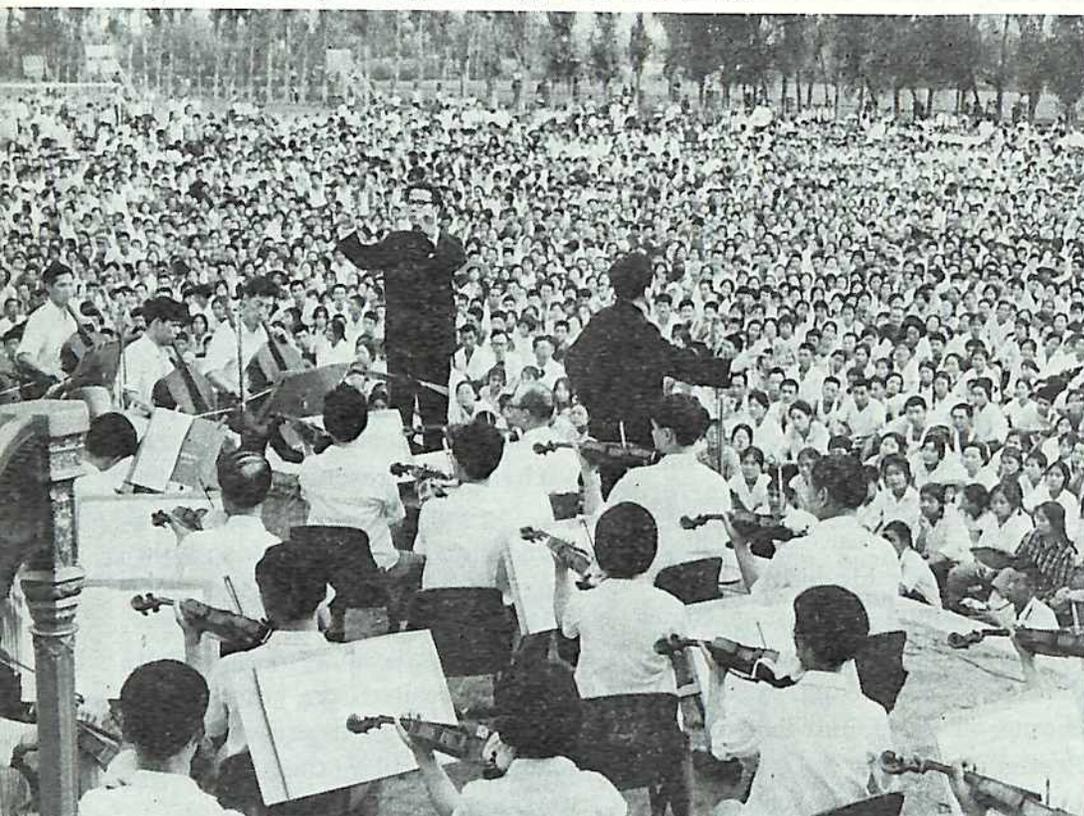
and feeling and lacking in national spirit and style, the present composition makes full use of the singing style of modern revolutionary Peking opera. The composers have also tried hard to imbue the music with the spirit of our time. Peking opera singing is well-suited to revealing the nuances of a character's inner feelings. The combination of it with the broad descriptive power of symphonic music opens up new musical horizons.

The already versatile symphony orchestra is given a still richer tone, wider compass and greater volume by the addition of Chinese solo instruments such as the bamboo flute and *pipa* guitar and of instruments traditionally used to accompany Peking opera. It enables the piece to achieve the "lively Chinese style and spirit which the common people of China love" advocated by Chairman Mao.

In the second movement, the orchestral description of the pillage of Chiapi Valley and the people's resistance, the deep full-bodied tones and flexible sound range of the *pan hu* — a variety of two-stringed fiddle — express the grief and wrath of Li Yung-chi and his mother after Li's wife and son are killed by Vulture. The effect is at once deeply moving and uniquely Chinese.

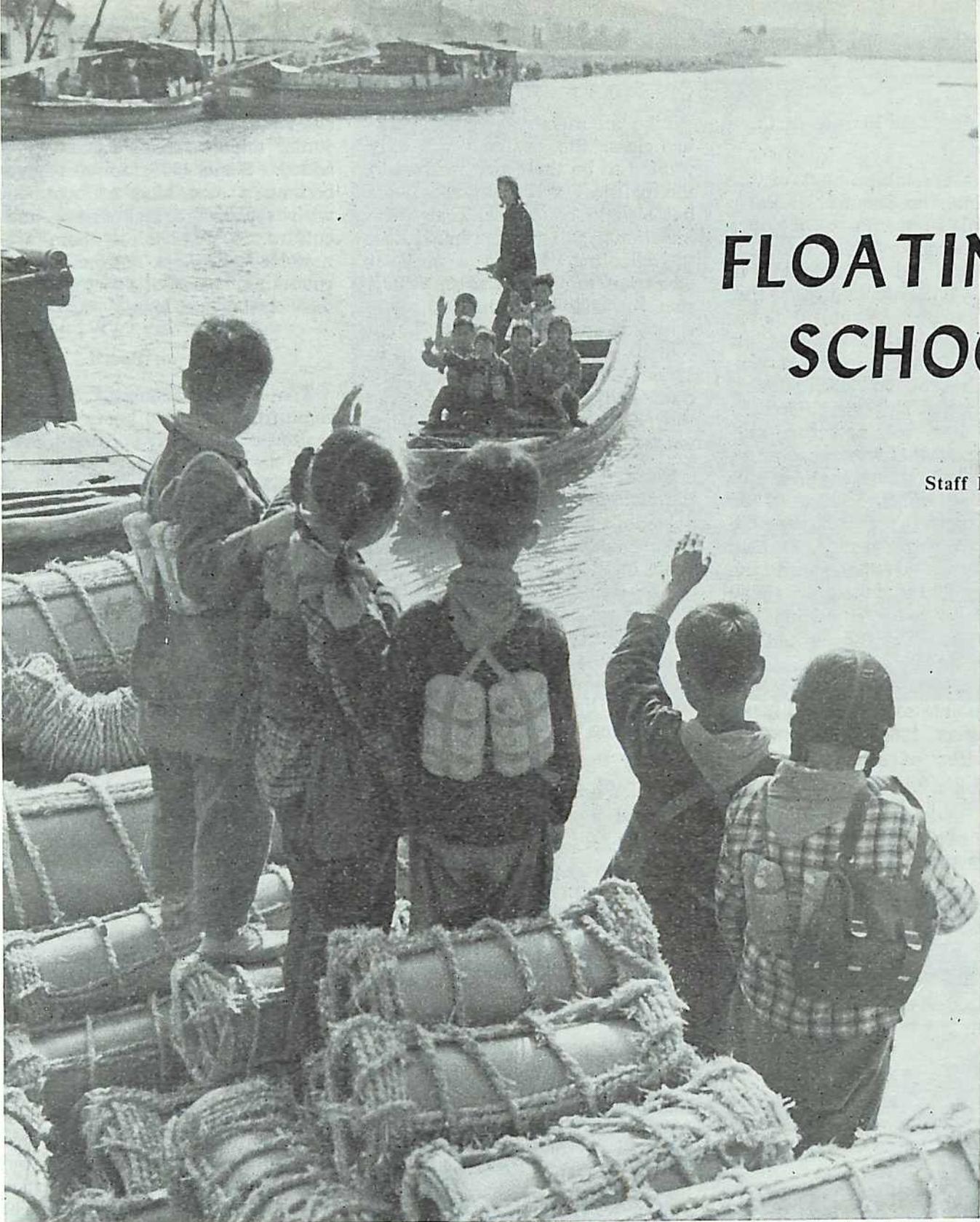
The *luan chui* (the rising and falling beating of drums and gongs) of Peking opera, used to show the panic of the villains, is adapted to depict the downfall of Vulture and his gang. In the final movement as the chorus sings "The Red Flag of Marxism-Leninism-Mao Tse-tung Thought will fly forever", traditional percussion instruments are given prominence in the full orchestra to create a musical panorama of joy at vanquishing the enemy and the prospect of the final victory of the revolution.

The Shanghai Symphony Orchestra performs *Taking Tiger Mountain by Strategy* in a commune near Peking.



FLOATING SCHOOL

Staff Reporter



Boating pupils to school.

A LINE of junks towed by a tugboat and loaded with pottery and porcelain ware glided down the wide river, the water rose-tinted by the glow of dawn. On one of the junks twenty primary school pupils sat in class, their eyes on their young teacher. This was our first sight of the "floating school" of the town of

Tingshu in Yihsing county, Kiangsu province, which we visited not long ago.

Tingshu is situated on Lake Taihu in east China. A pottery center for 2,000 years, it turns out millions of pieces every year. All start their journey to other parts of the country by water. The thousand Tingshu families (com-

prising over 5,000 people), boatmen for generations, navigate these boats as a transport co-op.

Being on the move for long periods of time had always made it difficult or impossible for the children to go to school. Under the exploitation and oppression before liberation, there was no way to solve the problem. For genera-

tions no one was literate in these families.

After the establishment of the new China, the Communist Party and people's government set up a primary school especially for the children of the boatmen in Tingshu. But education at that time was under the control of Liu Shao-chi's revisionist line. It stressed "normalization"—a permanent school on land. But it would be a long time before the boat families could be settled permanently, so this was no solution. Nor was having the children live in boarding school, because of the added expense, the fact that the older ones were needed to help with work and that with the personnel and facilities available the younger ones could not be given care such as they would get at home. After two years this primary school closed because so few were able to attend. Until the beginning of 1965, four-fifths of the children of school age still could not go to school.

Like all members of the working class, the boatmen not only wanted to be their own masters in the political and economic fields but also in education. They were impatient with the continued lack of schooling. During a socialist education movement against revisionism started here in 1965, their criticism reached the local Party committee. It got some teachers to investigate the situation. They concluded a "floating school" was the answer. It was set up that winter.

The cultural revolution began the next year, breaking down Liu Shao-chi's revisionist line and freeing education from its control. Built on Chairman Mao's revolutionary line in education, the floating school grew rapidly. By following the principle "Education must serve proletarian politics and be combined with productive labor", it has become bigger and better over the past ten years.

Today the school serves over 90 percent of the boatmen's school-

age children (about 1,000). In 1975 junior middle school classes were added. Some 400 graduates have become a new kind of boatmen with socialist consciousness and culture. A number of them are now leaders, pilots, mechanics, accountants, barefoot doctors and teachers for boat teams.

Classes on Board

The school's thousand children come from over 600 boats. Widely scattered and always on the move, how do they manage to attend classes?

We waited at Junk Team 16's dock on the Lishu River as its 14 boats were returning. In the prow of one of the junks a teacher from the floating school for this team explained to us how classes were carried on.

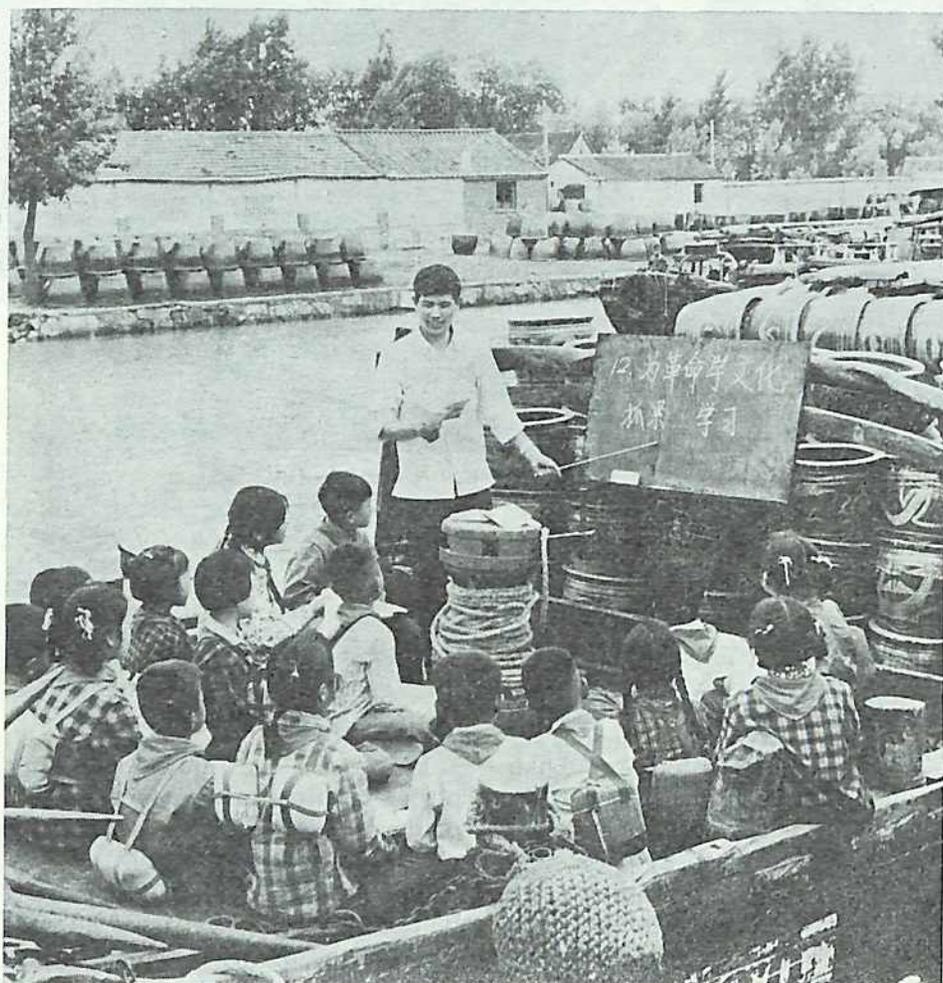
The 23 children in the team, ranging from ages 6 to 16, are divided into four grades to fit their levels. In one grade there is only one pupil.

Winter classes are usually held in the late morning and early afternoon, summer classes early in the morning and in the evening. Children who have to take care of younger brothers and sisters bring them to class. Lessons are held early in the morning for pupils who must return to their family's boat for various tasks such as cooking the noon meal. The teacher goes from junk to junk collecting the smaller children and taking them back. On windy or rainy days or when the river is swift or dangerous, the children study by themselves while the teacher travels from junk to junk to coach individuals. When the boats shelter from a storm, more classes are given because the pupils have more leisure time. When the boats are unloading the teacher collects pupils in a sampan and takes them to a spot on the bank or under a bridge for lessons. The school teaches the regular curriculum plus lessons on water transport, which the teachers themselves compile.

Linking School with Society

The teachers are studying and experimenting with the problem of

A traveling class.



how to carry out open-door schooling in the floating school — how to integrate the learning process with the class struggle, struggle for production and scientific experiment in society — so that even the small children start out on the correct orientation.

Veteran boatmen have had long experience in class struggle and in the struggle to improve river transport. It was natural that they should become “teachers” of both the schoolteachers and their pupils. Some were chosen as members of the group leading the floating school’s revolution in education. Today both teachers and pupils learn from the boatmen, absorbing their fine working-class qualities and their experience in river transport and piloting. Some pupils get together to bind up mops and make coir rope cushioning for the junks, cutting expenses for their teams. Others have formed carpenters’ groups to help repair the junks and make benches. Older pupils often take over when boatmen eat or rest, help load and unload, and punt or steer. The younger ones pitch in on simpler jobs such as mending holes in burlap bags. “From the time they’re little, our kids show that they are sons and daughters of boatmen,” the river people say proudly.

Places the junks pass on their journeys also provide material for lessons. At the native village of soldier-hero Wang Chieh, the pupils visit his grave where the teachers tell of his selfless deeds and revolutionary spirit of “fearing neither hardship nor death”. When they are docked at a coal-mining area, they visit the mines. Here they have a lesson entitled “Visit to a Mine with Hydraulic Extraction”. Miners explain the development of this technique and its significance in building socialism. This broadens the children’s vision, deepens their understanding of the text and strengthens their study of the Chinese language.

Traveling Studies

There are some 60 junks that travel alone delivering small

cargoes. The floating school has found ways for the children on these junks to learn too.

At the floating school’s headquarters in Tingshu a sign over one door reads, “Reception Center for Students on Single Junks”. In a large room inside we found children looking at picture books, two Little Red Guards helping two new primary pupils learn Chinese characters and a teacher coaching children in their homework. A teacher is always at the center so that lessons can be given whenever a pupil arrives.

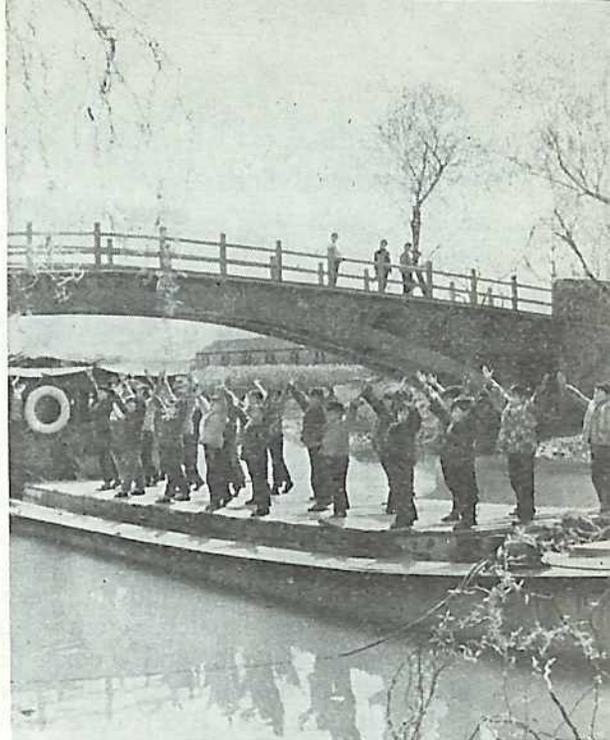
How do children on single junks attend classes when they are traveling? A little brown booklet called “Study Certificate” is the answer. On the first page is an open letter from the Yihsing County Education Department reading, “To all primary schools along the way: Please warmly receive all pupils carrying this certificate whenever they arrive and give them lessons.” The following pages are for recording lessons and coaching given and the teachers’ appraisals of the student’s progress to guide the teachers at subsequent stops.

We leafed through one booklet. Its owner had attended a dozen schools along the way from March to June. Such booklets have introduced children on single junks to more than 400 schools in 56 towns on the waterways of Kiangsu, Chekiang and Anhwei provinces and in the greater Shanghai area.

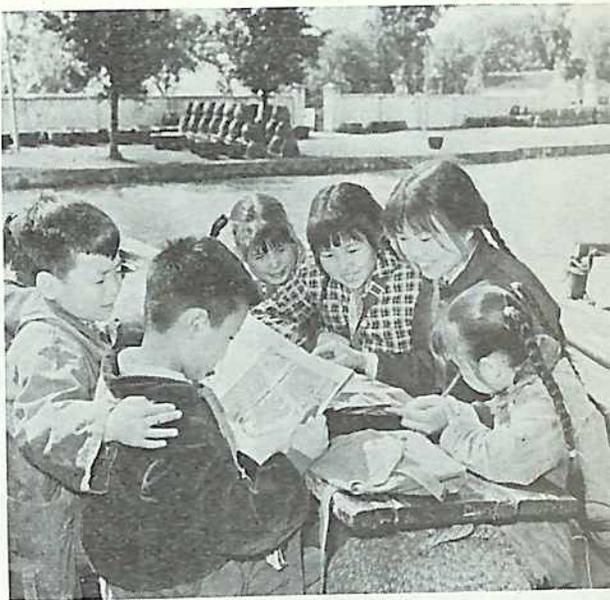
Sports Afloat

The educational policy of the Party as stated by Chairman Mao requires that children are enabled to develop in an all-round way, not only morally and intellectually but also physically. But in a small junk, what kind of physical activities can be organized?

To our surprise the floating school offered a variety of sports. On the junks we often saw the children doing a special type of calisthenics that copied the movements used in steering a boat, punting, rowing, casting ropes, swim-



A class exercises during recess.



Special coaching.

ming, diving and so on. When the junks are empty of cargo the children turn the holds into play rooms, setting up swings, seesaws and ping-pong tables. When the boat is anchored for a short time, the children practice “vaulting” and “walking on a horizontal bar” to and from the junk with the bamboo punting pole or casting with the rope. In summer there is swimming, water-polo and water tug-of-war. In winter they practice long-distance running along the shore or road paralleling the junk’s water route. The floating school’s sports meets on the water are popular for their originality.

Bamboo Slips Reveal Chin Dynasty Laws

LAWS, records of judicial cases, a public dispatch, a chronicle of major events and books on divination dating from the Chin dynasty (221-207 B.C.) were written on some 1,000 bamboo slips discovered last December in a small Chin tomb in Yunmeng county in the central China

Bamboo slips inscribed with Chin dynasty laws.



Painted lacquer ladle in the shape of a phoenix from Chin dynasty tomb.



Bronze mirror, Chin dynasty.

province of Hupeh. The inscriptions are particularly interesting for what they reveal about the way Emperor Chin Shih Huang (259-210 B.C.), founder of the Chin dynasty and unifier of China, followed ideas of the Legalists and exercised dictatorship over the slaveowning class on behalf of the newly risen landlord class, which he represented.

Well preserved and clearly legible, these are the first bamboo slips unearthed from this period. More than half of them deal with the field of law. They include questions and answers on laws and specific cases showing how court trials were conducted. Prior to this there had been only fragmentary information on Chin and pre-Chin laws. These slips are the earliest copies of Chinese laws so far discovered.

The wealth of material offers a glimpse into the class relationships and socio-economic conditions of the times. The decree standardizing weights and measures provides strict punishment for offenders. For shortchanging by one-twentieth of a peck of rice the penalty was a fine the equivalent of a suit of armor. A law on fugitives (slaveowners who fled from the State of Chin to other states not yet conquered by Chin Shih Huang) declares that when a state is taken over these emigres are to be dismissed from any official posts they hold and be put to labor building city walls. Another act stipulates punishment for a husband who injures his wife by beating her, and the penalty is very severe for an adult who instigates a minor to crime. The bamboo slips

also contain detailed descriptions of court trials, investigations and cases of medical jurisprudence, showing that the judicial system was well developed.

The idea of using laws as part of the dictatorship over the slaveowning class is brought out forcefully in inscriptions on 14 bamboo slips of a public dispatch by Governor Teng of Nanchun Prefecture (part of today's central and western Hupeh province where the tomb is located), where slaveowner resistance to the new feudal regime had been strong. Laws are enacted, the governor pointed out, "to direct popular sentiment into the right channels and do away with bad customs"—that is, with traditional customs and habits detrimental to the consolidation of dictatorship by the landlord class. New laws had been proclaimed but subversive activities had continued, the governor said. Some officials had even withheld punishment for offenders and shielded them. These officials should be exposed, he declared, and punished according to law.

The chronicle of major events records year by year the wars waged by the State of Chin from 306 B.C. down to 217 B.C., four years after Chin Shih Huang unified China. Included is also the biography of a man named Hsi who held several posts in the judiciary and took part in the wars of unification. He died in 217 B.C. The tomb is in all probability his.

In the tomb were also exquisite bronzes, pottery and painted lacquerware as well as a writing

brush with wooden case and a bronze scraper in a leather sheath for altering mistakes when making inscriptions on bamboo.

This is one of 12 tombs dating from the 5th to the 3rd centuries B.C. found in this area by rural commune members while digging drainage ditches. The bamboo slips in it are equal in importance to those bearing the military writings of the great strategist Sun Pin found in a tomb of the Western Han dynasty (260 B.C.-A.D. 24) in Linyi county, Shantung province (see *China Reconstructs*, October 1974) and the writings on silk covering the fields of philosophy, history and science from Tomb No. 3 at Mawangtui near Changsha, Hunan province (see *China Reconstructs*, August 1976).

Fossil Horse Helps Explain Rise of Tibetan Plateau

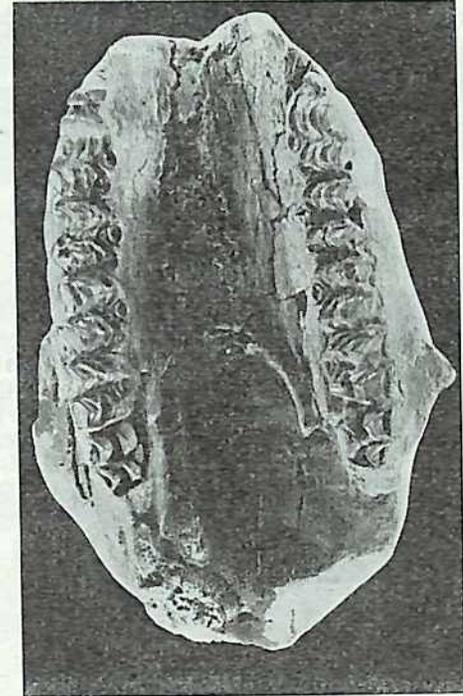
FOSSILS of the *Hipparion*, an extinct three-toed horse, and other animals discovered in Tibet are expected to provide further information on the geological history of the Tibetan plateau and a better understanding of the entire upheaval process. The fossils were discovered between

April and October last year at altitudes above 4,000 meters along the Yalutsangpo River by the Vertebrate Paleontology Group of the Chinese Academy of Sciences from surveying the Chinghai-Tibetan plateau.

A group of such fossils was first found in Black Gully, 4,100 m. above sea level. The site is 30 km. from the county town of Kyiddrong in the Kyiddrong Basin on the north slope of Mount Shisha Pangma. There a wide area dissected by gullies and streams is covered with river-lake deposits several hundred meters thick. In them were found a wealth of fossils of some ten species of animals, including rodents, lagomorphs, carnivora, perissodactyla and artiodactyla. Fossils of *Hipparion* are the most numerous.

A second group of *Hipparion* and other fossils was found in a basin at 4,650 m. in Driru county between the Tanglha and Nyenchen-tanglha ranges, and a third group in Nyalam county, 4,960 m. above sea level. This is the highest altitude such fossils have been found.

Hipparion lived between the early Pliocene and early Pleistocene epochs, that is, between 10 million and 3 million years ago. This is the first time its fossils have been found on the Tibetan plateau. Its presence in Tibet poses two



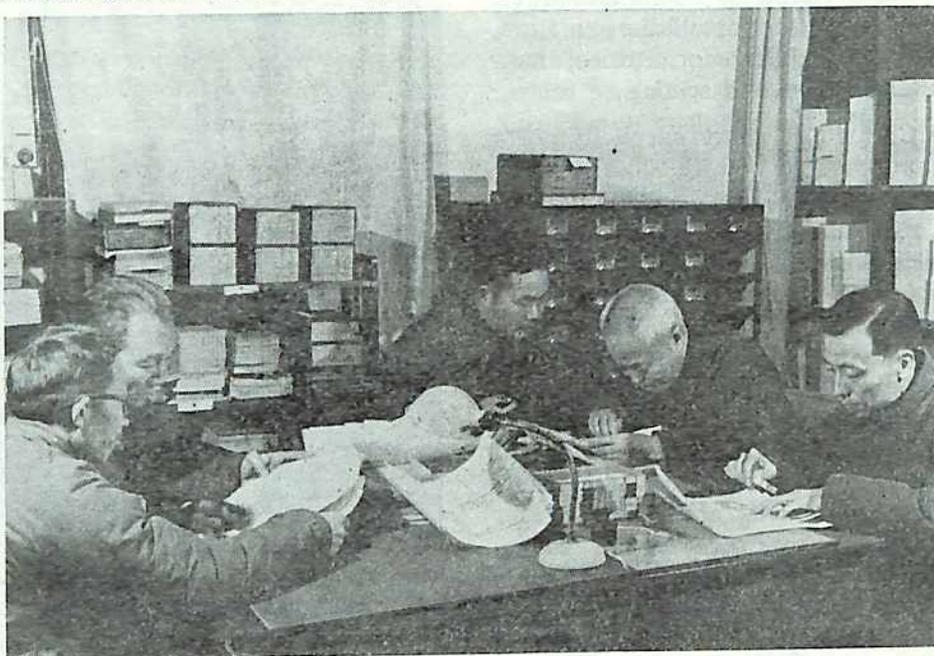
Upper jawbone of *Hipparion* with well-preserved teeth on both sides.

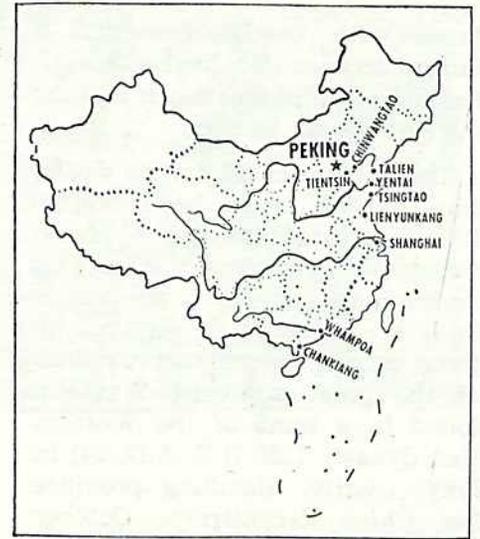
possibilities: One is that at that time the plateau was not as high as it is today, but was of the same general altitude (1,000 to 2,000 m.) as those places in north and northwest China and south Asia where similar animals existed. The other is that the plateau was already of its present height at that time and the *Hipparion* there was of a species specially suited to high cold regions, as are today's Tibetan horses which can survive at 5,000 m. above sea level.

The first is more likely: That the ecological environment was warmer and wetter than it is today and there was more luxuriant plant life, since among the fossils are those of animals more at home in warmer climates, such as the *Rhinoceros* and *Rhizomys*. This is also borne out by the fact that the river and lake deposits contain peat.

If the first possibility is true, then the fossils were lifted to their present altitudes later by the plateau's upward thrust. Preliminary analysis shows that both the Kyiddrong and Driru fauna belong to the early Pliocene epoch (about 10 million years ago). This indicates that since the time of the *Hipparion*, the entire Tibetan plateau started to rise at a faster rate to become the world's highest region today.

Archaeologists study photostatic copies of the inscriptions on the bamboo slips.





New Deep-water Berths

Staff Reporter

The crude-oil pier under construction at Huangtao.

LARGE-SCALE port construction over the past three years has resulted in 41 new berths for ships in the 10,000-ton class and up. Thirty such berths were built between the time of liberation in 1949 and 1972.

The new deep-water berths are in nine major ports, from Talien in Liaoning province in the north, Chinwangtao, Tientsin, Yentai, Tsingtao, Lienyunkang and Shanghai to Whampoa and Chankiang in Kwangtung province in the south. A berth for 100,000-ton ships and another for those of the 50,000-ton class in Talien's Hsinkang harbor make it China's largest modern deep-water oil port. The port of Chinwangtao which once shipped only coal, now has piers for handling crude oil and freight. At Tientsin's Hsinkang, 13 new deep-water berths were built on soft mud. One has facilities for handling containers. Shanghai, China's biggest international port, has built or rebuilt 16 deep-water berths and

installations for the mechanized unloading of bulk grain and coal.

A number of new medium-sized berths for ships under 10,000 tons have also been built at various ports, and many auxiliary projects such as roads and rail lines, warehouses and depots, power and water supplies, communication and navigation installations, offices, seamen's clubs, dormitories, hospitals, stores and schools.

China has many excellent ports along her jagged 18,000-kilometer seacoast. The imperialists invaded China during the Opium War of 1840 and through unequal treaties obtained trading concessions in major ports. They built warehouses and docks as bases for expanding their aggression, plundering China's resources and dumping commodities on her market. In spite of this, for over a century there were only a few deep-water berths. Equipment was crude. Loading and unloading was done by coolies. On the eve of liberation, as they fled, the Kuomintang

reactionaries did serious damage to the ports. Docks collapsed and channels silted up, paralyzing many ports.



CHINA RECONSTRUCTS

With the people in power after liberation, the ports were turned to serving socialist construction and international trade and friendship. The restoration, expansion and construction of new ports and berths greatly increased cargo-handling capacity.

Until the cultural revolution, however, port construction was still relatively slow because of the influence of Liu Shao-chi's revisionist line which relied on foreign technical forces and equipment. Criticism of this revisionist line during the cultural revolution freed the revolutionary enthusiasm of the workers and others connected with ports to build them self-reliantly.

Existing port facilities were far from adequate to keep up with the greater volume of goods due to development of China's industrial and agricultural production and her trade with more and more countries and regions. Large-scale port construction was undertaken under a unified state plan beginning in the first half of 1973.

Independence, Self-reliance

Over the past three years the builders have conscientiously carried out Chairman Mao's revolutionary line. Doing things independently and self-reliantly through mass movements and



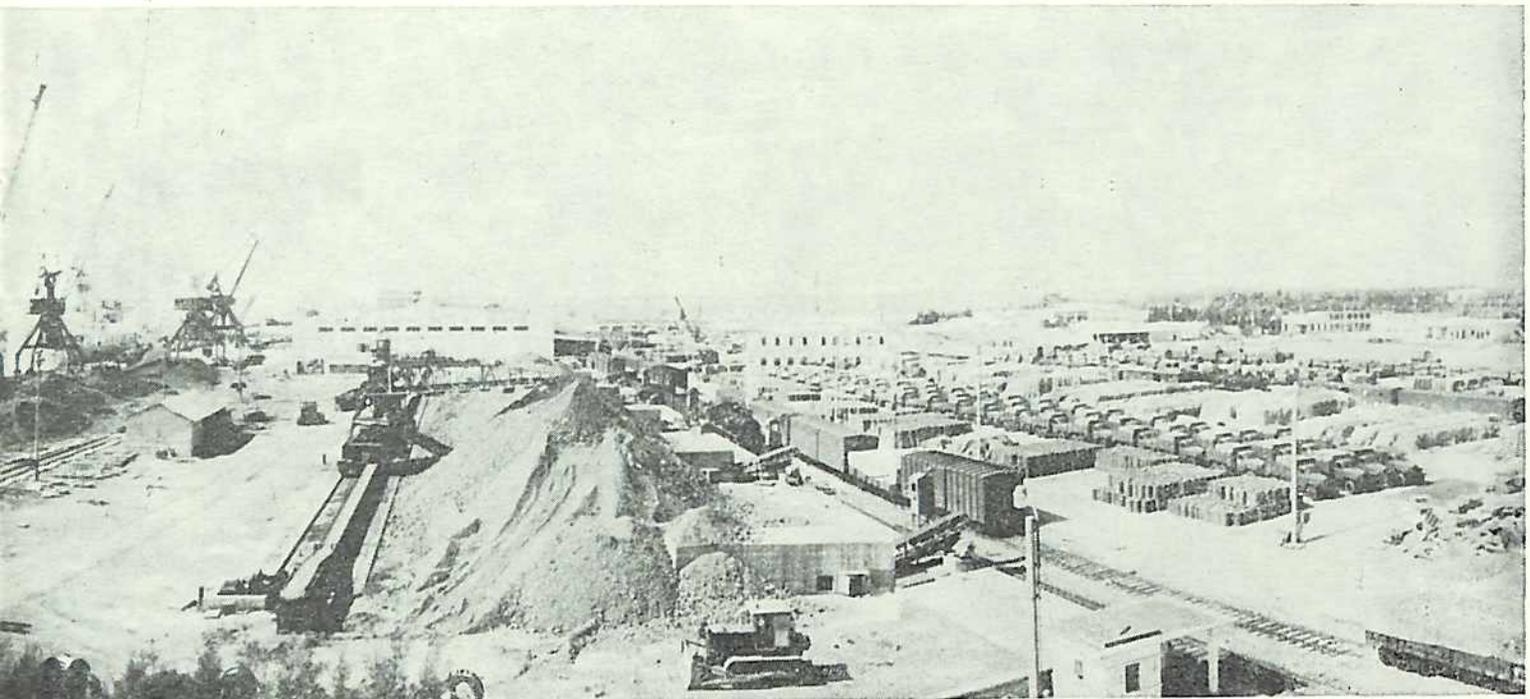
Designers of Talien's Hsinkang crude-oil pier discuss progress of the work with cadres and workers on the site.

large-scale socialist cooperation of all trades has greatly accelerated progress.

All the new port construction projects were surveyed, designed and built by Chinese workers and technical personnel. An example is Talien's Hsinkang. Two years

ago it was merely a bay between hills. Some people didn't believe it would be possible to build a large deep-water oil port there in a short time. They urged foreign aid. When the port construction workers and cadres in Luta, the twin cities of Lushun-Talien, heard this

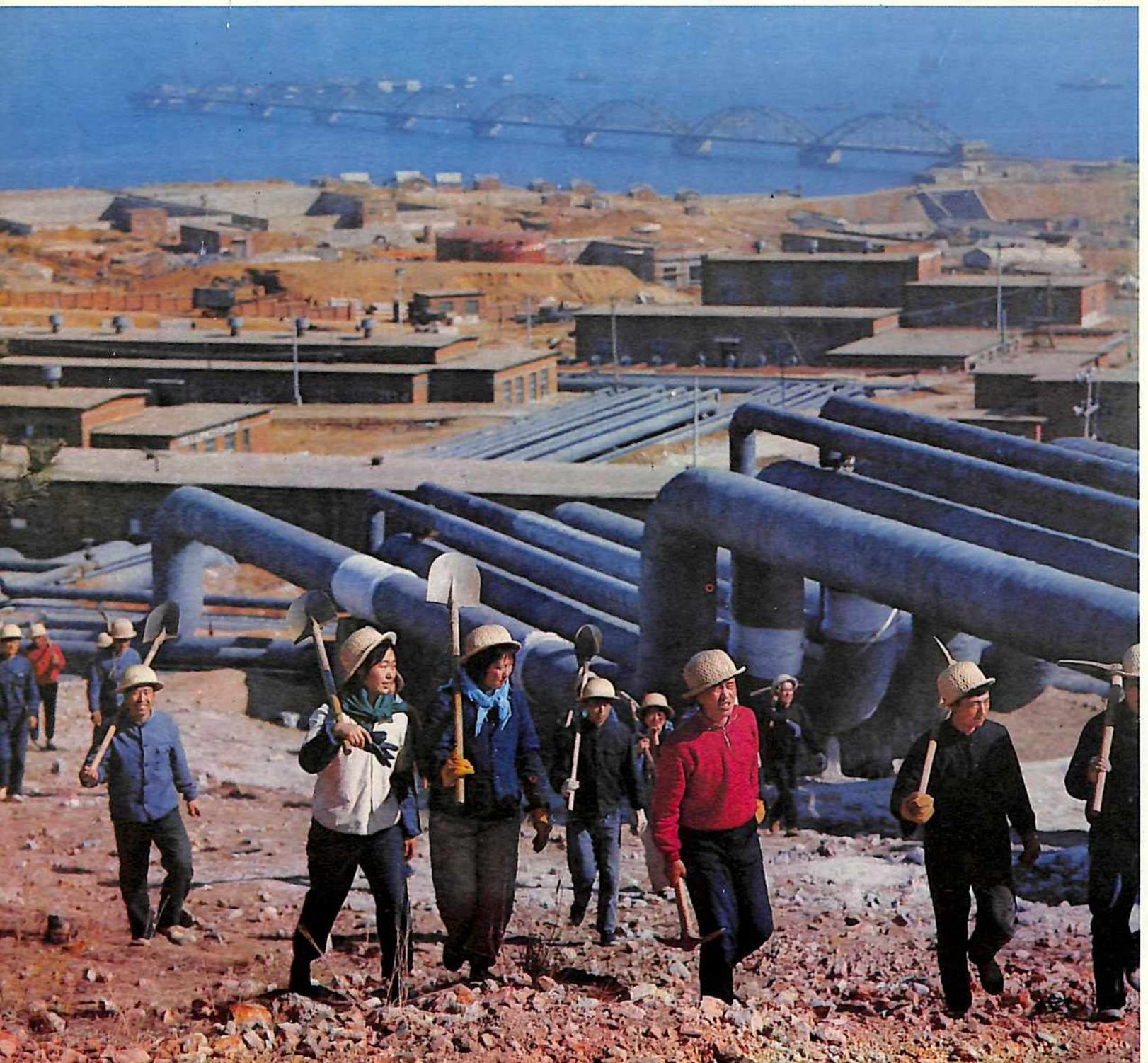
A new freight dock built at Chankiang during the cultural revolution.





Unloading of coal is highly mechanized at the port of Shanghai.

New harbor for 100,000-ton class oil tankers at Talien.





Newly-built crude-oil dock at Chinwangtao.

Berth which can accommodate two 10,000-ton vessels at Tientsin's Hsinkang.



they objected and demanded to do it themselves. The state planners agreed and allocated the job to the city of Luta. It became a city-wide effort coordinated by the secretary of the city Communist Party committee.

The port was completed in just a year and a half, including a nine-span hollow-trussed all-welded steel jetty 1,400 meters long, water treatment tanks with a total capacity of 30,000 cubic meters and large automatic oil-loading arms. Now crude oil from distant Taching flows into tankers at the port through four 720-millimeter pipes.

The port of Shanghai has built or rebuilt 16 berths for ships of the 10,000-ton or over class. The once very intense labor of unloading bulk grain and coal is now completely mechanized and five times as efficient as it was three years ago. Both projects were designed and built by the city using locally-produced equipment.

Joint Effort

After port construction began on a national scale the State Council set up a special group to lead the work, and the coastal provinces and municipalities involved set up their own groups. This is in accordance with Chairman Mao's call for both central and local initiative. Specialized state construction teams and the local people worked together enthusiastically on the port sites.

The oil port at Huangtao in Chiaocho Bay in Shantung province is a joint effort by the port authority, machinery installation company and rural commune members from Chucheng, Chiaonan and other counties. Under the slogan "Get a bumper harvest and help build the port", these counties have sent over 2,000 peasant workers. With sledgehammers, star drills and wheelbarrows as their chief tools, in seven months they finished the blasting and earthwork for 11 underground oil tanks with a total capacity of 300,000 tons.

Some 10,000 commune members and primary and middle school students have helped with the work, the former during slack periods, the latter after school.

They have quarried, smashed and transported 300,000 cubic meters of stone, gravel and sand. Transport has been augmented by 150 tractors, nearly 400 junks and 1,000 horsecarts. This is completely different from before the cultural revolution when specialized construction teams from the Ministry of Transport worked alone. It has greatly speeded up construction of the port.

Women have held up their half of the sky in port construction. Every site has its "March 8th" and "Iron Girls" teams. The Huangtao site has a "Mothers' Electric-welding Team" of ten women with an average age of 35. After taking up automatic welding they raised efficiency almost 500 percent. This team did two-thirds of the welding for an 18-span steel jetty, for which they won the praise of the workers and staff on the site.

The relation between socialist enterprises in China is one of cooperation under a unified state plan and Party leadership. Contributing to the speed was the fact that ministries and commissions under the State Council and provinces, municipalities and factories maintained socialist cooperation between all trades to give the port

projects priority in materials, equipment and construction machinery.

Help came from many sectors to expand the port of Chinwangtao. When valves were needed, warehouses throughout Hopei province were thrown open. What they didn't contain, plants of all sizes were organized to produce in a hurry. There were 8,000 workers from all over the country vying to take the difficult jobs and leave the easy ones to others.

Stone and concrete for the crude-oil pier had to be moved out over a road only two meters wide atop a jetty while pipelines and communication lines were being laid beside it. The various units took turns using the road, some of them moving material before work in the morning, during the noon break or after work at night so as not to interfere with the others and keep the work on schedule.

Berths begun since 1973 are now being commissioned. Present cargo-handling capacity of China's seaports is 50 percent higher than it was in 1972 and more than double that in 1965, before the cultural revolution. This has given a powerful impetus to China's economic development and foreign trade.

Photographs from the Top of the World

150 pictures taken during the Chinese expedition in May 1975, in a big hardcover album entitled

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Lesson 22

参观工艺美术工厂

Cānguān Gōngyì Měishù Gōngchǎng

Visiting an Arts and Crafts Factory

A: 欢迎 同志们 来参观! 我们 先
Huānyíng tóngzhìmen lái cānguān! Wǒmen xiān
A: (We) welcome (you) comrades come visit! We first

看看 雕刻 部分, 好吗?
kànkàn diāokè bùfen, hǎo ma?
see carving section, all right?

B: 好, 这个 车间 真 不 小 啊! 有
Hǎo, zhège chējiān zhēn bù xiǎo a! Yǒu
B: Fine! This workshop really (is) not small! Has

多少 工人?
duōshao gōngren?
how many workers?

A: 一百 多 人, 其中 女工
Yībǎi duō rén, qízhōng nǚgōng
A: One hundred (and) more people, among them women workers

占 百 分之 四十。
zhàn bǎi fēn zhī sishí.
occupy (of) one hundred parts forty.

B: 看来 很多 是 青年 人。
Kànlái hěn duō shì qīngnián rén.
B: (It) looks very many are young people.

A: 有 二 分之 一。他们 都是 这两
Yǒu èr fēn zhī yī. Tāmen dōu shì zhè liǎng
A: Have (of) two parts one. They all are these two

年 培养 的。
nián péiyǎng de.
years trained.

C: 哦! 这 就是 象牙 球 吧?
Ò! Zhè jiù shì xiàngyáqiú ba?
C: Oh! This then is ivory ball?

A: 是的, 这个 球 有 二十四 层, 一 层
Shì de, zhè ge qiú yǒu èrshí sì céng, yī céng
A: Yes, this ball has twenty-four layers, one layer

套 一 层, 每 层 都 是 一 个 能
tào yī céng, měicéng dōu shì yī ge néng
covering one layer, every layer all is a (that) can

转动 的 球。
zhuàndòng de qiú.
turn ball.

B: 哎呀! 这么 多 层!
Àiya! Zhème duō céng!
B: Oh! So many layers!

A: 这 还 不 是 最 多 的, 有的 有
Zhè hái bú shì zuì duō de, yǒude yǒu
A: This still not is most (layers), some have

三十 多 层。
sānshí duō céng.
thirty (and) more layers.

B: 那是 不是 牙雕 南京 长江 大 桥?
Nà shì bú shì yádiāo Nánjīng Chángjiāng dà qiáo?
B: That is (or) not is ivory carving Nanking Yangtze big bridge?

A: 对了, 文化 大 革命 以后, 工 人们
Dui le, wénhuà dà géming yǐhòu, gōngrenmen
A: Right, (the) cultural great revolution after, workers

创作 了 很多 既 保持 艺术 传统,
chuàngzuò le hěn duō jì bǎochí yìshù chuántǒng,
(have) created very many (which) preserve art tradition,

又 反映 现代 生活 的 工艺品。
yòu fǎnyǐng xiàndài shēnghuó de gōngyìpǐn.
also reflect modern life craft works.

C: 那个 玉雕 《劈 山 引 水》 也
Nàge yùdiāo "Pī shān yǐn shuǐ" yě
C: That jade carving "Hewing Mountains to Lead in Water" also

是 近 几年 创作 的 吧?
shì jìn jǐ nián chuàngzuò de ba?
was (in the) recent few years created?

A: 嗯, 那是 反映 林县 人民 修
En, nà shì fǎnyǐng Línxiàn rénmin xiū
A: Yes, that is reflect Linxian county people building

“红旗 渠” 的 事迹 的。
“Hóngqíqú” de shìjì de.
Red Flag Canal (this) undertaking.

B: 听说 有 一个 作品, 是 根据 毛
Tīngshuō yǒu yí ge zuòpǐn, shì gēnjù Máo
B: (I) heard there is one work (which) is according to Mao

主席 的 诗 《长 征》 创作 的?
zhǔxí de shī "Chángzhēng" chuàngzuò de?
Chairman's poem "The Long March" created?

A: 那是 石雕, 就 在 那 边, 咱们
Nà shì shídiāo, jiù zài nàbiān, zánmen
A: That is (a) stone carving (it's) just at over there, (let) us

去 看看。
qù kànkàn.
go (to) see.

C: 这 雪山 和 红旗 的 颜色 是
Zhè xuěshān hé hóngqí de yánsè shì
C: The snow mountains' and red flags' colors are

石 头 上 原来 就 有 的 吗?
shítóushàng yuánlái jiù yǒu de ma?
stone on originally then have?

A: 对 啦! 工 人们 根据 原料 本身 的
Dui la! Gōngrenmen gēnjù yuánliào běnshēn de
A: Right. (The) workers according (to) raw material itself

色彩, 作 了 巧妙 的 安排。你 们 看,
sècǎi, zuò le qiǎomiào de ānpái. Nimen kàn,
colors, made clever arrangement. You look,

这 雪山 一座 连着 一座，
 zhè xuěshān yí zuò liánzhe yí zuò,
 this snow mountain one connects (with) another,
 山崖间 红旗 飘扬，一 支
 shānyájiān hóngqí piāoyáng, yí zhī
 cliffs between red flags flutter, a detachment (of)
 工农红军 冒着 严寒
 Gōngnónghóngjūn mào zhe yánhán
 Workers' (and) Peasants' Red Army braving severe cold
 正在 胜利地 前进。
 zhèng zài shènglìde qiánjìn.
 are victoriously marching forward.

B: 多么 雄伟 啊!

Duōme xióngwēi a!

B: How magnificent!

C: 这 真是 工人们 智慧 的 结晶。

Zhè zhēn shì gōngrenmen zhìhuì de jiéjīng.

C: This really is workers' wisdom crystallization.

B: 要 不是 时间 的 关系， 我们 还 可以

Yào bú shì shíjiān de guānxi, wǒmen hái kěyǐ

B: If not (for) time's matter, we still could

多 参观 一些。

duō cānguān yì xiē.

more visit a bit.

A: 欢迎 你们 以后 再来。

Huānyíng nimen yǐhòu zài lái.

A: Welcome you later on again come.

B: 好， 我们 一定 来。 谢谢你。

Hǎo, wǒmen yíding lái. Xièxie nǐ.

B: Fine, we certainly come. Thank you.

Translation

A: We welcome you comrades to visit our factory! Let's first visit the carving section, is that all right?

B: Fine. This workshop really is big. How many workers are there?

A: Over one hundred. Forty percent are women.

B: It looks like many are young people.

A: One half are. All of them were trained in the past two years.

C: Oh, is this an ivory ball?

A: Yes. It is composed of one movable ball within another, altogether twenty-four of them.

B: Oh, so many layers!

A: This is not yet the most layers. Some balls have more than 30.

B: Isn't that an ivory carving of the Yangtze River bridge at Nanking?

A: Yes. Since the great cultural revolution the workers have created many craft works that keep the traditional art style and reflect modern life.

C: Was that jade carving "Splitting Mountains to Bring in Water" also created in recent years?

A: Yes, it shows the people of Linhsien county building the Red Flag Canal.

B: I heard there is a work based on Chairman Mao's poem "The Long March"?

A: It is that stone carving right over there. Let's take a look.

C: Were the colors of the mountains and red flags in the original stone?

A: Yes. The workers cleverly utilized the colors in the raw material itself. See, the mountains are connected one with another, between the cliffs the red flags are fluttering and a detachment of the Workers' and Peasants' Red Army is victoriously marching ahead in the bitter cold.

B: What a magnificent scene!

C: It's really an embodiment of the workers' wisdom.

B: If not for the lack of time, we could see more.

A: We welcome you to come again.

B: Fine, we'll certainly come. Thank you.

Notes

1. *The use of shì de 是 的.* This construction is often used to emphasize the time, place, or manner of an action. To stress time: **Zhège zuòpǐn shì jìn jǐ nián chuàngzuò de** 这个作品是近几年创作的 (This work was created in recent years); **Tā shì shàngxīngqīliù lái de** 他是上星期六来的 (He came last Saturday); **Zhège diànyǐng shì qùnián pāi de** 这个电影是去年拍的 (The film was shot last year). To stress the manner of an action: **Tā shì qí zìxíngchē dào wǒ jiā lái de** 他是骑自行车到我家来的 (He came by bicycle to my home). To stress where the action takes place: **Wǒmen shì zài huìkèsì jiàn miàn de** 我们是在会客室见面的 (We met in a reception room). *是* can be omitted in a positive statement, but not in a negative sentence.

2. *The use of jǐ 几 and duōshao 多少 for "how many".* 几 is used with numbers under 10. **Nǐ jiā yǒu jǐ kǒu rén?** 你家有几口人? (How many people are there in your family?) 多少 is used for any number. **Zhège chējiān yǒu duōshao gōngren?** 这个车间有多少工人? (How many workers are there in this workshop?) 几 cannot be used immediately before a noun. There must be a measure word in between, but 多少 can precede a noun without a measure word.

3. *Fractions and percentages.*

a. 分数 fēnshù (fractions)

one-third: 三分之一 sān fēn zhī yī (literally, one part of a thing divided into three parts)

nine-tenths: 十分之九 shí fēn zhī jiǔ

b. 百分数 bǎifēnshù (percentages)

25 percent: 百分之二十五 bǎi fēn zhī èrshí wǔ (literally, 25 parts of a thing divided into 100 parts)

150 percent: 百分之一百五十 bǎi fēn zhī yìbǎi wǔ shí

Exercises

I. Change the following sentences into questions using 几 or 多少:

- 在工艺美术展览会上展出了六十五件象牙雕刻的工艺品。
- 她有两个小孩儿。
- 他到农村去了四年。
- 这本小说有十五万字。

II. Translate the following sentences into Chinese using 是 的.

- That worker comrade went to college the year before last.
- He came from an army unit.
- The program is broadcast in Chinese.

(Answers on p. 10)



