

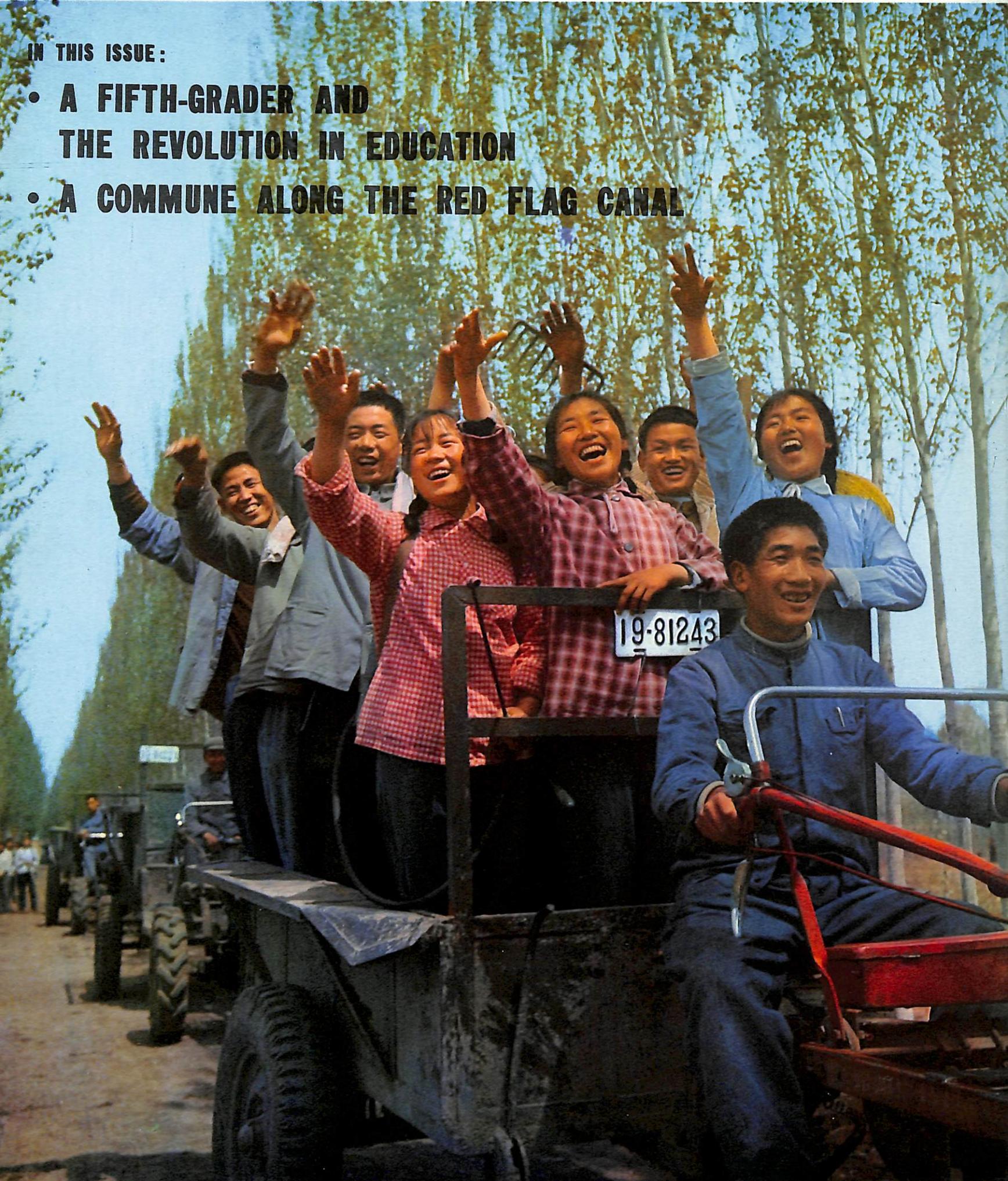
China Reconstructs

VOL. XXIII NO. 8

AUGUST 1974

IN THIS ISSUE:

- **A FIFTH-GRADER AND THE REVOLUTION IN EDUCATION**
- **A COMMUNE ALONG THE RED FLAG CANAL**





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CONTENTS

A Fifth-Grader and the Revolution in Education	2
Across the Land: Product of Factory-School Cooperation	6
Changes in My Understanding of Confucius <i>Fung Yu-lan</i>	8
Shanghai Industry Supports Agriculture	12
A Commune Along the Red Flag Canal	14
Where the Red Flag Canal Flows	20
'Fighting on the Plains', a Modern Revolutionary Peking Opera	26
Badminton in China <i>Yen Nai-hua</i>	31
Cultural Notes: Ulan Muchir Troupes — In the Vanguard of Culture for the People	34
Children: A Children's Library	39
Geography of China: Volcanoes	40
New Day for Old Trail <i>Yi Hua</i>	42
Language Corner:	
Lesson 8: Unusual Uniform Factories	44
A Treasure Lake <i>Hung Hsin</i>	46

COVER PICTURES:

Front: Linhsien county young people on their way to the fields.

Back: The Taihang Tunnel, 6 meters high, 7 meters wide and a kilometer long, is open to road traffic. It was built through the Taihang Mountains at 700 meters above sea level by Shihpan-yen commune members in Linhsien county.

Inside front: A women's unloading team at the Lanchow Oil Refinery.

Inside back: This expanded shop of the Shanghai Diesel Engine Plant turns out engines for large ships.

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A Fifth-Grader and the Revolution in Education

Staff Reporter

WHAT kind of persons are we teaching our young people to be?

This is a central issue in any educational work. In China it involves a constant struggle between the proletarian and revisionist lines in education—the one aiming to raise people to serve the interests of the working class, the other to raise people to serve the interests of the bourgeois class. The cultural revolution defeated the revisionist line, and much progress has been made in revolutionizing education. But the struggle is far from ended.

Last December a 12-year-old girl set off a new wave in this struggle when her letter and excerpts from her diary criticizing her teacher for revisionist mistakes appeared in the *Peking Daily* with an editor's note supporting her. The national-circulation *People's Daily* reprinted the whole thing and praised China's young generation for its revolutionary spirit. The repercussion across the country gave a big push to the revolution in education, already accelerating in the movement to criticize Lin Piao and Confucius, in particular how Lin Piao tried to use reactionary Confucian ideas to restore capitalism in China.

The girl was Huang Shuai, a fifth-grader at the Chungkuantsun No. 1 Primary School in northwest Peking, a member of the Little Red Guards and an earnest pupil. Like millions of children in China she had learned since kindergarten days that she should "study well and make progress every day" as Chairman Mao wants them to. School, society, home, radio, television, books, magazines all teach her she should grow up to take her



Huang Shuai (center), her classmates and her teacher Chi Hung-ju look at letters from all over the country.

place in the struggle to carry on the revolutionary cause of the proletariat.

Struggle in a Diary

Earlier in the school year, Huang Shuai heard on a radio program the story of a Red Guard in Kansu province who had helped his teacher by criticizing her shortcomings. She decided to help her own teacher, Chi Hung-ju, by writing criticisms in the diary 5th-

graders kept as part of their homework.

One entry read: "Today a classmate did not behave in class. You called him up front and said, 'I'd like to take this pointer and hit you over the head with it!' This isn't the right thing to say, is it? The pointer is to help you teach, not to hit pupils' heads with. I think you criticize the classmates too much and don't help them patiently enough. What kind of ideo-

logical problems can you solve by banging on the desk and glaring? I hope you will be more patient in helping the pupils correct their mistakes and be more careful with what you say."

Another entry: "Today you scolded me for criticizing you. I am sorry, but when I have criticisms I'll make them. For instance, today you said I was only pretending to be sick. This was out of your own head. . . ."

The more entries she wrote like this, the more tension there was between the teacher and her. Chi Hung-ju felt that Huang Shuai was undermining his authority, hurting his prestige and making unfounded attacks on him. He scolded her even more in class and got other pupils to speak against her. She was very distressed but refused to knuckle under. Little Red Guards should not be like that. Growing up during the cultural revolution, she had learned that one should fight all things wrong. Finally she wrote what she thought to the *Peking Daily*, asking, "What serious mistake have I made? Are we



Huang Shuai in a group study session.

children of Mao Tsetung's time still supposed to be slaves to the old educational system's absolute authority of the teacher?"

Bourgeois or Proletarian?

The idea of the absolute authority of the teacher has come down

through the centuries from Confucius, a reactionary thinker who lived over 2,400 years ago. Stubbornly trying to prevent the disintegration of the slave system, he was the first to use education as a tool to support a reactionary political line. The absolute authority of the teacher was necessary to his reactionary educational line. Teacher and pupil were the ruler and the ruled, pupils had to give absolute obedience. Confucius' aim was to make pupils servile disciples of his reactionary ideas. "A good scholar will make an official," he said. Young people who studied hard would rise in officialdom, and, lured by the prospect of making their fortune, work to preserve the reactionary ruling system.

In socialist China, both Liu Shao-chi and Lin Piao pushed a revisionist line in education, incorporating Confucian ideas, in order to turn the young generation into "docile tools" who would not tell right from wrong. Such young people would help restore capitalism in China. Instead of putting proletarian politics in first place, this revisionist line put intellectual training first. Thus, getting good marks would become a student's only aim and inevitably he would become an intellectual aristocrat, a privileged member of an elite divorced from the masses of the people, work and reality.

Chairman Mao has always insisted that education must "enable

Teachers and pupils put up posters criticizing Lin Piao and Confucius.



师生团结起来。
向修正主义教育路线猛烈开火



Huang Shuai and her teacher Chi Hung-ju. The wall slogan says "Teachers and pupils, unite and attack the revisionist line in education."

everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture". Such people will dare to uphold the truth and struggle against what is wrong. Only such people can carry on the revolutionary cause of the proletariat.

In the cultural revolution Chairman Mao's revolutionary line overcame the revisionist line and the schools began to change. But the tenacity of reactionary ideas centuries old makes the struggle in education between these two lines sharp and complex. The final outcome cannot be decided by one or two political movements. If people relax their vigilance, ideas that have been criticized and repudiated will come back.

In commenting on the primary schoolgirl's letter, the *Peking Daily* editor noted that although Huang Shuai had only pointed to the absolute authoritarianism of her teacher, she had actually put her finger on the stubbornness of traditional ideas and the extensive influence of the revisionist line in education.

Pupils, Teachers, Parents

Huang Shuai's letter in the press shook up her school. The school's Party branch immediately organized discussions among teachers and pupils.

Discussions spread from the classrooms into the corridors and playground. "What should we learn from Huang Shuai?" "What is a good pupil?" "Do we still have revisionist influences in our school? What is revisionist and what is not?" Such questions were discussed in special wall newspapers and debated in teacher forums. Big criticism posters exposed incidents showing revisionist tendencies.

One parents' meeting praised the good work of the school but also frankly criticized its faults. A parent added, "The absolute-authority-of-the-teacher idea in the school has helped us see that at home we also have an absolute-authority idea — that of the parents. We have to break away from these reactionary ideas from the past." Parents moved to join teachers and pupils in the revolution in education to fight the influence of Lin Piao and Confucius.

What Makes a Good Pupil?

"Should we be revolutionary pathbreakers or sheep with good marks?" was the question the 2,300 children in Huang Shuai's school discussed most. "Sheep with good marks" is the way they describe those who meekly obey everything the teacher says and work only for marks. It was the standard for many in the past, both teachers and pupils. But the deeper the discussions went, the more such "good pupils" discovered that they weren't really good at all. Would they become "docile tools", too, burying themselves in study and not having a correct political orientation, growing up not daring to struggle against wrong tendencies in the complex class struggle, docilely doing only what they are told to do? Can people like that serve the building of socialism, carry on the revolution and keep China proletarian?

What Huang Shuai did set a good example for her schoolmates. Those who were "sheep with good marks" also got into things, finding incidents in the school reflecting the revisionist line in education, writing diaries and criticism posters and having talks with teachers.

One boy pointed out that some teachers put pressure on pupils by listing names in the order of the marks they got. This actually forced children to memorize textbooks mechanically and developed the idea of studying only to pass examinations. "Isn't this an expression of 'marks in command' which has been criticized in the cultural revolution?" he asked.

A teacher kept discipline in class by threatening with his pointer. A boy in his class made a similar pointer, wrote "Serve the People" on it and gave it to the teacher. "I hope you will use the pointer to help train children to carry on the revolution," he said, "not to preserve the absolute authority of the teacher preached by Confucius."

A girl asked her teacher, "Why do you prefer sheep-with-good-marks pupils? What kind of thinking is this?"

Teacher Reaction

The school's teachers were heartened by the children's revolutionary spirit. Some who thought publishing Huang Shuai's letter was making a big fuss over a small matter began to change their minds when they realized that there *were* revisionist influences in the school and that they would do great harm if allowed to grow. Some who were complacent about the achievements of the revolution in education during the cultural revolution began to see that the achievements are only beginning and that the slightest slackening in the effort to go forward means sliding back to the old ways.

At first Huang Shuai's teacher, Chi Hung-ju, could not accept her criticism. How can a teacher keep order in class without authority? he wondered. But as discussions of revisionist trends deepened, he began to see what they would lead to. The harm to the pupils made it less and less a personal matter.

At one meeting he said, "I can see now that this idea of the absolute authority of the teacher is a mental shackle clamped on us by the old educational system. Should pupils be forced to obey the teacher, even when he's wrong? We teachers have been poisoned by

this and now we are poisoning our pupils with it.

"I told myself the reason I criticized the children a lot was to keep them quiet in class so they would listen to my teaching. I claimed that listing them in the order of marks would encourage them to study better. What I really wanted was for them to do as I said, period. I didn't think much about whether what I said was right or wrong. In fact, my idea of a 'good pupil' was the timid, overcautious, docile person the bourgeois class wants, exactly the opposite of the kind of people needed to carry on the revolutionary cause of the proletariat.

"Another thing I've come to realize is that it is usually through people like us that outmoded things are restored — we who are accustomed to the old ways, who haven't worked hard enough to change our bourgeois world outlook and increase our political understanding. I stuck to the old ways myself and wouldn't let others change their ways either.

"I am glad to see there are many young pathbreakers like Huang Shuai. They're the ones who will carry the revolution in education through. A new generation like this will keep our country proletarian."

Comrades-in-Arms

When Chi Hung-ju was going through great mental struggles, Huang Shuai came to him with an enormous stack of letters.

"What shall I do with all these? They're from all over the country."

"Show them to your comrades-in-arms."

"But you are my comrade-in-arms, too, Teacher."

She handed the letters to him. Chi was deeply touched and resolved to join the pupils and other teachers in the revolution in education.

A new atmosphere came over the Chungkuantsun No. 1 Primary School. Huang Shuai graduated and went on to middle school. When the new school year began Chi Hung-ju faced a new class of

5th-graders. Instead of tersely announcing his disciplinary rules as he used to, he asked the children to talk it over and work out their own rules. In class he tried to get them to think independently and to give their own views on the content of the lessons. The children responded eagerly and classes were lively.

For composition he encouraged them to write about what they had seen and heard in factories and communes. Many wrote from real life, expressing the thoughts and feelings of workers and peasants well. Instead of scolding boys or girls who did not behave in class he would ask the class to discuss how to help them, or talk warmly with them after class to help them see why discipline is necessary.

Now the 5th grade has weekly sessions to evaluate teaching and learning. It is always animated. Chi Hung-ju helps the children analyze their progress and shortcomings. The pupils raise crit-

icisms of the teacher and offer suggestions. Once Chi went off to a meeting and forgot to leave a study plan. When he hurried back to the classroom he was surprised and pleased to find the class quietly reviewing their lessons.

Changes like this have taken place in every class in the months since Huang Shuai's letter appeared in the papers. It has been a big step forward in the school's revolution in education.

At first one teacher who could not understand why the newspapers published Huang Shuai's letter said, "Well, Huang Shuai's won this round." But what happened afterward changed his mind. "Huang Shuai won all right," he said, "but so have the teachers. We teachers and pupils are comrades-in-arms in the same trench fighting together to sweep away the remnant influence of the revisionist line in education. We won this round together. And we'll face future battles together, too."

Members of the revolutionary committee of the Chungkuantsun Primary School visit parents to ask for criticism of the school.



Across the Land

Product of Factory-School Cooperation

Peking's Tsinghua University and the Peking No.3 Radio Plant have cooperated to develop a metal oxide semiconductor (MOS) integrated circuit electronic desk calculator. Now, the plant is producing them.

Many new industrial products using advanced technology are produced in China through factory-school cooperation and a three-in-one combination of teaching, research and production.



With guidance from their teacher and a technician of the Peking No. 3 Radio Plant, third-year worker-peasant-soldier students in the electronic computer department of Tsinghua align one of the new desk calculators.

Teacher and students study a new method of oxidating metal to develop large-scale MOS integrated circuits.

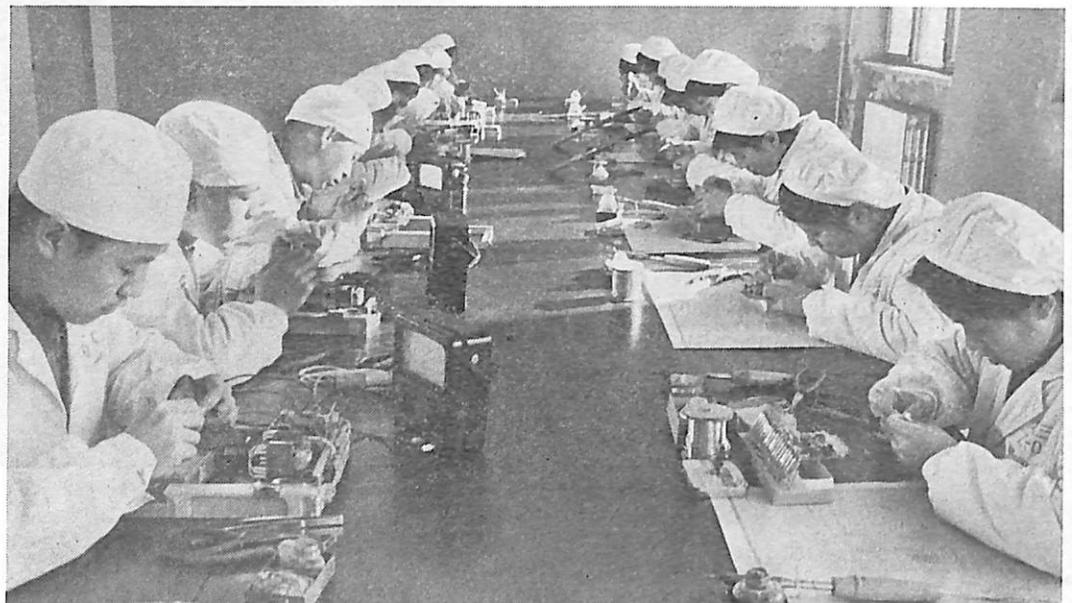


Workers align one of the new desk calculators.

Students of the graduating class in Tsinghua's electronic computer department work on their graduation practice in connection with a research assignment.



Workers of the Peking No. 3 Radio Plant assemble MOS integrated circuit electronic desk calculators.





A worker in the semiconductor shop of Tsinghua University making intermediate tests on MOS integrated circuits.

Changes in My Understanding of Confucius

FUNG YU-LAN .

THE MAY 4th Movement of 1919 was directed against China's centuries-old feudal culture. Opposed to the decadent and reactionary morals, culture and literature, it raised the slogan "Down with Confucius' Shop!", for Confucius was regarded as the chief representative of all these old things. Since then, to smash or protect the "Confucius Shop" — Confucian doctrine and all those who worshipped it and tried to revive the old order of things — has been a central part of the struggle between the proletarian and bourgeois classes and their two lines in the sphere of ideology. Before the cultural revolution, I had always stood for the protection of "Confucius' Shop". In effect this meant that I served the big landlords, bourgeoisie and Kuomintang reactionaries before liberation and the counter-revolutionary revisionist line of Liu Shao-chi and other political swindlers after liberation.

It was the cultural revolution that enabled me to raise my understanding of Confucius. My present criticism of Confucius is at the same time a criticism of my own thoughts and actions in defending the "Confucius Shop" in the past.

There are many aspects to Confucius' thought. Let us start with the "governing by virtue" he advocated.

Confucius said, "If you govern the people by virtue, you may be compared to the north star, which keeps its place while all the other stars bow to it." (*The Analects*) Again, "If you lead the people by laws and keep them in order by penalties, they may keep away

from wrong-doing yet have no sense of shame for it. If you lead them by virtue and keep them in order by the 'rites', or rules of propriety, they will have a sense of shame for wrong-doing and live up to standard." (*The Analects*) These are Confucius' explicit references to "governing by virtue".

MY understanding and evaluation of these words have undergone three stages.

In 1957 when I lectured on the "Problems of Inheriting the Legacy of Chinese Philosophy", I put forward the "abstract method", according to which one should pay attention only to the face value and literal interpretation of the textual passage without considering the actual historical conditions, particularly the class content. Now I understand that this is contrary to the Marxist-Leninist method of class analysis. I had always used this method in my lectures on the history of Chinese philosophy. In the old edition of my book *A History of Chinese Philosophy*, for instance, I interpreted the "virtue" Confucius spoke of as the moral qualities of individuals, and the "rites", or rules of propriety, as social standards, including social customs and habits and the political and social system. What Confucius said about "lead the people by virtue" meant to raise the moral qualities of the people to a higher level. "Keep them in order by the 'rites', or rules of propriety" meant using social standards to strengthen the control of individual conduct and creating social customs and habits and public opinion to inculcate into the people a sense of shame for wrong-doing or law-breaking. In this way, the people naturally will not violate the laws. His method, I maintained, was to

stress raising the people's moral qualities and strengthening the social influence, and this was much better than forcing the people not to dare to violate the laws by prohibition and punishment. This meant Confucius' respect for "man".

This was a literal interpretation of what Confucius said of "virtue" and "rites", or rules of propriety, taking them as abstract ideas at their face value. This method is used by practically all who revere Confucius. It covers up the class content of different schools of thought, confuses the line of demarcation in the class struggle of the time, and distorts the law of development in the history of philosophy. This is not merely a question of methodology. In the final analysis, it is a question of class stand, that is, on which side one stands in the struggle between two classes and two lines.

Though I made some superficial criticisms of this abstract approach before the cultural revolution, I did not change my exploiting-class stand. In my new edition of *A History of Chinese Philosophy*, I stuck to this approach, especially when referring to Confucius.

During the cultural revolution I gradually came to understand the significance of Lenin's teaching, "Truth is always concrete". The "virtue" and "rites" or rules of propriety Confucius advocated had concrete historical content. The class content was especially important. The moral qualities, for instance, which are promoted by different social classes have different class content. Those encouraged by the proletariat aim at serving the people, overthrowing all exploiting classes and establishing a socialist and communist

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society. In the eyes of the exploiting classes these qualities "create disorder against the rulers" and are the greatest crime. Different classes also have different social standards. The proletarian revolution aims at replacing the social standards of the exploiting classes with those of its own.

Only after realizing this fact did I see that "lead the people by virtue" and other measures Confucius advocated were intended to benumb and trick the working people so that they would neither dare nor want to oppose the existing order. Confucius' purpose was to eradicate all ideas and acts which "create disorder against the rulers".

Lenin said, "All oppressing classes need two social functions to safeguard their rule: the function of the hangman and the function of the priest. The hangman is required to quell the protests and the indignation of the oppressed; the priest is required to console the oppressed, to paint for them the prospects of mitigation of their sufferings and sacrifices (this is

particularly easy to do without guaranteeing that these prospects will be 'achieved'), while preserving class rule, and thereby to reconcile them to class rule, wean them from revolutionary action, undermine their revolutionary spirit and destroy their revolutionary determination." (*The Collapse of the Second International*) In other words, the ruling class must have two ways to rule the people: one being persecution and suppression, and the other deception and paralyzing their revolutionary will. What Confucius defined as the two methods of ruling the people — "lead the people by laws" and "lead the people by virtue" — are the two social functions Lenin pointed out. In suggesting ways and means to the rulers of his time Confucius was really maintaining that the function of the priest was more effective than that of the hangman. In a certain sense and under certain conditions, the function of the priest is even more vicious than that of the hangman.

However, Confucius also regarded "punishment" as indispensable.

The State of Cheng at that time was suppressing the slave uprisings with armed force. "Excellent!" Confucius applauded. "If the rule is too lenient, the people will be insolent. If the people are insolent, correct them by force." (*Tso Chuan*, a historical work in the period of Confucius) When Confucius himself was in power, he had Shao-cheng Mou, an anti-slavery reformer, put to death.

The Confucian scholars in the Han dynasty (206 B.C. — A.D. 220) maintained that "rites, music, laws and punishment" were all needed to rule the people and consolidate the feudal regime. They also maintained that the ultimate aim of all four was the same, i.e., rule over the people. In other words, it was necessary to have the functions of both the hangman and the priest.

IN the present deepening of the criticism of Confucius, my understanding of him has been raised further.

I feel now that the above criticisms of Confucius can be applied

The writer (center) criticizes Lin Piao and Confucius with teachers and students of the philosophy department at Peking University.



to all the later feudal philosophers. To stop with these criticisms, one has not yet laid bare all the characteristics of his thought. Our criticism must go deeper.

When Fan Chih, one of Confucius' disciples, said that he wanted to learn farming and vegetable growing, Confucius spurned him as an "inferior man". Then he expressed his opinion in a passage: "Fan Hsu (Fan Chih) is indeed an inferior man! If the ruler loves the 'rites', or rules of propriety, the common people will not dare to be irreverent. If he loves righteousness, they will not dare to disobey. If he loves sincerity, they will not dare to hide what is in their minds. If he does all this, the common people will flock to him from all quarters, carrying their children on their backs. What need has he to know farming?" (*The Analects*)

In this passage, Confucius endorsed the two opposing social classes of his time. One he called the "superior men" (meaning "lords" at that time), "those above" (meaning the rulers, the oppressors) who did no farming (meaning exploiters who did no physical labor). Opposed to them were the "inferior men", "those below", the "common people" (meaning the ruled, the oppressed) who did the farming (meaning the exploited laboring people).

From the above passage we can see that the rites, righteousness and sincerity which Confucius spoke of concerned only "those above". In his opinion, if "those above" made these gestures, they would influence the people to respect and obey them and work for them faithfully. Confucius said, "The superior men's virtue is like the wind and the inferior men's virtue is like grass. When the wind blows over the grass, it will inevitably bend." (*The Analects*) This is his real meaning of "leading the people by virtue".

In his opinion on Fan Chih, Confucius repeated "dare not" three times. This exposes the repressive nature of his "superior men".

Confucius regarded "benevolence" as the supreme virtue. The many references to "benevolence" in *The Analects* were not identical.

Let us cite a few important examples:

1. "Yen Yuan asked about benevolence. Confucius said, 'Benevolence means to restrain oneself and return to the rites. Once self-restraint and return to the rites are achieved, all under heaven will submit to the benevolent ruler.'"

2. "Chung Kung asked about benevolence. Confucius said, 'When you go out, deal with others as if you were receiving great guests. When you order people, do so as if you were attending a great sacrifice. Don't do unto others what you don't want others to do unto you.'"

3. "Fan Chih asked about benevolence. Confucius said, 'Love Man.'"

4. "Tzu Chang asked Confucius about benevolence. Confucius said, 'It consists in being able to practice five virtues under heaven.' He asked what they were. Confucius answered, 'Gravity, generosity, sincerity, industry and charity. If you are grave, you will be treated with respect. If you are generous, you will win all. If you are sincere, you will be trusted by others. If you are industrious, you will succeed in what you do. If you are charitable, you will be able to order people.'"

Quotations 1, 2 and 4 show that the "benevolence" Confucius spoke of referred to "superior men" only. The first quotation says that if you could make your words and actions conform to the rites of the Western Chou dynasty, all under heaven would submit to the "benevolent ruler". This of course referred to only those in high political positions. An "inferior man" could in no way obtain the submission of others under heaven.

The second quotation says that ordering people was a grave matter, like a great sacrifice. This also referred only to those in high political positions. The "inferior man" were the "common people" who could only be ordered around and could never order others.

In the fourth quotation, Confucius said that if you were generous, you would win all, and if you were charitable you would be able to

order others. This also referred to those in high political positions. Being the masses themselves, the "inferior men" needed not and could not "win all". They themselves were the ordered who could never order others.

From what Confucius said about "generosity" and "charity", we can see that his "love Man" meant at most giving sops to the laboring people so as to win them over and make it easier to order them around.

It is obvious that Confucius' "benevolence" referred to the morals of the "superior men" while excluding the "inferior men". He clearly stated that "There are superior men who are not benevolent, but there is never an inferior man who is benevolent" (*The Analects*). Again he said, "The common people should be directed to do things but not made to comprehend them." Again, "When a superior man learns a little about the Way (ideology of the superior men), he will love people (meaning giving sops to the laboring people). When an inferior man learns a little about the Way, he will be more easily ordered around." (*The Analects*) All these statements clearly demonstrate the class content of his "benevolence".

Not only Confucius' "benevolence" but his other moral qualities referred only to "superior men". "Don't do unto others what you don't want others to do unto you" in the second quotation meant a gentlemen's agreement among "superior men".

WE can see from the above that Confucius' "superior men" referred to the slave-owning aristocrats, for the attitude of the "superior men" toward the "inferior men" was that of the slaveowners toward the slaves. His relation between "superior men" and "inferior men" was that between slaveowners and slaves. The slaves were no more than tools of production. In the eyes of the slaveowners, there was no virtue to speak of when they dealt with slaves. If the slaves had any virtue, it was obedience to the orders of the slaveowners. In the west, Plato (427-347 B.C.), a typical

slave-owning philosopher of ancient Greece, had the same ideas.

On this point, the thinking of the feudal philosophers differed sometimes from that of the slave-owning philosophers. For instance, Wang Yang-ming (1472-1528), a philosopher of the land-owning class in the Ming dynasty, said that "sages are everywhere in the street" and "everybody has a conscience". (While admitting on the surface that everybody had a conscience, he actually thought there was a basic distinction between sages and the ordinary people. Sages could only come from the ruling class but never from the laboring people.) His words went further in numbing and deceiving the laboring people. Likewise, the "liberty, equality and fraternity" advocated by the bourgeois philosophers was also a further attempt to numb and deceive the laboring people. In the past, some people, including myself, when speaking of Confucius' "benevolence", imagined that Confucius also had conceived of "equality and fraternity", that Confucius had discovered "man". It seemed as if a philosopher could hatch ideas from his brain in isolation from his social position. This is impossible. It is an idealist conception of history instead of a materialist one.

Toward the end of the Spring and Autumn period (770-476 B.C.), slave society in China was in a state of rapid collapse. The slaveowners were then of course declining. The ideas advocated by Confucius served the interests of the slaveowners. He was a philosopher of the declining slaveowners.

In *The Analects* Confucius extolled the achievements of King Wu of the Chou dynasty, saying that he "revived states that have been extinguished, restored families whose line of succession has been broken, and recalled to office those who have fallen into obscurity". This was part of Confucius' political program for the restoration of the old order of the slaveowners. He would restore the extinct slaveowner states, revive the descendants of the slave-owning nobles who had lost their political positions, and lift up the slave-owning nobles who had sunk

into the ranks of the common people. This was tantamount to the complete restoration of the old order of slave society.

I used to explain Confucius' "love of Man" as meaning love for all people. We can see from the above that this was impossible. Those Confucius did love were in fact a handful of slave-owning aristocrats. He also said "overflowing in love to all" (*The Analects*). This meant nothing more than giving sops to the laboring people.

Why should the slaveowners give sops? It was because the slave system at that time resembled a dying person who was sinking fast, like the sun setting beyond the western hills. The slaveowners had lost control of the slaves, who either rebelled or fled. To reduce the revolt and flight of the slaves and win over more toilers from the then rising feudal class, Confucius laid great stress on giving some sops to the slaves. Confucius' idea was a reflection of the class struggle at that time.

In *The Collapse of the Second International*, Lenin quoted Feuerbach, ". . . whoever consoles the slave instead of rousing him to rise up against slavery is aiding the slaveowner." This statement aptly applies to Confucius, too.

IN feudal society after the Han dynasty, Confucius became the "supreme master" of feudal ideology. In the twentieth century, Yuan Shih-kai, leader of the northern warlords, Chiang Kai-shek, chief of the Kuomintang reactionaries, as well as the renegade Liu Shao-chi and the counter-revolutionary Lin Piao continued to revere Confucius. This is because all of them advocated that exploitation and oppression were justified and rebellion was unjustified.

In the Confucian temple in Chufu county, Shantung province, there are inscriptions on stone tablets recording the honors bestowed posthumously on Confucius by emperors of various dynasties. They all eulogize Confucius' "meritorious deeds" in behalf of the feudal ruling class, which in fact serves to expose Confucius' crimes against the laboring people.

Chiang Kai-shek, Liu Shao-chi and Lin Piao all glorified Confucius with the same political purpose — to deceive and numb the people in order to restore the old system, the old order, and oppose revolution and social progress.

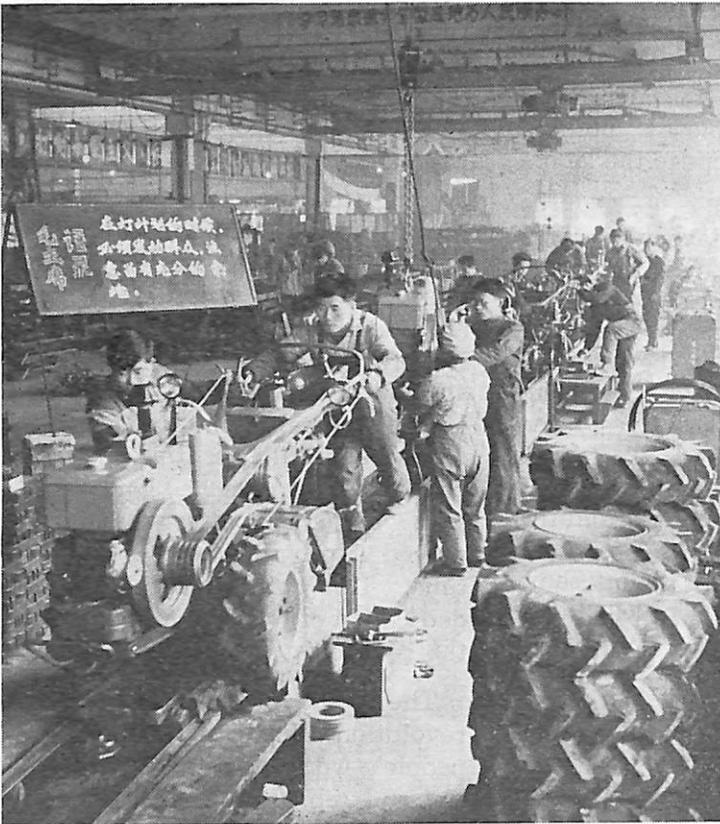
The 1957 Forum on the History of Chinese Philosophy and the 1962 Tsinan Conference to Commemorate Confucius manifested the revisionist trend of the time to return to the old. At the former, I advocated the "abstract method" of inheriting the past against the Marxist approach of class analysis. In the latter, I spread the viewpoint on Confucius that I had elaborated in my new edition of *A History of Chinese Philosophy*. I argued that Confucius was the ideological representative of the feudal landlord class, that the "benevolence" he preached conformed to a "universal pattern" and had played a progressive role at that time. This only strengthened the deification of Confucius and served the revisionist line.

The great proletarian cultural revolution aimed to remold the people's world outlook by criticizing and repudiating the old ideas and concepts in history. My understanding of Confucius has been raised as a result of the education I received from the cultural revolution.

The cultural revolution is broadening and deepening. In the current movement to criticize Lin Piao and Confucius, Chairman Mao is personally giving leadership and showing us the orientation. A new revolution is taking place in the study of the history of Chinese philosophy. I am now nearly 80. After spending half a century studying and teaching the history of Chinese philosophy, it is a source of great satisfaction for me to be able to witness this great revolution. My happiness is even greater that I am able to take part in it. Studying Marxism-Leninism-Mao Tsetung Thought and remolding my world outlook, I am revising my new edition of *A History of Chinese Philosophy*, and will complete the unfinished parts as my contribution to China's socialist revolution and construction.

Shanghai Industry

Supports Agriculture



The 11-h.p. tractors made by the Shanghai Tractor Plant.



The Shanghai People's Electrical Machinery Plant testing oil-immersed submersible pumps.

DURING a long drought in north China last year, a number of Shanghai factories were asked to produce more pumps in addition to their normal output. Workers of the Shanghai Pump Factory, the Deep-Water Pump Factory, the People's Electrical Machinery Plant and others accepted—for “fighting a drought is like fighting a fire; water means food!”

More than 6,000 pumps were needed and time was short. The Shanghai No. 1 Pump Factory, which makes industrial pumps, volunteered to make 500. Even textile machinery factories took on the job of making 400 tons of pump castings.

“We’ll do anything that helps agriculture” has been the Shanghai workers’ slogan for a long time. For many years, especially since

the cultural revolution raised their political level, they have not only provided peasants with tools and machinery to help combat bad weather and soil conditions, but also equipped agriculture with increasing amounts of advanced machinery and taught technical know-how in the rural areas.

Since 1965, the year before the cultural revolution began, machinery, fertilizer and insecticide production has jumped. There is more variety, higher quality and lower cost. In 1973 fifteen times more “Bumper Harvest 35” tractors were made and over two times more pumps. Fertilizer was up 50 percent and insecticide 78.2 percent. Shanghai also manufactured more equipment for plants in other parts of the country which make agricultural machinery, fertilizers and insecticides.

Supporting Agriculture First

Though it is the oldest industrial center in China, before liberation Shanghai produced neither machinery nor fertilizers for agriculture. After liberation, the principle for developing the nation’s economy was to take agriculture as the foundation and industry as the leading factor. Following this principle, the city’s workers, leaders and engineers set out to serve agriculture, building their own agricultural machinery, fertilizer and insecticide industries in order to help transform the countryside and mechanize agriculture.

Opposition to this came from Liu Shao-chi and Lin Piao, two revisionist leaders who were trying to restore capitalism in China. “The orientation is wrong for Shanghai to make tractors,” they

said. "We don't have to mechanize agriculture when we have plenty of manpower and not so much land." Using their high positions, they tried to strangle Shanghai's farm-oriented industries by cutting off investments and equipment.

Many older workers had been peasants forced into the city by landlord exploitation. They understood why agricultural development needs the support of industry. Younger workers who had grown up in the city had gone on many factory-organized trips to the countryside to work with the peasants in the fields, share their feelings and study their farm machinery needs. In the city itself, the Shanghai workers had long known that a good agricultural year meant two good years in industry, with the entire economy developing faster.

Thus, in the cultural revolution the workers' criticism of the revisionist line of Liu Shao-chi and Lin Piao reinforced their certainty that agriculture is the foundation of the national economy. If industry did not support agriculture, the worker-peasant alliance could not be strengthened, a socialist countryside could not be built and China's working-class state could not be consolidated. Shanghai leaders and workers resolutely made supporting agriculture their first task. Machinery plants began to manufacture tractors. Workers in fertilizer plants boldly took up designing and manufactured small, low-cost fertilizer plants which could be set up relatively quickly in rural areas.

Today, 80 larger Shanghai factories supply products for agriculture to most of the country. State regulations price machinery, fertilizers, insecticides, plastic goods, steel, iron, cement and other raw materials lower in the countryside than in the cities.

A Multi-purpose Tractor

China's rural areas vary greatly in climate, soil, crops and farming methods. To be effective in supporting agriculture, industry must understand its varying needs. Both workers and staff of Shanghai industries go to the countryside regularly to learn these firsthand.



Shanghai No. 3 Pharmaceutical Plant workers discuss their new insecticide with rural commune members.

In 1962 the Shanghai Tractor Plant produced a 7-h.p. hand tractor. But it had no seat, which meant that peasants had to walk many kilometers a day to use it. It also had no lights for night use. Plant workers, leaders and engineers went to the communes to study the opinions of peasants and improve their tractor.

The result was an 11-h.p. tractor with seat and lights but still light and flexible in use. It can plow and harrow. Equipped with other devices, it can cut fodder, thresh, winnow and harvest. During the cultural revolution the plant developed a 45-h.p. tractor to meet new needs. The first 16,000 are being used in many parts of the country.

Spreading Farming Techniques

Going beyond merely supplying machinery to agriculture, factories and research units in Shanghai set up offices together with rural units to experiment, demonstrate and spread new farming techniques. This experience is then passed on to the rest of the country.

One of the new techniques is the use of micro-organisms in pest control, fertilizers and growth-stimulating substances. In the past only a limited amount of the bacteria was produced in Shanghai and the cost was high. It was supplied only to important fruit-growing districts.

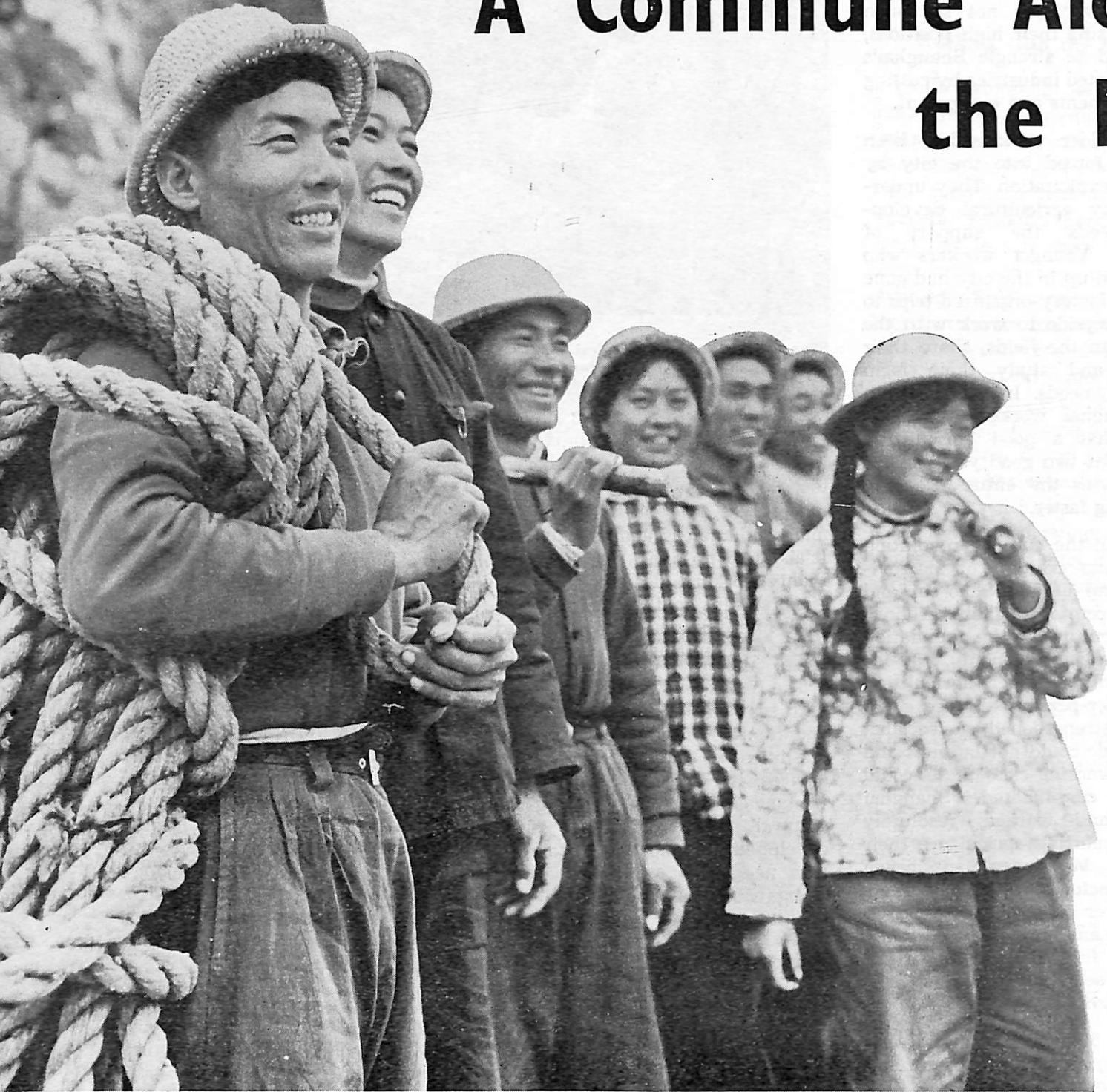
During the cultural revolution, the Shanghai No. 3 Pharmaceutical

Plant and others combined with research units and universities to experiment with wider production and use of micro-organisms. They increased the variety to more than a dozen and the technique is now applied to growing cotton, rice and vegetables.

Shanghai workers are active in taking new techniques out to the rural areas. Factories periodically invite commune members to short-term classes in which they teach how to make, use, maintain and repair agricultural machinery. In busy seasons they send men to the communes to help the peasants repair machinery. This also spreads technical knowledge. Some Shanghai factories have helped counties, communes and state farms develop their own machinery, fertilizer and insecticide industries.

Not only Shanghai but in cities throughout the country, industries give first importance to supporting agriculture. This has greatly stimulated the collective economy of people's communes. For the first time, people in remote mountain villages hear the sound of tractors and motors. Poor-soil and low-yield areas are becoming granaries. In the communes outside of Shanghai, people are being freed from heavy manual labor. Ninety-six percent of their fields are irrigated and drained electrically and over 80 percent are plowed with tractors. Plant protection, the processing of farm produce and sideline production are becoming mechanized.

A Commune Along the Red



Members of the Jentsun commune converting the Dew River.

LOOKING out over the Taihang Mountains, one can see the Red Flag Canal and its branches winding amid the peaks like silver ribbons, linking up reservoirs whose blue ripples glitter in the sun. At the foot of slopes near and far pumping stations are at work and high tension wires stretch out to every village. Lower down on the mountains trucks and tractors run along the asphalt roads.

The center of the Jentsun commune, which lies along the Red Flag Canal, is a green, shady village of cleanly-whitewashed houses. Beside them runs a small canal neatly lined with stones. The murmuring water was so clear that I could see the bottom. Beside the canal a few people were washing clothes or fetching water.

When I asked a woman how the supply of water was, she smiled

and replied, "Fine. Since the canal was built we can get water right outside our door."

Water Precious as Oil

Today none of the Jentsun commune's 115 villages need to worry about water. Before liberation, however, people had to carry it over the mountains on shoulder poles or on their backs. The peasants of Sangerh village had to go

Flag Canal

Staff Reporter

four kilometers to a small spring in a gully and stand in line behind a lot of others to get water.

People still tell the story of Sang Lin-mao, an old poor peasant, who set out early in the morning on the day before Spring Festival to get water for festival cooking. When it grew dark he had not come home yet. Worried, his daughter-in-law went out to look for him and met him halfway home. There had been so many people and he had had to wait so long. She insisted on taking the water from him, but just as they neared the house she stumbled



With irrigation these fields yield 7.5 tons of grain per hectare.

and spilled the two pails of the precious stuff the old man had spent all that time and effort getting. She was so overcome with remorse that she hanged herself. The whole family left the region and never returned.

Although some villages had cisterns for storing snow and rain water, these were the property of landlords or rich peasants. They

wouldn't even let others have water to drink but kept the heavy stone covers locked down. Two buckets of water could be got at a cost of between 50 and 100 coppers.

A folk song describing the people's life went:

*Our mountaintops are bald,
Drinking water precious as
oil,
The rich want grain for rent
and payment of debt
The poor are sad night and
day.*

In 1942, 300 people starved to death during a serious drought and over 3,000 fled the area to escape the same fate.

After liberation the poor peasants, led by the Communist Party, carried out land reform and ended feudal exploitation. The cisterns became the common property of the peasants. After agricultural producers' cooperatives were set up people were organized to dig more cisterns, seek out mountain springs and build storage ponds. The problem, however, was insufficient sources of water and these measures could not fundamentally solve it.

The Fight for the Canal

Chairman Mao has observed, "Poverty gives rise to the desire for change, the desire for action and the desire for revolution." How the people of Jentsun wished they could be free from the threat of drought! They were able to make their wish come true only

Work on the Tienchiao Canal.



after the people's communes were formed in 1958.

In February 1960 the Communist Party committee of Linhsien county, responding to the people's wishes, decided to mobilize the 15 communes under it to bring in water from the Changho River north of the county. They were acting in the spirit of the General Line not long before formulated by Chairman Mao to "go all out, aim high, and achieve greater, faster, better and more economical results in building socialism".

If they were to get water from the Changho they had to dam its upper reaches in neighboring Shansi province and lead the water over in a canal through the Taihang Mountains. When the county Party committee issued the call to begin the project the members of the Jentsun commune responded enthusiastically. They raced to sign up for the labor that would "bring water to Linhsien county".

It was a time when the imperialists, revisionists and other reactionaries abroad were attacking China in chorus. Internally the national economy faced temporary difficulties brought on by natural calamities. The class struggle and the struggle between the revolutionary and counter-revolutionary lines was very sharp. Enemies of the working people began to say, "We didn't have a canal before but we went on living."

"And how did you live?" the poor and lower-middle peasants* shot back. "You lived by exploiting and oppressing us poor people!"

Some commune members lacked confidence because they saw only the difficulties in building such a project and were unable to see the strength of the people. The poor and lower-middle peasants replied with the ancient fable of the Foolish Old Man who moved the mountains that Chairman Mao has told. The old man wanted to remove two peaks outside his door and dug away at them every day.

"Why can't we be like the Foolish Old Man and cut through

* This is a political term denoting class status and not present economic status. In class struggle the poor and lower-middle peasants are the most reliable allies of the proletariat.

the Taihang Mountains?" the people said. "We have Chairman Mao and the Communist Party to lead us. We have the people's commune. Surely we can dig until we achieve our aim." The sabotage of the class enemy was beaten back and the commune members gained new confidence. "Build a canal. We want to build a canal," was heard all through the village.

Two thousand people from the Jentsun commune joined the army of tens of thousands of builders from elsewhere in the county at the worksites. The county Party committee leading the project assigned the Jentsun commune to work on the canal headgate, a big dam on the Changho and a canal leading from it. As the dam reached the point where it was to be closed, the river was so turbulent that it simply washed away 150-kilogram gunny sacks of sand and mud thrown into the water to block the flow. Two young Communists, Tung Tao-chou and Chang Li-fang, ignoring the danger, jumped into the water. Soon shoulder to shoulder in three rows, arms linked, 200 peasant builders formed a human wall which weakened the impact of the current and made it possible to pile up thousands of sacks quickly and firmly to block the Changho.

Rocks were blasted away and tunnels dug as the construction progressed step by step. One danger was loose rocks detaching themselves from the sheer cliffs after blasting and falling down on the work crews. Jen Yang-cheng, a peasant builder, learned to dangle in midair over a precipice and dislodge loose boulders and soon was leading a team of 30 doing this work.

After a hard eight-month battle the canal finally reached the county line 20 kilometers away. The people were overjoyed, but a few others were not so happy. This was the time that Liu Shao-chi and his gang, chiming in with the anti-China chorus abroad and intending to pull China back to capitalism, were making fierce attacks on the Three Red Banners for building socialism — the General Line, the Big Leap Forward and the People's Communes. Liu's agents in

Honan, following his lead, ordered work on the project to stop.

Their act met with strong opposition from the peasant workers. "Chairman Mao has taught us that we should 'transform China in the spirit of the Foolish Old Man who removed the mountains'," said Jen Yang-cheng.

"We intend to do as he says and never pull back on this project," declared Chang Li-fang, another worker. "Water conservation is the lifeline of agriculture." We will be resolute about carrying out Chairman Mao's teaching. The only way our mountain region will prosper is with water from the Changho. We'll always say No to whoever says Stop!" The revolutionary spirit of the peasants kept the project going.

The 70-kilometer main trunk canal was completed in April 1965. Auxiliary construction was finished in June 1969, just as victory in the proletarian cultural revolution was being hailed. The project was given the name Red Flag Canal by the county people's congress.

Coming of the Water

The day the water flowed through the canal thousands of cheering peasants crowded its banks. "Chairman Mao and the Communist Party have brought us the water of happiness!" they said. Eighty-one-year-old Li Hsing-wen asked his grandson to help him to the canal. With deep emotion he scooped up a handful of water. "Never in my life did I dream that the water of the Changho would run through our village!" he said.

Brigades the canal passes through began construction to conduct the water to individual villages. Nankou village in the Jentsun commune is some distance from the canal and on land higher than it. The people found they could bring the water over by building a pumping station. Now the village's 40 families no longer have to walk far to get drinking water and all their fields are irrigated. Before, 32 families who lived in another village four kilometers away used to walk over to work on the fields at Nankou.

The Red Flag Canal

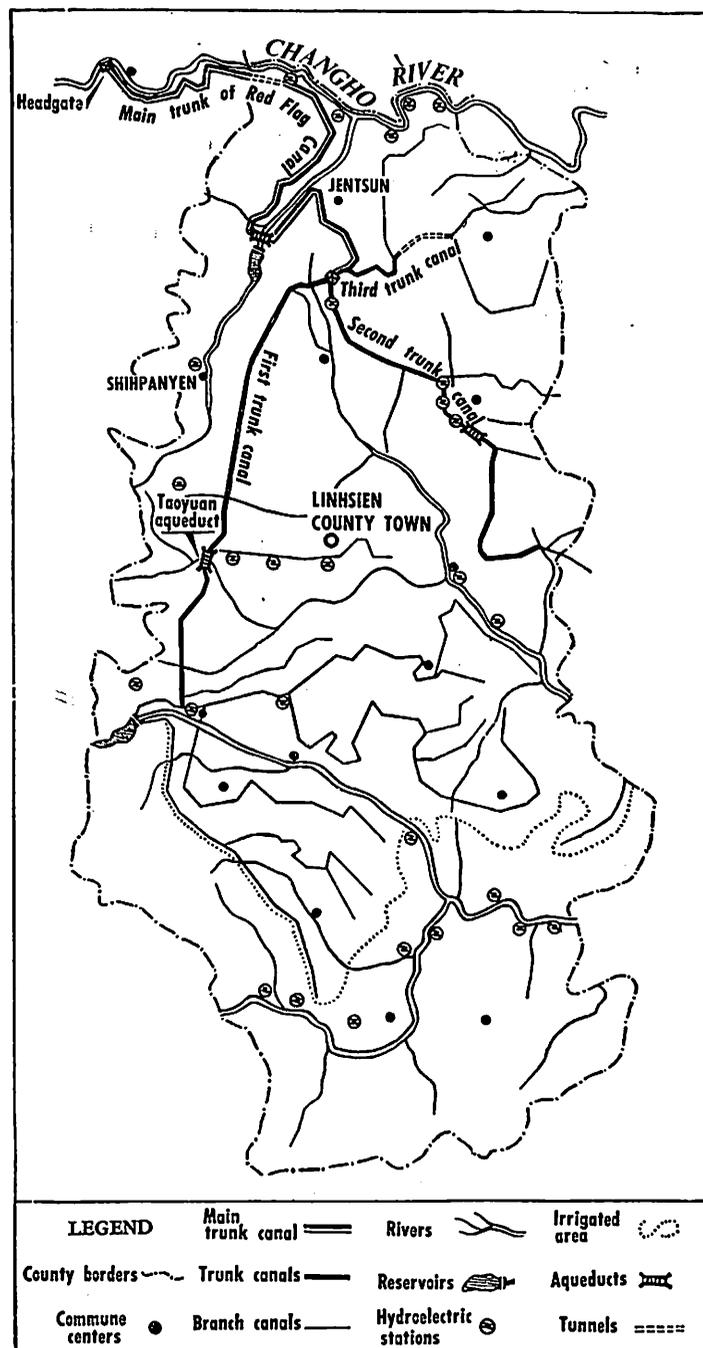
In northwestern Honan, a province lying north of the Yellow River, a man-made river winds through the peaks of the Taihang Mountains and leaps across their valleys and ravines. This is the Red Flag Canal, built in Honan's Linhsien county.

There are several rivers in Linhsien county, but in the past, except in the short rainy season, they were dry most of the year. As a result for generations the county had suffered an acute shortage of water, even for drinking. Small water conservation works built after liberation could not fundamentally solve the problem. Only 20 kilometers beyond Honan's northwestern border in Shansi province, however, was the Changho River which flowed with a constant supply of water. In February 1960, the Communist Party committee of Linhsien county decided to cut through the Taihang Mountains and lead the water of the Changho into their county. They counted on the collective strength of the people's communes to undertake the job.

The county Party committee organized tens of thousands of workers from the 15 communes there to build a dam across the Changho, dig the canals and cut tunnels through the hills. The main channel, 70 kilometers long, 8 meters wide and 4.3 meters deep was completed in April 1965. Then work was begun on 3 trunk canals and hundreds of subsidiary channels.

The major work on the project was completed by June 1969, after ten years of hard struggle. It entailed cutting through 1,250 hilltops, drilling 134 tunnels and building 150 aqueducts. The main and 3 trunk canals and auxiliary channels total 2,500 km. in length.

The canal has brought tremendous changes to Linhsien county. The once-parched region has become a new socialist mountain area crisscrossed with irrigation ditches flowing with clean, clear water irrigating 40,000 hectares of fields.



Soon the commune brigade had enough money to build three rows of new tile-roofed houses with a total of 185 rooms and these people could move to Nankou. "The water of the canal built us a new village!" the commune members say joyfully.

Today no village in the county needs to worry about lack of water. The nightmare of "water precious as oil" has become nothing but a memory in the minds of the old people.

How the Place Changed

In Sangerh village I was entertained at the home of Sang Sung-chi. The dinner consisted of noodles, deep-fat fried eggs and vermicelli made from sweet potato flour. Old Sang talked enthusias-

tically about the changes the canal had brought for his brigade and family. "Now we not only have drinking water but water for irrigation. Before liberation with drought nine years out of ten, we were lucky to get 500 kilograms of wheat per hectare. The yields were better after liberation but fastest progress has been since the canal was built. Last year we averaged 2,430 kg. per hectare, 750 kg. more than before the canal. This means more wheat flour for our food."

It was an even bigger surprise when I was served rice in the home of Chang Shou-teh in Panyang village. In the old days rice was grown only in south China and the valley of the Yangtze River where rain is plentiful. I never expected to find it being raised in this area.

Old Chang said that irrigation with water from the canal had made it possible to grow some rice. In 1971 the brigade planted their first crop on 2.7 hectares of land. By 1973 they had increased this to 27 hectares. They plan 53 hectares for this year. "The Red Flag Canal has brought us white flour and rice for our meals!" Old Chang chuckled.

"In the old days neither trees nor vegetables would grow in this place," he continued. "It was hard to get drinking water for humans, let alone for raising animals. Now, with the canal, we have lots of water and cattle and sheep besides."

Before the canal, of the Jentsun commune's 2,700 hectares, only 20 hectares along the Changho River



Electric power turns the grain-processing equipment.

could be irrigated. The average yield per hectare was less than 1,000 kg. Today 1,400 hectares are irrigated and the over-all yield per hectare reached 5,167 kg. in 1973.

Since the main canal was completed, half of the 2,700 hectares suitable for afforestation have been planted to timber and fruit trees, an average of 450 trees for every one of the 40,000 people in the commune. Last year the commune produced a total of 3,000 tons of fruit — persimmons, apples, pears and dates and also walnuts. The hillsides below the canal are dotted with orchards and green groves, giving an entirely different look to the once-denuded hills. Animal husbandry is growing rapidly. In their reservoirs and ponds some commune teams have begun raising fish, a thing unthinkable in the past.

With plenty of water, collective production at the Jentsun commune has developed rapidly and the standard of living of its members has made marked improvement. Practically every

household has surplus grain and savings. Grain sold to the state rose from 395 tons in 1964 to 880 in 1973. The commune has a grain reserve of 2,100 tons and a public accumulation fund of 10,800,000 yuan.

Electricity

At dusk as I sat talking to Old Chang the room was suddenly flooded with light as the power went on. Our conversation turned to the question of lighting. "Before liberation we could not afford a lamp," Chang said. "After liberation we got a castor oil lamp and after the agricultural cooperative was formed we changed to a kerosene lamp. And now the commune has installed electric lights for us."

A little later we heard the evening news from the Central People's Radio Network and a weather forecast over the commune's re-diffusion system. "Every house in our village has a speaker," Old Chang remarked, "so we know what's going on in our country and the world all the time."

The next morning I toured the village with Yuan Hsien-suo, secretary of the Panyang brigade Party branch. First we visited the brigade health center, a spick-and-span room with about a hundred drawers of Chinese herbal medicines, a cabinet of modern drugs and an assortment of medical and surgical instruments. A young woman "barefoot doctor" greeted us with a smile. Then we went to a "seven-year school" (5 elementary and 2 junior middle school grades) housed in seven new brick classrooms with whitewashed walls.

As we walked about, Yuan described the tremendous development in health and education in the brigade and the rest of the commune. Every brigade has a cooperative medical care plan and its own health center. There are 116 medical personnel in the commune, including 62 "barefoot doctors". The presence of water has

improved sanitation and reduced infectious diseases, so the people's health has improved greatly. Now there are 50 schools in the commune. Everyone of primary school age is attending, and the commune has a regular middle school and 23 schools like the one I saw with junior-middle grades or classes.

We climbed the slope just behind Panyang village to the brigade's power station. The tile-roofed brick building houses two generators of 40 and 125-kilowatt capacity. I asked whether these generated enough electricity for their own use. "More than enough," replied a young worker. "At the suggestion of commune members we have linked our lines to the power grid serving the area and thereby add our surplus current to the state's supply to help develop our socialist industry."

The five small hydropower stations built by the Jentsun brigades have a total generating capacity of 331 kw. More such stations are being planned.

The brigade's small grain-processing plant and its four threshing machines run on electric power, Yuan told me. "The manpower released by use of electricity and by irrigation enables us to go in for intensive farming and improve our soil through deep plowing," he said. All of which makes for a steady rise in production.

We strolled along the canal past shady villages and large stretches of green-carpeted wheat fields. Yuan Hsien-suo, I learned, as a young man was steeled in the campaign to build the canal and is now a capable leader in his brigade. The tremendous changes already brought about by the Red Flag Canal enable him to say with pride and confidence, "We're still developing but we're determined to work harder so that we can achieve mechanization and electrification as soon as possible."

Nature Being Transformed

Since the canal was completed the people have scored one new achievement after another in changing their mountain region.

After 1965 when work began on the third trunk canal a dozen brigades also started on a 57-kilometer branch of it which would take its water eastward to 230 hectares of their fields. The main trunk canal had just been completed; blasters, stonemasons, blacksmiths and thousands of other peasant builders returning triumphantly from it set right to work on the new site.

Tung Tao-chou, one of the young men who blocked the river with his body when the dam was being completed, became an able leader of a brigade and a bold worker on the new project. He learned of the difficulties of working in a small 40-meter tunnel because the smoke wouldn't disperse after a blast and it was hard to get the stone out and immediately went himself to work at the job. When water to mix the mortar had to be carried up a steep slope, it was he who did it. His taking the lead encouraged the others to work all the harder.

There were many such who worked on the project and many examples of moving deeds and good ideology.

One example is the story of the Tienchiao Canal. Usually the Red Flag Canal provides ample water for the county's 40,000 hectares under irrigation, but during periods of heaviest use there is still not enough. Most members and cadres in the four brigades near the beginning of the canal felt they should make use of their favorable location near the Changho River to build a canal directly from it and leave the water of the Red Flag Canal for brigades and communes further on. A few people, however, didn't understand. "We're near the head of the canal, all we need to do to irrigate our land is open the headgate. 'The

flowers on the sunny side are always the first to bloom.'"

Yang Yu-huai, Yuan Hsien-suo and other Communist Party members who had worked on the Red Flag Canal project studied Chairman Mao's *In Memory of Norman Bethune* with the other brigade members. During the discussion Yang said, "Thinking only of oneself and not of others is selfish, just the opposite of Dr. Bethune's utter devotion to others."

"The land along both the upper and lower parts of the canal is part of our socialist motherland," Yuan pointed out. "We can't think of just one brigade or commune. Standing in the Taihang Mountains we should think of the whole country and the whole world." In the course of the study those members who had opposed the new canal came to see they had been wrong.

Working several winters and springs, the brigades completed the 17-km. new canal, named the Tienchiao, in the summer of 1973. Though the water it saved in Red Flag Canal was only enough to irrigate 200 hectares, the people of the county praised these four brigades for their spirit of considering the whole.

On the worksites, where nature is still being transformed, and in the broad fields, this good thinking and working style can be seen not only in commune members and cadres who worked on the Red Flag Canal, most of whom are now over thirty, but also in a large number of fresh-faced younger men and women who are steadily maturing.

Chang Chi-hui is one of these younger members of the com-

(Continued on p. 38)

On the banks of the Red Flag Canal an old man tells the younger generation about the people's miserable life when "water was as precious as oil".

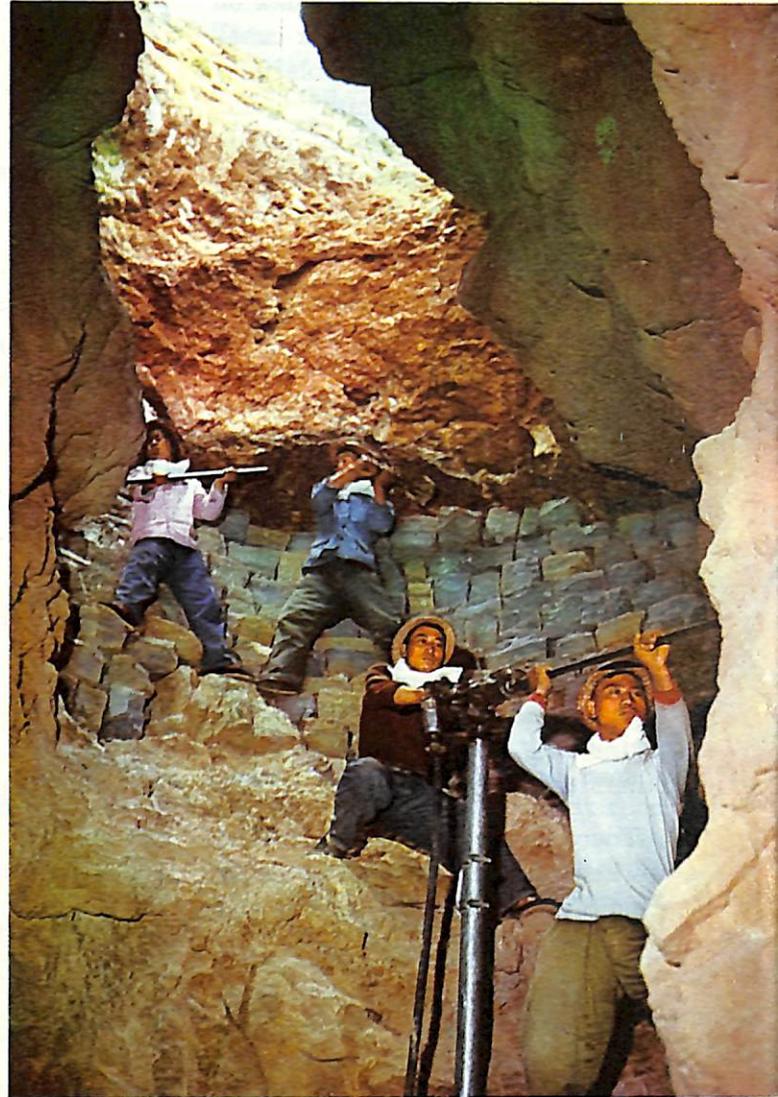


Where the Red Flag Canal Flows

This shaft made to aid in digging a mountain tunnel will later be used for drawing up water.



Stone for water conservation works is hewed out of the mountains.



Part of the Red Flag Canal built by the people of Linhsien county through their own efforts. ▶



The 24-meter-high Taoyuanho aqueduct-bridge.

New fields being built in the bed of the Dew River.



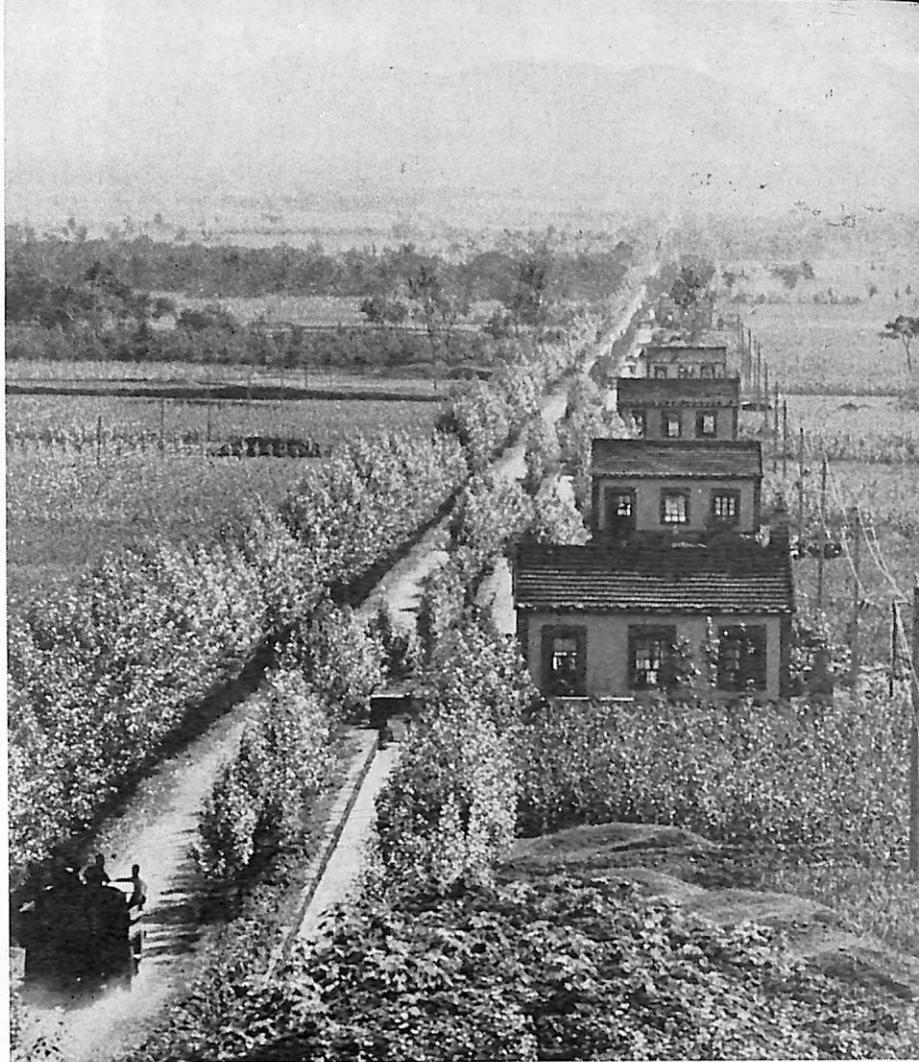






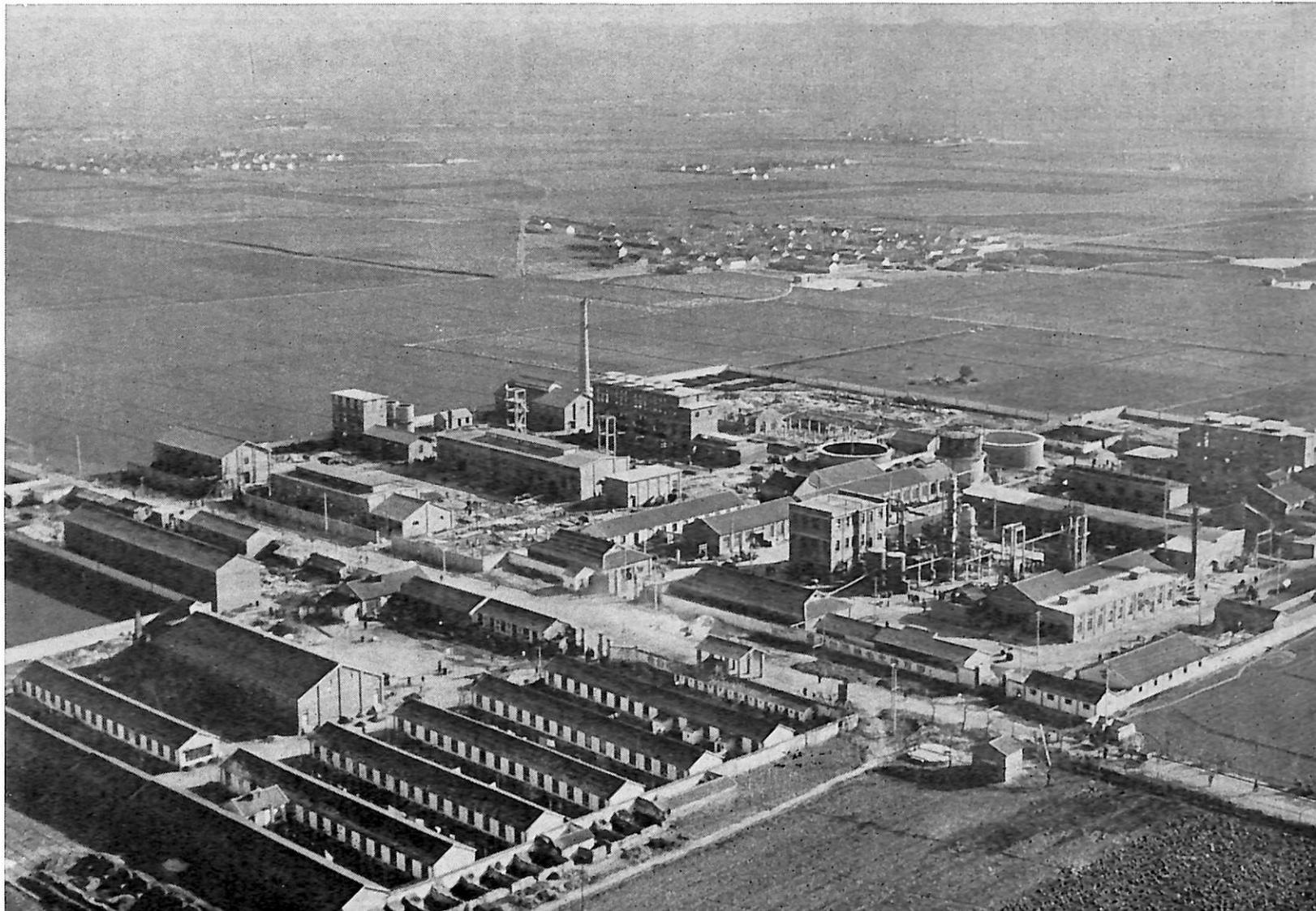
Peasant Lu Yin became a self-taught technical expert in the course of the construction.

◀ The Red Flag Canal snakes its way through the Taihang Mountains.



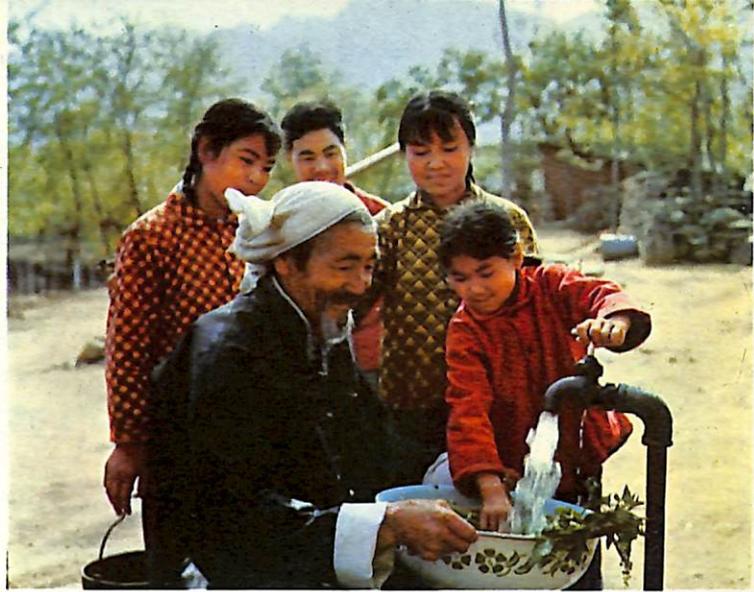
A string of hydroelectric power stations along a branch canal.

Hydroelectric power provided by the canal serves the new Linhsien Chemical Fertilizer Plant and other industry.





Children born since the building of the Red Flag Canal.

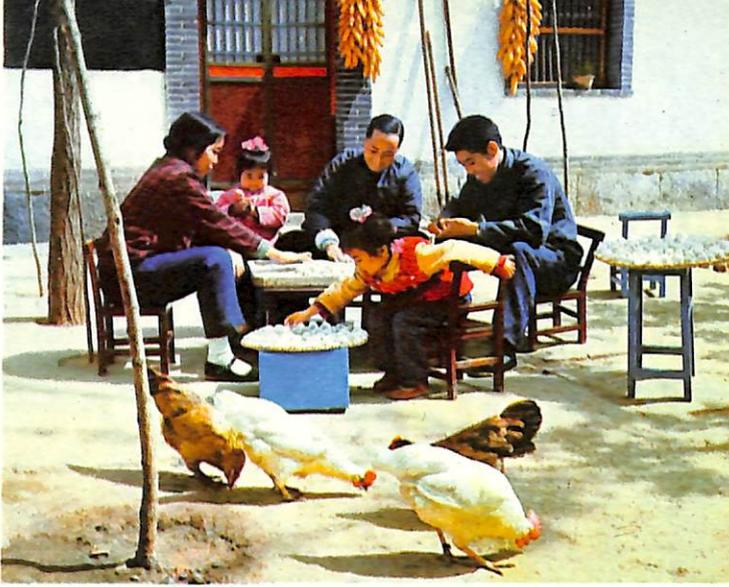


Sungchiachuang brigade's mountain village now has running water.

Springtime in Lincht commune. The aqueduct seen in the distance was built by commune members.

Jentsun commune me



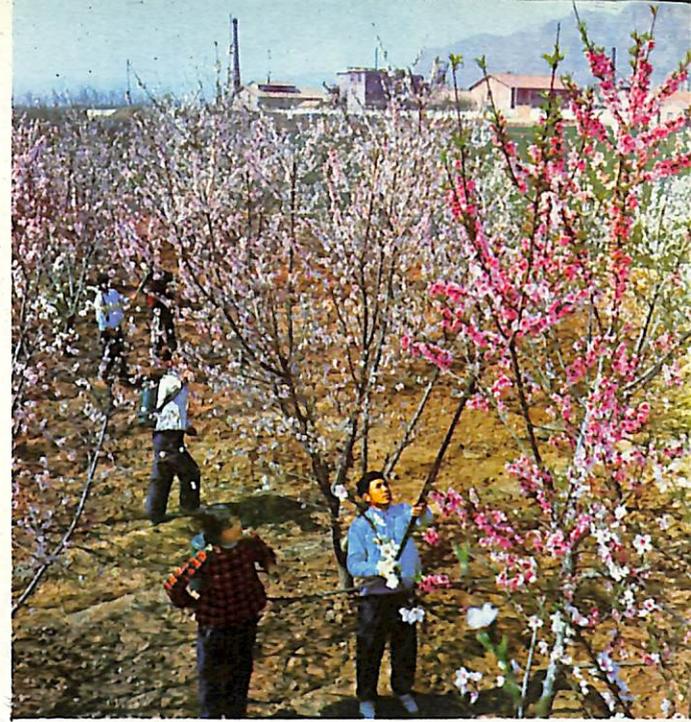


When it comes to making *chiao-tzu* (meat dumplings), a family favorite, everyone pitches in.

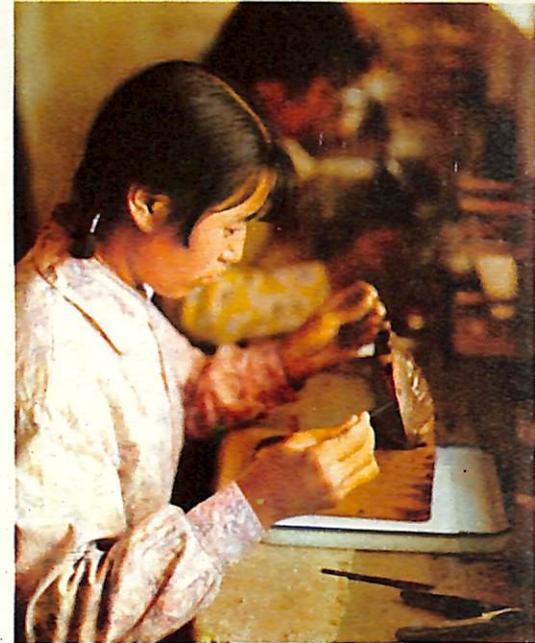
Members sun grain for storage after a bumper harvest gathered as a result of irrigation.



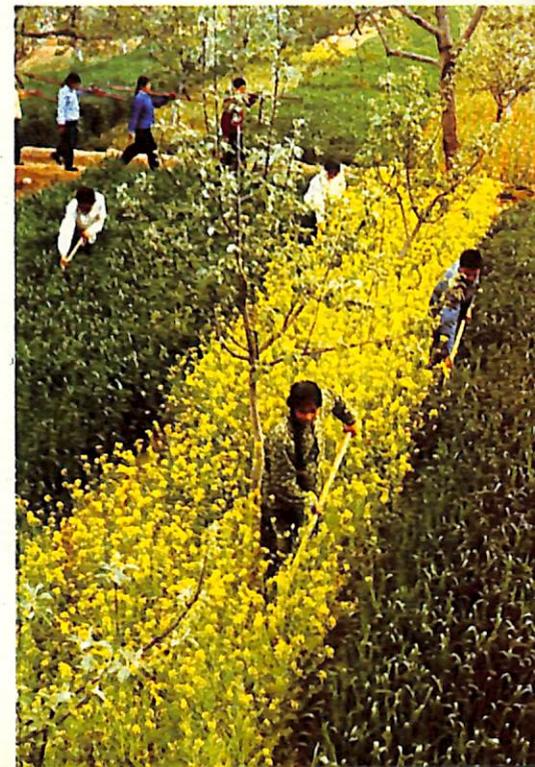
Shihkang brigade experiments with inter-cropping in its apple orchard. They aim to get seven crops in two years.



Spraying the Liuchiahuang brigade's peach orchard.



Pearls are cultivated with water from the Red Flag Canal by members of the Shihchieh brigade.





Disguised as a cart driver, Chao Yung-kang enters the main fort of the enemy, puts them out of action, seizes the grain and burns the fort.

'Fighting on the Plains', a Modern Revolutionary Peking Opera

ple's forces were weak and the invader's were strong. The struggle centers around how Chao Yung-kang, platoon leader of the unit and hero of the opera, directs his troops in trapping the enemy in a pincers grip and tying him down under these particular circumstances and conditions.

Two militiamen out scouting appear beside a railroad. Chao Yung-kang's song explains that his small unit has come down from the Taihang Mountains that night to stop the enemy from reinforcing its troops in the mountains. The verse "My brothers spread out through the plains like wrathful waves sweeping across the enemy-occupied land", expresses Chao's confidence and determination.

Later, Chao says to Li Sheng, the Party secretary of Chang Family Village in enemy-occupied territory, "The directive of the battalion Communist Party committee points out that the crucial factor in tying Kameda down is to destroy his food and ammunition supplies so that he cannot aid the enemy in the mountains."

A CHINESE VILLAGE on the plains occupied by the Japanese imperialists. The people have risen in arms and close-quarters fighting rages. Broadwords strike down the invaders and bullets spit from tunnels, walls and concealed gun slits. The arrogant enemy is forced to flee in panic. These scenes take place in *Fighting on the Plains*, a new revolutionary production by the China Peking Opera Troupe.

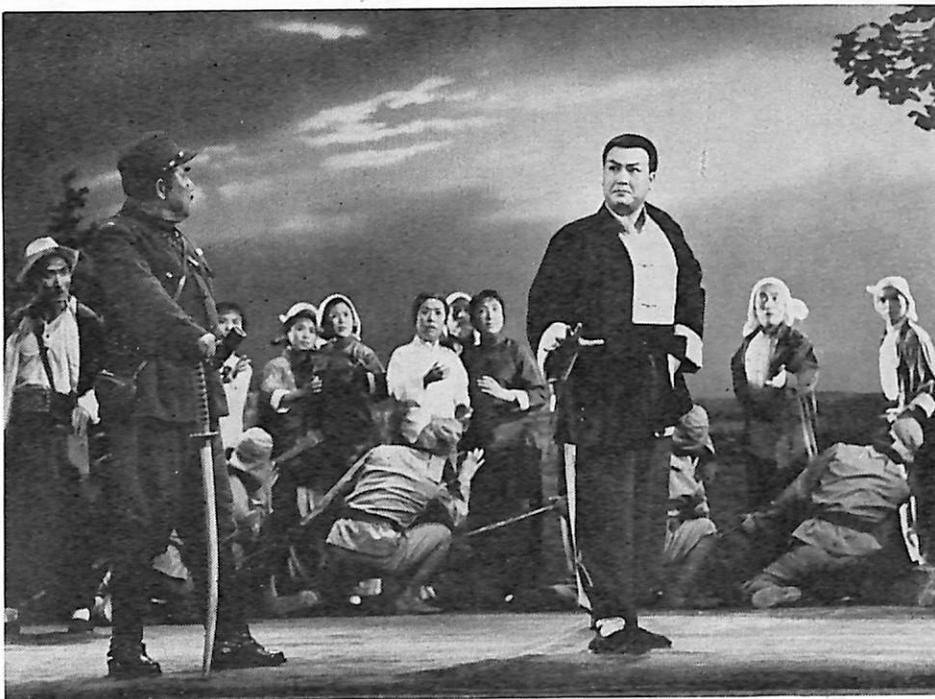
The opera describes how a small unit of the Eighth Route Army led by the Communist Party coordinates with units in the mountains which are fighting against a Japanese mopping-up campaign. It goes into enemy-occupied territory and, relying on the people, uses the tactics of guerrilla warfare to catch the enemy in a pincers movement so that it cannot send reinforcements to its troops in the mountains.

The time is during the strategic stalemate in the War of Resistance Against Japanese Aggression (1937-1945). It takes place on the plains of central Hopei province near the Taihang Mountains. The situation was one in which the Chinese peo-

Storm over Enemy-occupied Land

In the scene "Coming Down from the Mountains on a Starlit Night", the curtain rises on a boundless plain. An autumn breeze sways the fields of tall green sorghum and in the distance an enemy fortress can be seen.

When the peasants are being threatened with death, Li Sheng, Party secretary of Chang Family Village, steps forward fearlessly.



Along the railroad tracks the guerrillas surprise a puppet patrol. One of the guerrilla fighters wants to kill them. But Chao Yung-kang stops him and then suddenly reveals his true identity to the puppet soldiers which greatly frightens them. He orders them to tell the Japanese battalion commander Kameda that one of these days Chao Yung-kang will "knock on his door to pay him a visit".

Chao and his men then begin to wreck roads, blast bridges and snipe at the enemy. His telephone lines disrupted, central command no longer possible, the invader is put into an extreme state of jitters, unable to take any effective action. Guerrilla warfare spreads.

Water and Fish Ties

Just as Kameda is carrying on his campaign along the railroad in an attempt to wipe out the unit, Chao and his men arrive in the pouring rain at the house of Mother Chang, a poor peasant of Chang Family Village. The scene "Fish-and-Water Ties" reflects the close relationship between Chao Yung-kang and the masses in their struggle against the Japanese. The Eighth Route Army fighters are tired, hungry and drenched.

Mother Chang is in her house digging in part of the village's

underground tunnel system in preparation for tunnel warfare against the invaders. Thinking she has gone to bed, Chao tells his men, "Let's not forget the three main rules of discipline and the eight points for attention*, Comrades. Let's carry on the army's tradition of fighting hard and living simply. Mother Chang's family works hard in support of us. They're very tired, so we mustn't disturb them." The men divide up what is left of their rations, wring their clothes out as best they can and go to sleep on the pile of firewood outside the house.

The storm passes and the stars appear, twinkling in the sky. Mother Chang steps out of the door and is overjoyed to see Chao Yung-kang, whom she has been worrying about day and night. She asks about him and his men as if they were her long-lost sons. The scene vividly delineates the deep feelings that bind the people and the

*The Three Main Rules of Discipline: (1) Obey orders in all your actions. (2) Don't take a single needle or piece of thread from the masses. (3) Turn in everything captured. The Eight Points for Attention: (1) Speak politely. (2) Pay fairly for what you buy. (3) Return everything you borrow. (4) Pay for anything you damage. (5) Don't hit or swear at people. (6) Don't damage crops. (7) Don't take liberties with women. (8) Don't ill-treat captives.

soldiers of the people into one family.

The enemy, however, is both fierce and tricky. Although he has been attacked many times, Kameda still cannot find Chao Yung-kang. In fury he surrounds Chang Family Village. The enemy tries both bribery and coercion to force the villagers to tell where Chao is. Ready to give her life to defend the soldiers of the people, Mother Chang angrily denounces the aggressors: "Our fighters live in our hearts. Your looting, burning, killing — nothing can destroy the ties between us." When the invaders tie Secretary Li Sheng to a tree to burn him, he stands fearless, convinced of the justice of his cause and ready to die rather than submit. At this moment Chao Yung-kang and his men attack the enemy and save the villagers.

The opera clearly shows that Chao Yung-kang and his men can freely crisscross the "guaranteed safe areas" of the enemy studded with pillboxes and trenches because they have the full support and protection of millions of people like Mother Chang and her family. This is a true representation of the relationship between the people and the Eighth Route Army during the war against the Japanese aggressors.

Surprise Attack

Chao's unit ties down Kameda not with ordinary positional warfare but with highly flexible guerrilla tactics in territory tightly controlled by the invaders. As the opera shows, sometimes they operate as a unit, sometimes as individuals, sometimes suddenly turning south, sometimes north. They strike and then leave. Today the soldier is an Eighth Route Army man, tomorrow he is a cart driver, a merchant, an engine driver.

Chao's unit, supported by the people, has pinned Kameda in his den by wrecking railroad tracks, executing traitors, taking enemy forts. In desperation the crafty Kameda thinks of a way to fool Chao and squirm out of Chao's pincers hold. He orders his special agents to spread the rumor that they are going to carry out another

Fatally wounded by the enemy while protecting Li Sheng, Mother Chang asks Chao Yung-kang to take care of her daughter Hsiao Ying and tells her to follow Chairman Mao and the Communist Party, fight the invaders and make revolution to the end.





Chao Yung-kang, Communist Party member and 8th Route Army platoon leader.



Waging tunnel warfare together, the 8th Route Army men and militia men and women of Chang Family Village strike down the invaders.

Mother Chang, her daughter Hsiao Ying and other villagers dig tunnels to prepare for tunnel warfare against the Japanese aggressors.





The villagers welcome their soldiers, for the army loves the people and the people support the army.



Disguised as a merchant, Chao goes into town to scout. In a restaurant he contacts an 8th Route Army underground worker.





After blowing up an enemy arsenal, Chao Yung-kang and his comrade jump on a passing train and withdraw.

mopping-up campaign, though he is actually going to send supplies secretly to the Japanese troops in the mountains.

Chao sees through Kameda's plot. While warning the people to prepare against a possible mopping-up campaign, Chao and his men analyze the situation and the movements of the enemy and decide to make a sudden attack on the railroad station and blow up the ammunition stored there.

He and a comrade make up as engine drivers and jump on a train going toward town. "Engine driver" Chao strides down to the station platform, calm, smiling and chatting. Here he meets Kameda face to face and pits his wits against him. Kameda questions him sharply but gets nowhere. Then he orders Chao's suitcase, which contains explosives, examined. Chao steps forward, puts one foot on the suitcase, draws open his jacket to expose a pistol and loudly demands, "Wait a minute!"

The startled enemy surrounds him, guns drawn and all aimed at him. But Chao remains calm and brings out a special work unit card issued by the Japanese Lieutenant-Colonel Inukai. The tension is broken, Kameda accepts him as one of them and leaves. Chao immediately stabs an enemy officer, shoots an enemy soldier, lights the dynamite and leaps onto a train just passing by. The scene shows a locomotive chugging forward with Chao and his comrade holding

on, proud and powerful images of guerrilla heroes.

The People Will Win

From coming down the mountains on an autumn night to wiping out the enemy on the plains in broad daylight, the opera is a vivid summary of the historic turn in the strategic stalemate in the war against the Japanese. Persisting in Chairman Mao's revolutionary line, the army and people turn their situation from passive to active, inferior to superior, darkness to light.

The Japanese imperialists are aggressors in a foreign country, whereas the Chinese people are defending their homeland. Therefore, Chao Yung-kang and the people of Chang Family Village know that in the final analysis they are in a better position to win the initiative in the struggle and turn unfavorable factors into favorable ones. Their method was "When the enemy is superior in number we lead them in circles, when the enemy is inferior in number we fight them, when the enemy settles down, we harass them"—a fine application of Chairman Mao's strategy and tactics of guerrilla warfare. In the raging flames of people's war, invaders can only be like a wild bull thrashing around in the fire, his escape blocked at every turn.

In the last scene Chao, his men and the people, filled with hatred, shoot down Kameda who is stub-

born to the last, expressing the inevitable truth of history that the people will win and the invader will be defeated.

Why was it possible for the Chinese people with such crude weapons to defeat Japanese imperialism, the strongest military power in the east? "The plains have no high mountains or blockades, but the people are bastions of iron which nothing can smash." This is Chao Yung-kang's answer. The Chinese people's great leader Chairman Mao has pointed out, "The richest source of power to wage war lies in the masses of the people" and "The army and people are the foundation of victory". This is the theme of the opera.

Creative Developments

The writers and actors of the opera followed Chairman Mao's principle of "making the past serve the present" and "weeding through the old to bring forth the new". The result was some new and outstanding forms of expression on the stage. The military acrobatics and dancing that show the heroic character of the guerrilla fighters, for example. Based on the actual struggle of the people and the characteristics of guerrilla warfare on the plains, these were done using broadswords, hoes and red-tasselled spears. In the cart driver scene, Chao Yung-kang's use of the whip and grain sacks as weapons in fighting the enemy is a typical example of this kind of creation.

Taking a critical attitude toward the old, the creators of the new opera adapted some useful elements from classical Peking Opera and other traditional art forms in its acrobatic and dance movements. When Chao, fighting a number of the enemy alone, kicks away a sword, this is a movement developed from the stylized movement in classical Peking Opera of flipping back a sword attack. When Chao pits his rifle against the sword in a battle with Kameda, he has assimilated some of the traditional movements of pitting spear against broadsword in Peking Opera. Such new movements bring out the strength and courage of the heroes and enhance the theme of the opera.

Badminton

in

China

YEN NAI-HUA

BADMINTON is still a young sport in China. There was never a national tournament before liberation, in fact, very few people even in the cities had ever seen a shuttlecock.

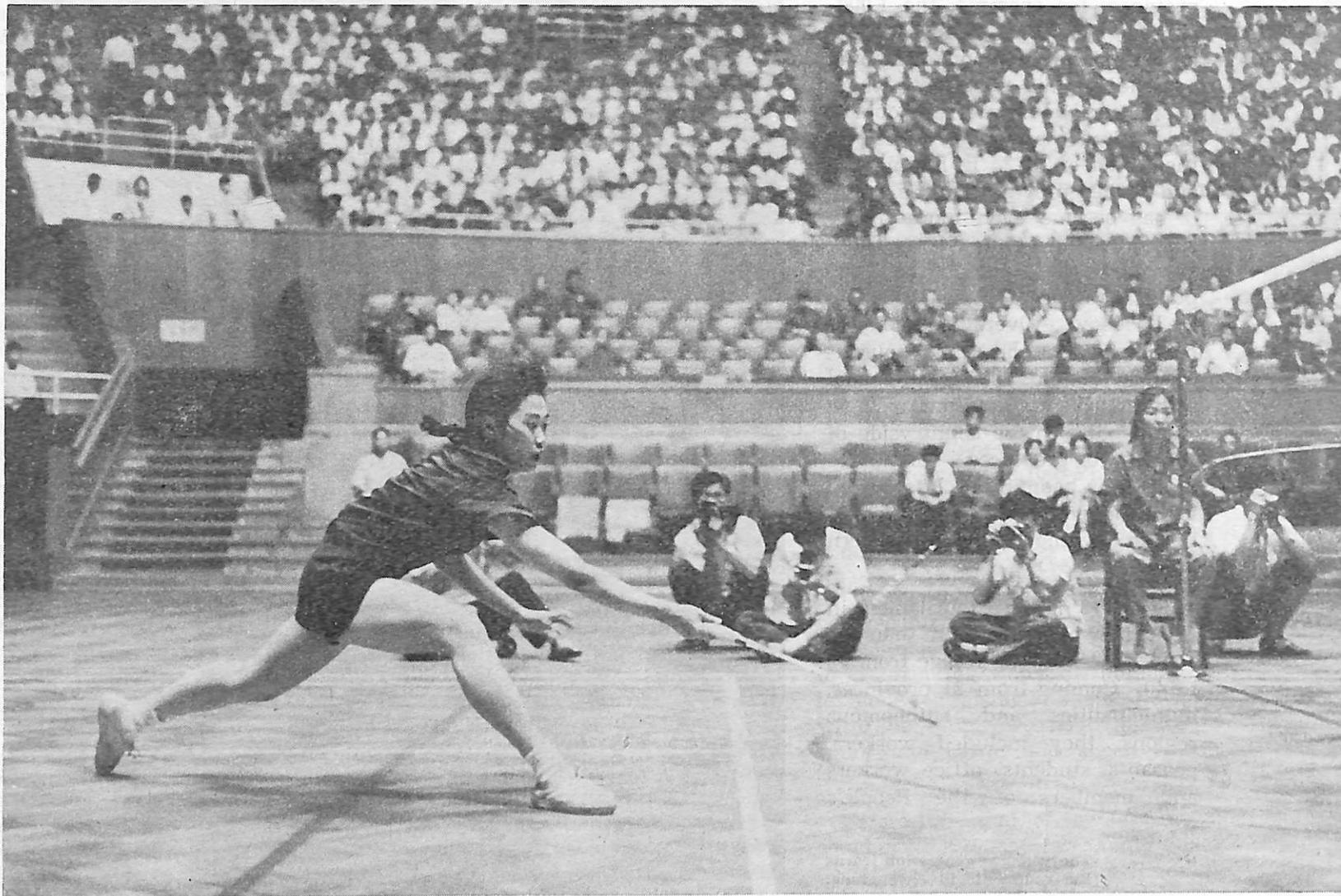
After the new China was founded, Chairman Mao, the great leader of the Chinese people, issued the call: "Promote physical culture and build up the people's health," and there was rapid development of badminton along with other sports.

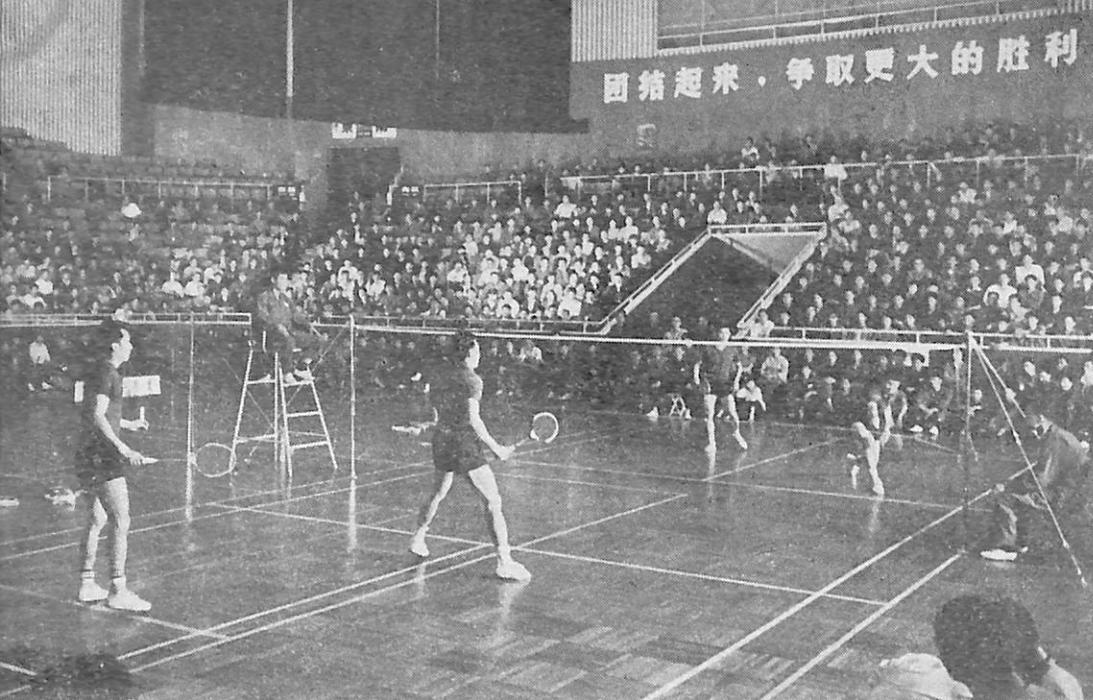
An exhibition badminton match was included in a national four-sport meet held in Tientsin in 1953. Badminton regional contests in various parts of China in the years that followed helped broaden popularity of the sport among the masses. In 1956 the first national tournament was held in Tientsin with players from eleven cities.

In that year the government worked out competition rules and in an effort to improve skill began issuing books on badminton and instituting more courses on it in spare-time sports schools. Badminton became one of the official competitive events at the First National Games in 1959 with close to 100 entrants from 21 provinces, municipalities and autonomous regions.

In the 1960s China's badminton players began to take part in international competitions and visit other countries. They made a fairly good showing in their matches with foreign teams. At the GANEFO held in the Indonesian capital of Djakarta in 1963 China won the women's team and men's singles titles and was runner-up in the women's singles and doubles, men's team and men's doubles events.

Chen Yu-niang makes a good recovery.





Tang Hsien-hu and Wu Chun-sheng (right) in a doubles match with Hou Chia-chang and Fang Kai-hsiang.

ers in 23 mines and factories in the industrial city of Loyang.

Their Own Style

Stress is put on raising skill as well as developing mass participation to build up health. Contestants at the First National Games in 1959 used a variety of tactics. Some played a hard-smashing game, others counted on flexibility. Most of them, however, followed the usual pattern of long lobbing drives and short drop shots played at an unhurried pace. Players who excelled in vigorous attack were often weak in defense and vice versa.

Badminton underwent a change after the Chinese men's team won

Growing Popularity

In a little over 20 years, badminton has become a nationwide sport in China. This is especially due to the impetus of the Great Proletarian Cultural Revolution. Once popular only in south China, it is now a common game in the north as well. In Taiyuan, Shansi province, for example, the 1,000-worker Hsinhua Chemical Plant has more than 20 teams. Liaoning province in the northeast, where badminton had never been popular, held a junior provincial contest in the winter of 1972. In Kwangtung and Fukien provinces in the south, it has become even more firmly rooted among the masses. There are 200 rackets among the 1,000 pupils at the Red Primary School in Foochow. Over 1,500 players participated in the school tournament at the No. 60 Middle School in Kwangchow. Badminton is now also popular in the countryside of these two provinces. There are spare-time badminton classes even in Shanghang and Yungting counties in the mountains of western Fukien.

The 1973 national tournament in Hangchow attracted more than 300 contestants ranging in age from 12 to 40. Coming from 21 provinces, municipalities and autonomous regions, they included workers, peasants, students, office workers and members of the People's

Liberation Army from the Han, Manchu, Hui, Chuang, Tuchia, Pai, Miao and other nationalities. Of the 17-member Honan team, 12 were workers selected from play-



The younger generation learns the rudiments in Kwangtung.

the title at the 26th World Table Tennis Championships in 1961. The ping-pong players used a tenacious game of fast attacks close to the table. This gave China's badminton team the idea that they too should develop a style of their own with which to scale the heights of world badminton. They decided to do the following things: adhere to the principle of "train hard and make strict demands on yourself" to build up all-round physical fitness through a variety of exercises; achieve a proper relationship between learning and carrying over good traditions from the old and creating the new, and learn from foreign players; sum up and carry forward the good points of veteran Chinese badminton players; and learn from the experience of the Chinese table tennis players.

The Chinese players began to concentrate on speed and attack and abandoned the defensive game of lobbing drives and placement shots. They emphasized that players should be bold and tenacious, impart more power to their strokes, and play an active game which would enable them to dictate the pace of exchange. They began using the jump-smash, previously frowned upon by most players. Thus, breaking with conventions, the Chinese players created a new style. They gave special attention to strokes and footwork. Through hard training they gradually developed a style noticeable for speed, power, accuracy and flexibility. Their main idea is to keep their opponents on the run by fast attacking shots and then seize the opportune moment to put across the killing smash. Since 1963 Chinese players have defeated some of the world's topflight teams with these tactics.

Outstanding Players

Quite a number of good players have come to the fore, including Fukien's Tang Hsien-hu, Kwangtung's Hou Chia-chang and Hup'eh's Chen Yu-niang. In addition to being skilled themselves, they are a force for popularizing the sport and carrying out Chairman Mao's revolutionary line in sports. Training hard to perfect their skills and striving to reach new heights in badminton, they have gone a

Answer to LANGUAGE CORNER Exercise

自强同志:

好久不见了, 你好吗? 最近身体怎么样? 工作和学习都很忙吧?

方建同志下月到北京来开会, 多么好啊! 他来了以后, 咱们怎么招待他呢? 他和我们已经分别三年了, 这三年的变化多大啊! 他从前是学生, 现在是教师, 并且已经结了婚了。他给我们寄来的像片你都看见了吧? 真希望早点儿和他见面。

今天没有别的事, 只是告诉你这个好消息。 再谈!

祝 你

好

大力

1974年8月1日

long way to developing their own style and characteristics.

Tang Hsien-hu won the men's singles titles at the First National Games in 1959, the GANEFO in Djakarta in 1963, the Second National Games in 1965 and the Five National Tournaments held in 1972. He specializes in forehand smashes on the jump combined with overhead smashes that are powerful, accurate, fast and cleverly-placed. He is widely praised for his long cutting strokes which drop the shuttle barely across the net, his backhand flick shots at the net and diagonal smashes to either corner of the baseline. Tang has beaten the Danish ace Erland Kops, six-time All-England men's singles champion, 2-0.

Hou Chia-chang, winner of the men's singles title at the 1973 national badminton tournament, is much praised for his unpredictable tactics and combination of hard smashes with light placement shots. He plays an all-round game with immaculate defense, fast reflexes and excellent style. With placement shots he keeps his opponent on the run. Then, when the opponent's defense shows the slightest faulty footwork, he delivers his smashes in a sudden burst of speed. These flexible tactics of combining

attack with defense are the cause of his success. At the 1972 International Friendship Invitational Badminton Tournament held in Kathmandu in memory of the late King Mahendra of Nepal, he carried off the men's singles title.

Chen Yu-niang was women's singles champion at the Second National Games, the 1972 Five National Tournaments and the 1973 national badminton tournament. In international competitions she has shown up well in singles, doubles and mixed doubles. She is famous for her hard training. To increase her wrist power she keeps a beer bottle filled with sand beside her bed and wields it a few dozen times before going to sleep. She has all-round skill, being proficient in attacks as well as defense, versatile in stroke play, fast on the feet and deadly with smashes. From the opening service it is she who dictates the pace of the game.

Other well-known badminton players include Fang Kai-hsiang, Chen Tien-hsiang, Wu Chun-sheng, Liang Chiu-hsia, Chiu Yu-fang and Liu Hsia. Each has his or her forte: in some sharp attack, in others solid defense, speed and agility, or will power. The versatility and vigor of these and other players brighten the picture for Chinese badminton.

ULAN MUCHIR TROUPES

— In the Vanguard of Culture for the People



Members of the regional troupe perform the ballad "Our Brigade Party Secretary".

ULAN MUCHIR means "revolutionary cultural troupe" in Mongolian. Every banner* in the Inner Mongolia Autonomous Region has its own *ulan muchir* of 15 to 20 members. Day in and day out through the year they tour the scattered settlements of the grasslands and farming areas performing songs and dances, most of them created by the members themselves.

Last spring the Inner Mongolian regional *ulan muchir* visited Peking. The meaningful and varied choruses, vocal and instrumental solos, ballads and dances they presented were full of revolutionary passion and fighting spirit. Breathing with the life from which they originated, the numbers take the audience to the beautiful, rich Inner Mongolian grasslands of bright sun and clear skies.

National Color

The song "Chairman Mao, the Hearts of the Grassland Peoples Turn to You" expresses the revolutionary ideals of the peoples of the

* A banner is an administrative unit in the Inner Mongolia Autonomous Region equivalent to the county in the provinces. A league is an administrative level below the autonomous region.

different nationalities on the grasslands. Beginning with the traditional Mongolian long yodel, the soprano soloist brought out the free, sweeping spirit of the song in a clear, soaring voice.

The instrumental piece "New Song from the Grasslands" was performed on an improved version of the horsehead fiddle with a wider tone range and a resonance box which produces greater volume. The musician also used many new techniques which added richness to the performance, sometimes sounding like the song of a shepherd echoing across the plains, sometimes like the crisp clippety-clop of the hooves of the horses of an army-militia patrol along the border.

A traditional form of ballad-singing very popular among the people of Inner Mongolia consisted of a rather simple melody on a few set themes performed by a single person. Now a new piece called "Our Brigade Party Secretary", is done by five persons with accordians and *ssu hu* (four-stringed fiddle) who act as they sing. Through monologue and dialogue they create the character of the Communist Party secretary of a brigade who is deeply loved by the

people, earnestly studies the works of Marx, Engels, Lenin and Stalin and the writings of Mao Tsetung and has led members of his commune in conquering nature. Though the secretary himself does not appear, his noble figure seems to tower before us.

The dance "Patrolling the Border" features a variety of steps indicating horsemanship — trotting along on patrol, galloping over hill and dale. The dance creates the picture of the men of the People's Liberation Army and the people of this border region, on horseback, rifles slung across their backs, united and ever alert, carrying out Chairman Mao's call "Heighten our vigilance, defend the motherland".

The dance "Mastering the Pole-Lasso" tells the story of school graduates from Peking tempering themselves to become a new generation of herdsmen. With help from the local herdsmen, they quickly learn to ride and use the pole-lasso for catching horses. Horse-riding footwork and shoulder motions contribute to the feeling of the young people's excitement at learning to ride.

The song and dance number "Reporting a Good Year to Chair-

man Mao" was created after the troupe members attended the first *nadam* fair following the cultural revolution. The *nadam* is the traditional fair of the herdsmen of the Mongolian nationality. This number portrays the people's joy at the big increase in their livestock after following Chairman Mao's revolutionary line and expresses the herdsmen's love for Chairman Mao and for life under socialism. It creates for the audience a scene of flourishing life on the grassland, the sunshine, the red flags waving.

A variety of dance figures performed with verve show the people now gazing towards Peking, now presenting the good news to Chairman Mao. Audiences are invariably caught up in the exuberance of the red scarf dance that forms the finale.

The hour and forty-minute program consists of 14 numbers. Every person in the 15-member troupe can both sing and dance and play more than one instrument. Often a member puts down the accordion and picks up the *ssu hu*, or sings a ballad after having just finished performing in a collective dance. A member may appear six or seven times in a performance, and when not on stage, be part of the background chorus or orchestra. The audiences say "The *ulan muchirs* are fine!"

Perform for Even One

The regional troupe travels with a horse cart carrying its props and costumes, riding in it when the road is smooth, getting out and walking or even pushing when the way is through the desert or on a rutty road. In three months last summer the troupe visited two

cities and twelve communes scattered through three leagues.

Travelling a total of 3,500 kilometers, it performed for over 200,000 people. One time its members did a performance just before leaving, gave two performances on the way and, arriving at their destination 150 kilometers away, put on another right away. Not a member complained of fatigue. In one place in the Damao banner the troupe performed for four hours straight to satisfy the enthusiastic herdsmen, who kept arriving at different times due to the varying distances they had to travel.

The members often take their performances "to the door". Once a troupe member named Mulan went to the yurt of a very old woman to sing for her. She sang songs like "Chairman Mao, the Hearts of the Grassland Peoples

A song and dance show on the grasslands by the troupe from the Otok banner.





A member of the Otok troupe acts as guide for their travelling photo exhibit.



When the members of the troupe from the Chenglan banner travel through the pastures giving shows they also help the herdsman with shearing and other work.

Turn to You". With tears in her eyes the old lady embraced her, saying, "You've sung what's in our hearts."

At one outpost there were only two militiamen on patrol but the troupe went out to perform just as eagerly as if there were a company. Once the members heard of

an elderly herdsman who could not walk, crippled from beatings by the princes and herdowners in the old society. They went to his yurt to perform. "Your visit shows the warm interest of the Party and Chairman Mao in us," the old herdsman exclaimed. "Your action springs from the glorious nationali-

ties policy of the Communist Party!"

Working with the People

While stopping at factories, mines, farms and pasturelands, the troupe members often visit the people in their homes, learn about local conditions and ask veteran workers, peasants, herdsmen and armymen to tell them about the bitter past and how things have changed. This is one of the ways they learn from the workers, peasants and soldiers and try to remold their world outlook. Wherever they go, they work alongside the herdsmen, helping to dig wells, building pens, doing the milking, herding the horses and cutting hay. They carry with them a film projector and hold showings of revolutionary films. If they find someone who is ill the troupe "barefoot doctor" will treat him.

Defending Socialist Culture

The reason the *ulan muchir* programs have a clear-cut proletarian class nature and such militancy and are loved by the people is because they try to carry out Chairman Mao's revolutionary line on literature and art and serve the workers, peasants and soldiers wholeheartedly. As the theme of a song they wrote for themselves puts it, "Mao Tsetung Thought nourishes our growth and his glorious *Talks** points the way."

From the day of their birth the *ulan muchirs* have been tested and steeled again and again in the struggle between the proletariat and bourgeoisie, between the revolutionary line and the revisionist line. In the latter half of 1957 when China had just completed its socialist transformation of the means of production and an important victory had been won in

* Chairman Mao's *Talks at the Yanan Forum on Literature and Art*, made in 1942.

defeating the bourgeois Rightists' attacks on the Communist Party and socialism, the broad masses of the people earnestly demanded revolutionary culture to express their political enthusiasm. It was in answer to such a demand that the first *ulan muchir* was organized. Its members were herding people who were amateur song and dance performers and came from oppressed families in the old society. They resolutely carried out Chairman Mao's revolutionary line and created short, pithy items in praise of the Party, Chairman Mao and socialism. The herding families began calling the troupe affectionately, "Our own *ulan muchir*."

The counter-revolutionary revisionist Liu Shao-chi and his agents in the cultural field hated this new form of spreading culture to the people. Hoping to kill it, they declared it was "not regular" and spoke of its "low level". They even ordered some troupes to disband, or had them perform numbers full of feudal, capitalist or revisionist ideas.

At this crucial point in the struggle between the two lines, the members of the *ulan muchirs* turned to Chairman Mao's teachings. They repeatedly studied *Talks at the Yen-an Forum on Literature and Art*, then did as Chairman Mao taught and went to the people for advice. When the people heard that certain individuals wanted to disband the troupes, they said angrily, "They don't want you but we do!" Some of the herdsmen even contributed their savings to help keep the troupes going. The knowledge that what they were doing accorded with Mao Tsetung Thought and the support of the peasants and herdsmen gave the troupe members new strength. They stood firm against this revisionist tide and continued to perform for the masses.

Seeing that the *ulan muchirs* could not be crushed, the revision-

ists tried to break their links with the workers, peasants and soldiers. In the name of support for these troupes they enlarged the membership, supplied them with more costumes and props and urged that they should strive to "become professional", become "like big theater troupes". The *ulan muchir* members already had some experience in struggle and saw through the plot. They realized that this was just another form of wrecking by the promoters of the revisionist line in culture. They resolutely fought against these attempts and continued to develop in their own direction.

During the cultural revolution the renegade and traitor Lin Piao promoted the revisionist line and the *ulan muchirs* were again subjected to attacks. These, however, were overcome by the members, who drew strength from the thought that in 1964 Chairman Mao had received their representatives.

"Chairman Mao's reception was a great encouragement and impetus to us," they say. "We will continue in the direction of providing culture to serve the workers, peasants and soldiers. No matter what winds or waves beat against us, we will never waver!"

CHINA'S FOREIGN TRADE

Published Quarterly in English and Chinese

This magazine aims at providing people in economic and business circles in countries abroad with information on China, deepening mutual friendship and promoting trade. Each 60-page issue of the magazine carries articles on China's socialist economic construction, her foreign trade policies and export commodities, illustrated with more than 30 pages of color photographs.

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(Continued from p. 19)

mune's Jentsun brigade. When he graduated from senior middle school early in 1971 he was filled with a lofty vision of building a new socialist countryside. Not long afterward he sought his village Party branch secretary Chang Li-fang. "The Red Flag Canal irrigates only 213 of our brigade's 280 hectares. If we were to build two small reservoirs to store rainwater and the canal water we don't normally use, couldn't we irrigate the remaining 67 hectares?" The Party secretary supported the idea and praised the young man for having the same spirit as the earlier builders of the canal. Chang Chi-hui and the Party secretary climbed the hills with veteran peasants to make a survey. When work on the reservoirs began, his vision of building a new socialist countryside spurred him to load 200 kg. of earth on his cart and run 250 meters with it, dump the cart and run back — 80 times a day. He set an example that many other young men followed.

The Party branch asked Chang Chi-hui to lead an agricultural experiment group of young people who had returned to the village after finishing school. Chang agreed that this was just what was needed. "After basically solving the problem of irrigation, we must farm more scientifically if we're going to completely change our mountain district," he said.

With the help of a veteran peasant he and his companions tried hybridizing corn and finding new methods of raising sweet potato seedlings. Repeated failures made him realize that though he was a graduate of senior middle school, when it came to practical application he knew far from enough. He went into agricultural science and learned from the old peasants. Finally in the past year the group has been having some good results. "With a younger generation like

you with education, drive and vision, we won't need to worry about whether or not our mountain village will be changed," brigade members say.

Advancing in Struggle

I saw a scene of "thoroughly transforming nature" along the Dew River, where thousands of peasants were at work building a new riverbank and filling in the riverbed to make fields. The place was dotted with red flags and streams of people and carts moved to and fro.

The Dew is a seasonal river. Though it is dry most of the year, the fierce mountain floods when they come have washed out a bed a kilometer wide along the 11-km. course. The desire to transform the barren riverbed was voiced by commune members and cadres who had worked on the Red Flag Canal and by the younger people as well. In this they were seeking to follow the lead of the Tachai brigade in Shansi province, a national pacesetter in agriculture. They began work last winter.

Posted on boards beside the worksite I noticed short articles and cartoons by the builders criticizing Lin Piao and his venerable master Confucius, the former who tried to restore capitalism, and the latter who over 2,400 years ago wanted to restore slavery. The worksite was also a battlefield for criticizing them. The whole commune was condemning them in speech and writing.

"In the old society the landlords exploited me so that I could not go on living here," said Kan Tsao-chuan, an old resident of Panyang village, furiously. "Trying to get away from starvation I had to go begging in Shansi. There was no way out: I had to sell my son and tell my wife to find some other way to live. The old society broke up our family just like that.

"Today, with the people's commune, I've returned to my old

village and rebuilt my home. My son's been found — he's a worker in Shansi — and my wife's back home with me. That villain Lin Piao tried to restore capitalism and turn history backward. He wanted to bring the old society back and make us suffer again. But we won't let it happen!"

The mass movement to criticize Lin Piao and Confucius was brought right down and linked with the class struggle in the Jentsun brigade. The people exposed, criticized and struggled against two reactionary rich peasants who had once made an attempt to seize back property confiscated during the land reform and make a counter-revolutionary comeback. The poor and lower-middle peasants were furious. "The landlords and rich peasants oppressed us so we couldn't breathe. They would not even give us a drink of water from their wells. Lin Piao wanted to restore capitalism, wanted the landlords and rich peasants, these class enemies with bitter hatred for socialism, to rise up again and ride on our backs!"

Criticism of Lin Piao heightened the people's socialist enthusiasm and pushed the whole commune's farm production forward. In a few months during the criticism of Lin Piao and Confucius they completed one section of a firm new riverbank and filled in 80 hectares of new fields in the bed of the Dew River. Following the policy of "benefit the same year" they plowed and planted the fields as they finished them. When I was there they had already planted 27 hectares of potatoes and were going to put rice on the other 53. Progress on the project was rapid.

The brigade plans to transform the riverbed a section at a time so that the whole project will be completed next winter, a commune cadre told me. The 200 hectares of new fields created will be planted to rice irrigated by the Red Flag Canal.

A Children's Library

THE 500 seats in the reading rooms of the Wuhan Children's Library are often full of boys and girls quietly concentrating on the books they like. Some smile occasionally, others remain deep in thought and some whisper to their companions.

Before liberation in 1949, the tall library building was a bank used by the bureaucrat-capitalists of this central-China city to exploit the working people. Today, boys and girls not only have their own library but help run it themselves.

The library has about 200,000 volumes, everything from works by Marx, Engels, Lenin and Stalin and Chairman Mao's works, to science and technology, literature and art, and children's stories. There are books for middle school students and picture books for pupils in the first years of primary school. The library is open every afternoon after school so that students can read books suited to their reading level. About 1,000 readers a day have used the library since it was set up in 1958. It coordinates with school education and has become one of the most popular after-school places in Wuhan.

Young readers join different activities organized by the library. They have heard old Red Army soldiers tell of climbing the Snow Mountains and crossing the treacherous marshlands on the 12,500-kilometer Long March famous in the history of the Chinese revolution. Veteran workers tell them of the misery of life under the old reactionary rulers, helping them hate the old society and love the new. Experienced teachers entrance them with stories from revolutionary novels, interesting them in reading the original. Meetings are held where enthusiastic children tell what they have gotten out of their reading. These sometimes lead to hot debates which the librarians help to sort out,

In the main reading room is a regular wall newspaper called *Study*, written and edited by the young readers themselves. It features substantial columns: "Thoughts on Reading", "Reviews" and "New Books". In the latest issue, Hsiao Hsiang-tung, a fourth-grader in primary school, wrote what he thought after reading a book on the great Chinese writer Lu Hsun: "In *A Madman's Diary* Lu Hsun wrote: 'I tried to look this up, but my history has no chronology, and scrawled all over each page are the words: "Virtue and Morality"... I read intently half the night, until I began to see words between the lines, the whole book being filled with the two words — "Eat People".' This is how Lu Hsun used the novel as a weapon to rip off the mask Confucius put on maintaining reactionary rule. We should learn from the revolutionary spirit with which he criticized Confucius."

The librarians carefully checking books in and out in the reading rooms are not adults but children wearing red "On Duty" armbands. These are outstanding students from nearby primary and middle schools, volunteers recommended by their teachers for after-school work. Here they strengthen their serve-the-people ideology and learn library skills. They find and replace volumes, introduce readers to good books, sweep up and arrange books after closing.

The librarians help them study Chairman Mao's *Serve the People* and *In Memory of Norman Bethune* in connection with their job, encouraging them to master library work and serve the young readers wholeheartedly. They hear regular reports on current events and analyses of popular books. At the end of each day, old and young librarians sum up their work and exchange experience. The students learn many things here they cannot learn in school.

Young librarian Li Pei-pei, a fifth-year pupil at the Poyang

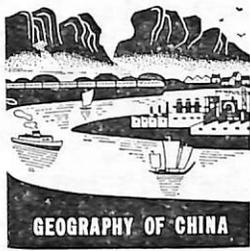
Street Primary School, never comes late or leaves early, regardless of wind or rain or how busy or tired she is, always warmly and conscientiously serving the readers. To find books faster, she uses spare moments to practice locating them. To help readers select books, she reads reviews in the press.

One day, the disappointment on a boy's face when a book he wanted was out made Li Pei-pei feel bad. As soon as the book was returned she took it straight to him. The boy was pleased and Li Pei-pei felt good at having done her job well.

The Wuhan Children's Library doesn't rest content with its own program for helping children grow up with healthy minds. They have established relations with a number of schools, exchanging experience with the school librarians and sending people to tell revolutionary stories to Little Red Guard groups. For schools with few books, they lend 300 at a time for two weeks or a month. They have helped train a large number of storytellers who tell revolutionary stories in many schools.

A reading room in the Wuhan Children's Library.





VOLCANOES

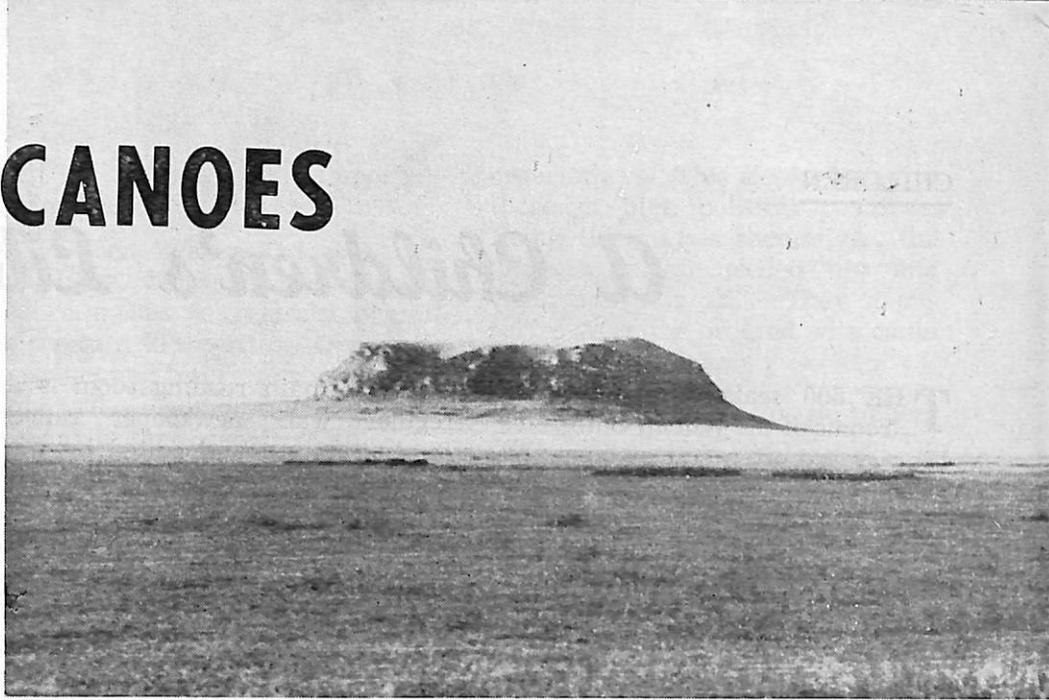
CHINA'S youngest active volcano erupted with a tremendous roar on May 27, 1951 and sent a column of smoke into the sky for several days running. Located in the Kunlun Mountains in southern Yutien county in the Sinkiang Uighur Autonomous Region, it is one of the 800-some known volcanoes in the country. The great majority of these are extinct and generally less than 1,000 meters above sea level. Most of them are of the type intermediate between very violent and peaceful. They are concentrated in several main regions.

Centers of Concentration

The broad Inner Mongolian plateau has the greatest concentration. This is at its densest in several large groups scattered across a basalt lava tableland about 1,200 meters above sea level in the center of the Silingol league.

Not long ago Chinese scientists carried out a comprehensive survey of this area which added to their understanding of hydrogeological conditions in this belt of extinct volcanoes. Lush grass makes this 10,000 square-kilometer lava tableland one of the richest grasslands in the Inner Mongolia Autonomous Region. The survey has provided local people's communes with up-to-date data useful for opening up and utilizing this vast pastureland.

The northeast is another region of volcano concentration, with over 230 in 20 groupings. Most of them are in Kirin and Heilungkiang provinces, with more than 100 in the Changpai Mountains. They appear in many forms. Some are conical hills of material expelled from the volcano. Around some of them a shield-like surface covers the earth, created by lava flowing



Hazelnut Mountain, a volcano in the Silingol league of Inner Mongolia.



The Tatunshan volcano at the northern tip of Taiwan province.

out in all directions. Others cease activity before they form a hill and the crater blasted in the earth on eruption fills with water to form a lake.

The Huoshao and Laohei volcanoes in the Five Connected Lakes group in Heilungkiang erupted in 1919 and 1920. Outpouring lava covered over 60 square kilometers of the surrounding area and blocked the course of the Paiho River, forming the beautiful chain of Five Connected Lakes we see today.

There are two dozen rather well-developed volcanoes in China's Taiwan province. They are com-

posed mainly of andesite, as distinct from those on the mainland, in which basalt predominates. Most of these volcanoes were originally on the ocean floor and rose above the surface through violent eruptions. The majority among the Tatun group of a dozen volcanoes at the northern end of the island are cones around 1,000 meters above sea level. Three dozen volcanoes are concentrated on the Leichow peninsula and the northern part of Hainan Island, Kwangtung province.

No volcanoes have been found in the vast central China region, and

though there are some on the western plateau, they are extremely sparse. Tengchung is a volcanic center on China's western plateau. The best-known among the latter is Tayingshan, 2,595 meters above sea level, north of the county town. Magnificent volcanoes like this are rare in China.

Some Are Active

A volcano is considered active if it has erupted during recorded history, so both those presently active and dormant ones are in this category. The few active volcanoes in China are mainly in the Kunlun Mountains in the northwest and in Taiwan province. There are also some in the northeast, at Tatung in Shansi province and in Tengchung county in Yunnan.

While volcanic eruptions can be a disaster, the lava, pyroclasts, or other expelled solid material, the gases expelled and the minerals and heat sources formed by volcanic activity are a rich natural resource.

Volcanic Resources

In regions of extinct volcanoes in China, the basalt formed from lava expelled during past eruptions is being extracted and utilized. It

is extremely hard and its jointed development makes it easy to extract. It is excellent for bridge foundations and other construction. In recent years basalt has been used in China to produce plate, tubing and special shapes of cast stone, and powder. Acid- and wear-resistant, these are widely used in place of steel, non-ferrous metals and rubber for certain applications in the metallurgical, fuel, chemical, hydroelectric power and construction industries. Pumice, a porous material expelled by volcanoes, floats on water. Light and hard, it makes good soundproofing and insulation for the construction industry. Natural cement can be mixed directly from volcanic ash without calcination.

Weathering has turned basalt on the Leichow peninsula and the northern part of Hainan Island into fertile soil which has been opened up on a large scale to grow rubber, lemongrass, coffee and other tropical commercial crops.

Crater lakes and lakes formed when lava dams a river are natural reservoirs suitable for developing aquatic products. Mirror Lake and the Five Connected Lakes in the northeast and Hukuangyen on the

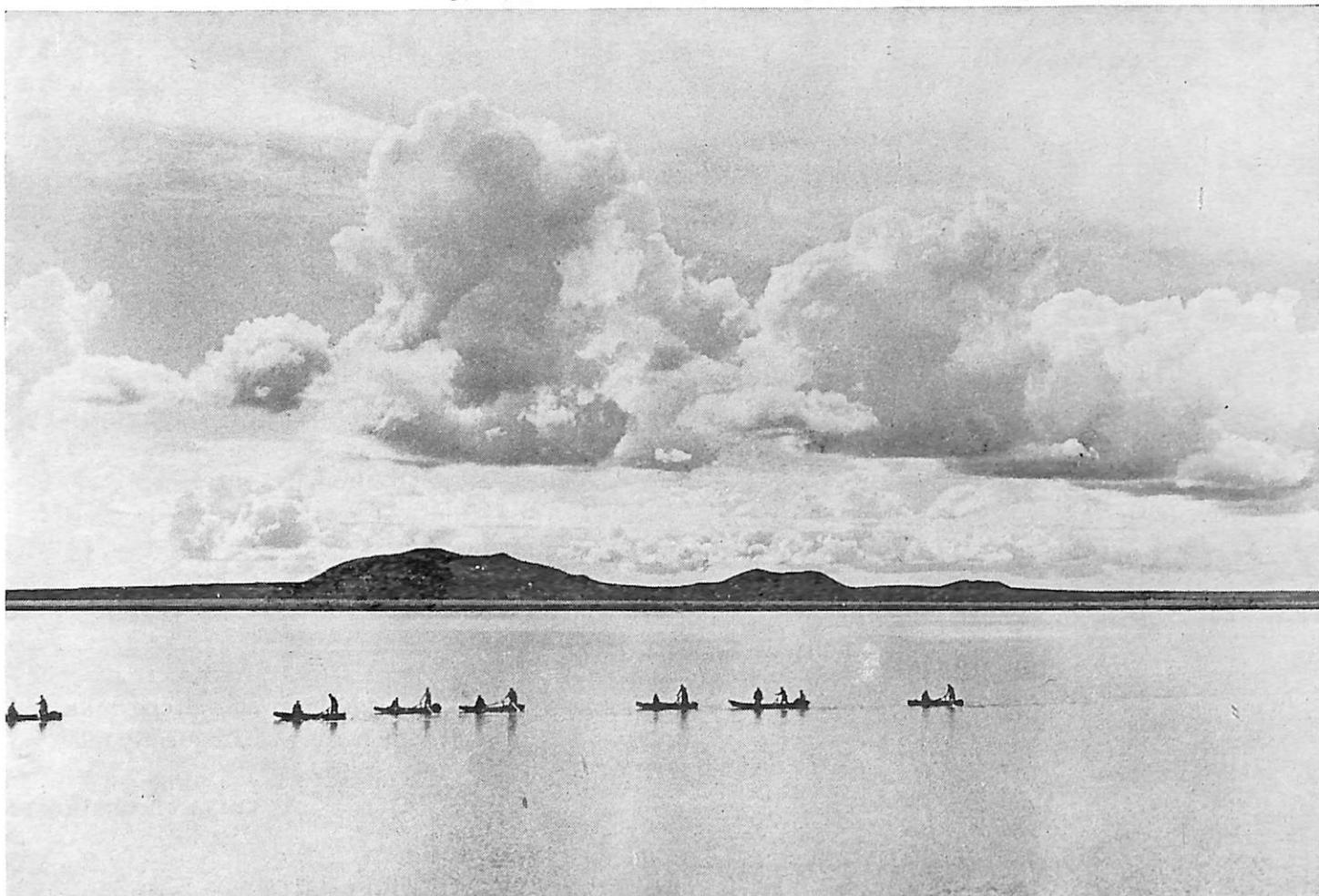
Leichow peninsula are all famous producers of rare fish. Waterfalls on some of these lakes are excellent hydro-power sources.

In the course of volcanic activity many minerals are formed. Some are recovered from sulfur springs. There are quite a few of these with a high temperature in the Tengchung volcanic area in Yunnan. Many minerals are recovered at the Lotus Flower commune's sulfur pool, where two orifices, one 10 cm. in diameter and the other 20, pour out water at 96.6° C.

Hot springs associated with volcanic activity are widely distributed throughout China and there is a long history of utilizing them. Over 2,000 years ago the *Hot Springs Tablet* advised, "For severe ailments, soak in hot springs." Volcanic hot springs contain a variety of chemical elements. In addition to their value in the treatment of skin diseases, arthritis and gastrointestinal disorders, a number of rare elements are recovered from them.

Water from hot springs is in fairly wide use for heating in industry, agriculture and homes. In recent years some places in China have achieved good results with geothermal power generation.

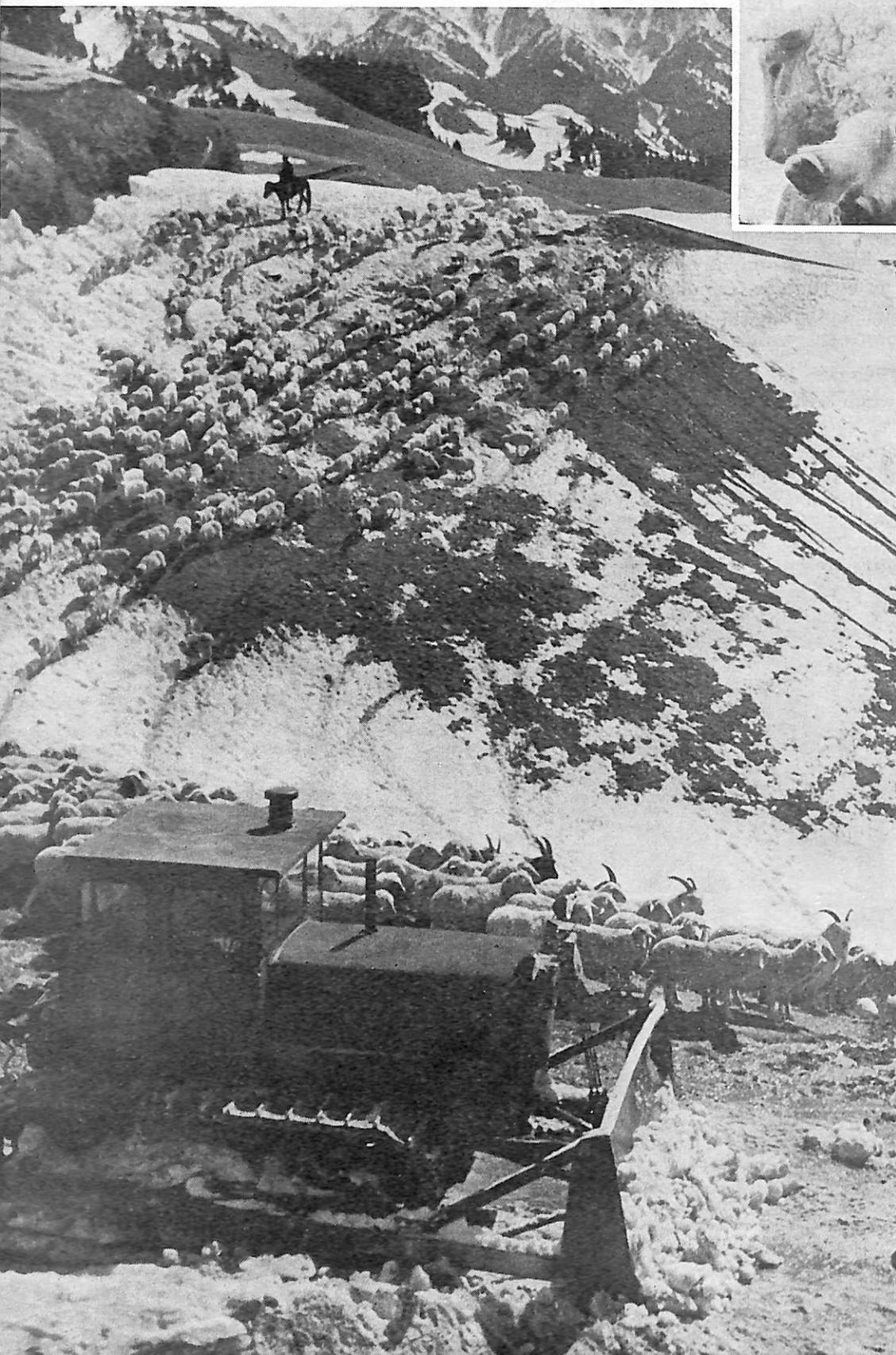
The Five Connected Lakes volcano in Heilungkiang province.



NEW DAY FOR OLD TRAIL

YI HUA

Bulldozers clear snow from the trail.



An old herder keeps early lambs warm on the trail.

EARLY spring finds the grasslands on the northern side of the Tienshan Mountains still covered with ice and snow, but the 100-kilometer herding trail running from Santai to Kuotzukou across the Ili area of Sinkiang there has already come to life.

Kazakh commune herdsmen, together with their families, are moving their horses, cattle and sheep from winter to spring pastures to grow sleek and fat just before the lambing season begins. Medical workers from counties and communes travel with them in readiness to give first aid during the trek. Trucks or tractors with trailers are supplied to carry women and children, weak and aged to their destination.

A dozen or so "shops on wheels" lighten the journey by making it possible for herdsmen to buy leather boots, cloth, stockings, brick tea, tobacco, wine and liquor while on the move. More than 30 inns make available overnight shelter. After a supper of hard griddle cakes, mutton from whole-boiled sheep and strong milk tea, the herdsmen frequently play on

their *dombbras* and sing songs of their socialist motherland and Chairman Mao. At Kuotzukou, the stop with the largest settlement and a number of inns, herdsmen see films or performances by song-and-dance troupes.

The change from pre-liberation days, when there was not a single inn along the 100-km. trail, is enormous. Formerly, families traveled together, spending the nights in the open, with only a few pieces of ragged felt to cover them. Or they would huddle together with the sheep for warmth, in the face of sudden cold waves and snowstorms. A meager diet of dry grain was washed down with melted snow. When even this rough fare ran out, they subsisted on goat's milk.

Herdsmen Aiwailihan recalled one spring forty years ago when a blizzard hit the trail. Some 60,000 animals out of 100,000 then on the move died from exposure, as did many of the herdsmen.

"But since liberation," said Aiwailihan, "society has changed and life on the trail has changed too. Both people and animals have shelter. Snowplows keep the trail open. A blizzard in 1972 was every bit as violent as that of forty years ago. But of the 140,000 animals then moving, only 300 died, and not a single human life was lost."

Some 200,000 animals pass along the trail every spring and the moving must be completed two weeks before the ewes are due to lamb. To help avoid delays, counties and communes on either side of the trail send large numbers of cadres of Kazakh as well as Han, Hui, Uighur, Mongolian and Sibo nationalities to assist the herdsmen make good time.

Last spring the Party secretary of Hocheng county, together with his deputies and many rank-and-file cadres, took the lead. They brought the herdsmen letters of comfort and gifts of brick tea,

sugar and wine. They provided fodder and feed grain for the animals from a 200,000-*jin* reserve held for the purpose. They also gave the herdsmen 5,000 hard griddle cakes as a supplement to their food.

Fifty-year-old Han cadre Wu Hsiao-tu is a commune Party secretary. He helped drive the herd by day and took turns on night patrols. Once during a snowstorm herdsman Kunnesbai's sheep became stranded in the mountains. The bellwethers were blown off course and the flock huddled together refusing to move. Searching for the bellwethers, Wu Hsiao-tu was several times blown off some steep slope into a gully. But each time he worked his way out and continued his quest, until the

bellwethers were found. He and Kunnesbai finally brought the flock to safety at an inn. After a short rest, Wu Hsiao-tu hurried out again to help with other herds.

Wu Hsiao-tu's spirit is typical of the national unity that prevails on the trail. The Hans, Huis and Uighurs of the Lutsaokou farming commune each year stock up a supply of fodder for the herds on the move. They also send their most-skilled carpenters to the spring pastures to help put up temporary living quarters and sheep pens. The Kazakhs supply the farmers with large quantities of manure and send their horses and oxen to help with the plowing and fieldwork in an endeavor to ensure high-yield crops.

Weathermen give the herdsmen timely warnings of approaching snowstorms.



Lesson 8

不寻常的被服厂

Bù Xúncháng de Bèifúchǎng

Unusual Uniform Factories

一九四七年，中国人民解放军的
Yījiūsìqīnián, Zhōngguó Rénmín Jiěfàngjūn de
1947 year, Chinese People's Liberation Army's
一支部队，深入到敌人后方的山区
yī zhī bùduì, shēnrùdào dírén hòufāng de shānqū
a detachment penetrated to enemy rear mountain area
作战。因为离解放区很远，一切供应
zuò zhàn. Yīnwei lí jiěfàngqū hěn yuǎn, yíqiè gōngyīng
to fight. Because from liberated area very far, all supplies
都要靠自己动手解决。
dōu yào kào zìjǐ dòngshǒu jiějué.
had to depend (on) self move hands (to) solve.

眼看就到冬天了，战士们还穿着
Yǎnkàn jiù dào dōngtiān le, zhànshìmen hái chuānzhe
Soon then arrive winter, fighters still wearing
单衣，被服问题成了当务之急。
dānyī, bèifú wèntí chéngle dāngwùzhījǐ.
single (-layer) clothing, uniform question became urgent matter.

经过努力，做棉衣的
Jīngguò nǔlì, zuò miányī de
Through energetic effort, making cotton (-padded) clothes

材料总算筹备齐了。不过，布大部分
cáiliào zǒngsuàn chóubèiqǐ le. Búguò, bù dà bùfen
materials at last all prepared. But cloth big portion

是白的，得染；棉花是籽棉，得
shì bái de, děi rǎn; miánhua shì zǐmián, děi
was white, had to (be) dyed; cotton was seed cotton, had to (be)

弹；有了棉花，有了布，还得做。
tán; yǒule miánhua, yǒule bù, hái děi zuò.
ginned; had cotton, had cloth, still had to make.

怎么办呢？最后决定在各个连队里开设
Zěnměbàn ne? Zuìhòu juédìng zài gègè liánduìlǐ kāishè
How to do? Finally decided at each company in start

“被服厂”。
“bèifúchǎng”.
(a) “uniform factory”.

“被服厂”是战士们给起的名字，
“Bèifúchǎng” shì zhànshìmen gěi qǐ de míngzi,
“Uniform factory” was (by) fighters given name,

实际上是把布和籽棉发到
shíjìshàng shì bǎ bù hé zǐmián fādao
actually (it) was (to) take cloth and seed cotton issued to

连队，由战士们自己动手做。
liánduì, yóu zhànshìmen zìjǐ dòngshǒu zuò.
companies, through fighters themselves move hands (to) make.

这种事他们虽然没有做过，但是都
Zhèzhǒng shì tāmen suīrán méiyǒu zuòguo, dànshi dōu
Such (a) thing they although had not done before, but all

认为困难可以克服。没有染料，
rènwéi kùnnán kěyǐ kèfú. Méi yǒu rǎnliào,
considered difficulties could be overcome. Not having dyestuffs,

大家就把稻草灰研成细末，放在
dàjiā jiù bǎ dàoǎohuī yánchéng xìmò, fàngzài
everyone then took rice-straw ashes ground into fine powder, put at
锅里煮，这样染出的布一片银灰，
guōlǐ zhǔ, zhèyàng rǎnchū de bù yí piàn yínhuī,
cauldron in boil, thus dyed cloth a sheet (of) silver grey,
颜色还真不错。弹棉花也有办法。
yánsè hái zhēn búcuò. Tán miánhua yě yǒu bànfa.
color yet really not bad. (For) ginning cotton also had (a) way.

大家找来树枝，把籽棉铺在地上，
Dàjiā zhǎolái shùzhī, bǎ zǐmián pūzài dìshàng,
Everyone found tree branches, took seed cotton spread at ground on,

用树枝轻轻抽打，抽出棉絮，
yòng shùzhī qīngqīng chōudǎ, chōuchū miánxù,
with tree branches lightly whipped, drew out cotton fibers,

然后去掉棉子。尽管方法简单，
ránhòu qùdiào miánzi. Jǐnguǎn fāngfǎ jiǎndān,
then removed cotton seeds. Even though method simple,

抽打的棉花照样蓬蓬松松的。
chōudǎ de miánhua zhàoyàng péngpéngsōngsōng de.
whipped cotton as usual fluffy.

当时战争在激烈进行中，
Dāngshí zhànzhēng zài jīliè jìnxíng zhōng,
At that time war at intense progress middle,

“被服厂”必须在紧张、频繁的行军
“bèifúchǎng” bìxū zài jǐnzhāng, pínfán de xíngjūn
“uniform factories” had to at tense frequent marches (and)

战斗的情况下安排生产。有时刚
zhàn dòu de qíngkuàng xià ānpái shēngchǎn. Yǒushí gāng
battles condition under arrange production. Sometimes (had) just

放好锅染布，战斗打响了，马上
fàng hǎo guō rǎn bù, zhàn dòu dǎxiǎng le, mǎshàng
placed well cauldron (to) dye cloth, battle started, right away

收拾东西投入战斗；有时刚
shōushì dōngxi tóurù zhàn dòu; yǒushí gāng
collected things (and) plunged into battle; sometimes (had) just

量好尺寸，准备剪裁，出击令下来了，
liáng hǎo chíchùn, zhǔnbèi jiǎncái, chūjīlìng xiàlái le,
measured sizes, ready (to) scissors cut, attack order came down,

就立刻拿起武器出击。就这样，
jiù lìkè náqǐ wǔqì chūjī. Jiù zhèyàng,
then immediately picked up weapons (and) attacked. In this way,

边战斗，边生产，终于在十月间把
biān zhàn dòu, biān shēngchǎn, zhōngyú zài shíyuèjiān bǎ
while fighting, while producing, at last at October in

棉衣做齐了，每个人都穿上了
miányī zuòqǐ le, měige rén dōu chuānshàng le
cotton (-padded) clothes made up, every person all put on

暖暖和和的棉军衣。
nuǎnnuǎnhuohuo de mián jūnyī.
warm cotton(-padded) army uniform.

Translation

In 1947 a detachment of the Chinese People's Liberation Army penetrated to a mountain area deep in the enemy's rear for battle. Because it was far from the liberated area, they had to depend on their own efforts for all supplies.

Winter was coming soon. The fighters were still wearing unlined clothing, and the question of uniforms became an urgent matter. Through energetic effort materials for making cotton-padded clothing were finally got ready. But most of the cloth was white and had to be dyed, the cotton was seed cotton and had to be ginned. Though they had cotton and cloth they still had to make the uniforms. How could this be done? Finally it was decided every company should set up a "uniform factory".

"Uniform factory" was what the fighters called it but actually the cloth and seed cotton were issued to the companies and the uniforms were made by the fighters themselves. Although they had never done this before, they all felt they could overcome the difficulties. Having no dyestuffs, they ground rice-straw ashes into fine powder which they put into a cauldron and boiled with the cloth. This way the cloth was dyed silver-grey and the color was really quite good. They also had a way to gin the cotton. Everyone brought tree branches, spread the seed cotton on the ground and used the branches to whip it lightly and draw out the cotton fibers. Then they removed the seeds. Even though the method was simple, the whipped cotton was as fluffy as usual.

At that time the war was progressing intensely. The "uniform factories" had to arrange production under conditions of frequent tense marches and battles. Sometimes when they had just put out the cauldron to dye cloth, the fighting started and they had to collect the things and plunge into battle. At other times when they had just measured the sizes and were ready to cut, an order to attack came down and they had to pick up weapons and go out on the attack. In this way, fighting while producing, they finished all the cotton-padded clothes in October. Everybody had warm cotton-padded army uniforms to wear.

Notes

Chinese has a number of characters known as particles that serve a grammatical function in the sentence. We met many of them in the lessons of Series I.

1. *Modal particles.* These are used at the end of a sentence to indicate mood.

Le 了

a. To indicate the factual narration of an event: **Tā zuótiān lái le** 他昨天来了 (He came yesterday).

b. To indicate the appearance of a new situation: **Yǒushí tāmen gāng yào jiǎncái, chūjīng xiàlái le, jiù yòu tóurù zhàn dòu** 有时他们刚要剪裁, 出击令下来了, 就又投入战斗 (Sometimes when they were just going to cut, the order to attack came down and they plunged into battle again).

Ba 吧

a. To indicate an unconfirmed appraisal: **Tā shì yíge chìjiǎo yīshēng ba** 她是一个赤脚医生吧 (She must be a barefoot doctor).

b. To show agreement: **Qǐng nǐ bǎ diàndēng kāikāi** 请你把电灯开开 (Turn on the electric light please). **Hǎo ba** 好吧 (All right). The answer can be only the word 好, but 好吧 is more colloquial.

c. To indicate urging or a request: **Wǒmen kuài diǎnr zǒu ba** 我们快点儿走吧 (Let's go a little faster).

Ne 呢

a. To indicate doubt or uncertainty, but unlike 吧 it is used in combination with an interrogative word. For example, **Yǒule bù, yǒule miánhua, hái děi zuò, zěnmébàn ne?** 有了布, 有了棉花, 还得做, 怎么办呢? (With cloth and cotton, they still had to make (them). How was this to be done?)

b. Used after a word or phrase 呢 becomes a single-element question. Examples: **Wǒ míngtiān qù, nǐ ne?** 我明天去, 你呢? (I'm going tomorrow. And you?) **Zhè shì tā de màozi, wǒ de ne?** 这是他的帽子, 我的呢? (This is his hat. And mine?)

A 啊

a. As an exclamation: **Zhè de fēngjǐng duō měi a!** 这儿的风景多美啊! (How beautiful the scenery is here!)

b. For emphasis in a question: **Nǐ shì mǎi, hái shì bù mǎi a?** 你是买, 还是不买啊? (Will you buy it or not?)

Ma 吗 is used at the end of a declarative sentence to form a question: **Zhètàng huǒchē shì qù Shànghǎi de ma?** 这趟火车是去上海的吗? (Is this train going to Shanghai?)

2. *Verbal particles.* There are three such particles: 了, 着 and 过.

Le 了 shows that the action has been completed: **Méigèrén dōu chuānshàng le mián jūnyī** 每个人都穿上了棉军衣 (Everybody put on cotton-padded army uniforms).

了 is usually placed after the verb and before the object. But in simple sentences of daily life where the verb and the object are closely linked together, such as **chī fàn** 吃饭 (eat food), **shuì jiào** 睡觉 (sleep), **kàn shū** 看书 (read a book), **huí jiā** 回家 (return home), in addition to the verbal particle 了 after the verb, the modal particle 了 is used after the object. For example, **Wǒ chī (le) fàn le** 我吃(了)饭了 (I have eaten). In such cases, the 了 after the verb can be omitted, and the modal particle 了 shows the action has been completed.

了 is sometimes used to indicate an action that will be completed in the future. This is usually done in a sentence with consecutive actions to show that the second action begins after the first action is completed. For example, **Míngtiān nǐmen xiěwán le jìhuà, wǒmen yìqǐ tāolùn** 明天你们写完了计划, 我们一起讨论 (Tomorrow after you have written the plan, we'll discuss it together).

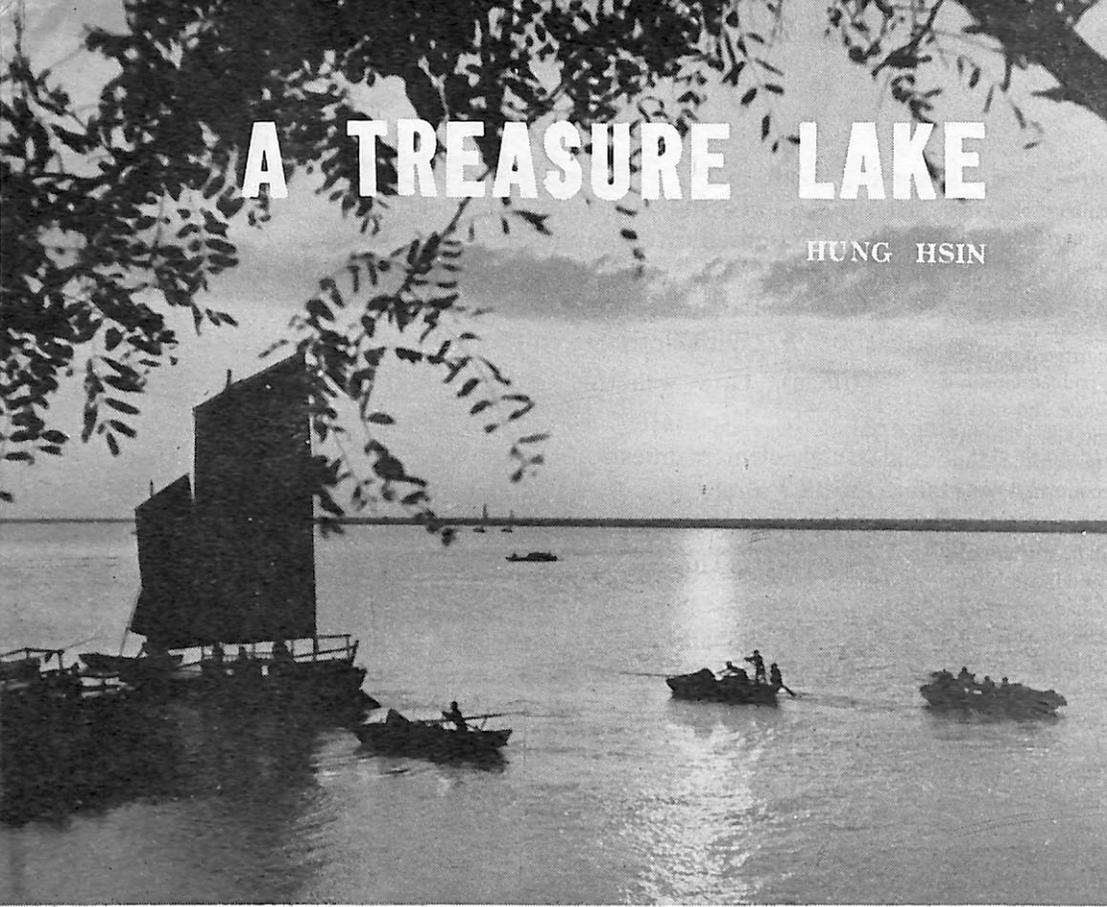
Zhe 着 indicates a continuing action: **Tā ná zhe liǎng zhāng bào** 他拿着两张报 (He is holding two newspapers). **Yùndòngyuánmen jǔ zhe huāshù zǒu jìn bǐsài dàtīng** 运动员们举着花束走进比赛大厅 (Holding bouquets, the athletes entered the arena).

Sometimes 着 after a verb shows that the effect of the action is continuing. For example, **Zhànshìmen**

(Continued on p. 48)

A TREASURE LAKE

HUNG HSIN



Dawn on Hungtse Lake.

HUNGTSE Lake on the lower Huai River in Kiangsu province is 2,500 square kilometers in area. Speeding along in a motorboat, all we could see ahead was an endless expanse of water merging with the sky at the horizon. Behind us green ribbons of *haomiao* reeds bordered new fishermen's settlements. In the southeast the 63 sluice gates of the Sanho Lock stretched like a rainbow arc. Conservation works like this have turned the lake into a mammoth reservoir which controls the lower Huai so that it will never again ravage north Kiangsu farmland as in the past.

The areas around the lake never grew enough grain. Today the transformed land yields good harvests every year. During the cultural revolution, when the people coupled revolutionary enthusiasm with pushing production, Hungtse county tripled its grain output. The country's communes have more closely followed Chairman Mao's advice to make grain production the key and at the same time develop their economies in an all-round way. Forestry, livestock raising, fishing and other occupations have grown.

A New Kind of Fishermen

Hungtse Lake contains over 20 kinds of fish. Our motorboat passed many fences of fine bamboo used to trap them. Stepping ashore, we went to visit some new fishing settlements. *Dazibaos* (large criticism posters written by the people) plastered the walls with criticisms of Lin Piao and Confucius. Some of them denounced Lin Piao for using Confucius' false theories of "innate genius" and "the stupidity of the lower orders". They accused him of proclaiming himself a genius and history-making hero in order to create public opinion for his attempt to seize leadership of the Party and state. The fishermen refuted Lin Piao's reactionary theory with Chairman Mao's Marxist view that **"the people, and the people alone, are the motive force in the making of world history"**. There were many examples from their own life showing that it is the people who overcome every difficulty in their work by pooling their wisdom and creativity.

They had overcome many difficulties in the past few years. To meet irrigation needs, the lake's storage capacity was increased. This raised the water level and

changed the migration and feeding habits of the fish and shrimp. The additional water also caused larger waves so that some of the fishing equipment could no longer be used.

Team No. 1 of the Red Flag brigade was the first to tackle the problem by setting up a group to study it. Led by Hua Hsing-teh, a veteran fisherman, the group explored the lake's reed areas, marshes and currents, charting the locations and movements of fish and shrimp. Soundings told them that even at high-water time, some places were shallow. Here the silt was heavy and in some *haomiao* reeds flourished. The calmer water made these places natural shelters for the fish. The fishermen concluded that planting reeds in all the shallow water areas would attract more fish and shrimp.

In the early spring of 1973 when fishing was lax they started putting their idea into practice. Working for a month in the cold water, they planted reeds over a 20-hectare area. Then they set up fence traps. The brigade's fence traps once caught over five tons in one haul. Today, all the shallow areas of the lake are planted with reeds. The people call them "fish-ponds in the lake".

As the water level rose the brigades also overhauled and improved their fishing equipment. Under Party leadership, the Anho brigade worked on the fence trap problem. In deeper water, bamboo fencing no longer held up under the increased waves. Pooling their ideas, the fishermen made over 30 proposals and finally decided to try replacing the bamboo with nylon nets because they were more flexible and porous. For many days the men and women of the brigade worked to make this huge experimental net. But only practice and repeated improvements could tell them exactly how to make it and anchor it. Again and again they went out in the water during storms to check and figure out improvements. Finally successful, the nylon nets have increased their catch two and a half times.

The lake is famous for its crabs, many weighing over half a pound.

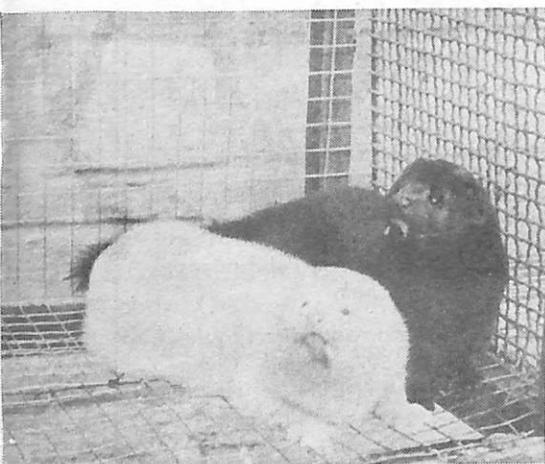
The station comrades told us that a number of years ago the crabs had been decreasing. During the cultural revolution the fishermen proposed not to depend on nature but to stock the lake with crabs. The county Party committee supported this and the aquatic products department provided them with crab-catching equipment and motor-driven boats. The young crabs had to be caught in the waters around Chungming Island at the mouth of the Yangtze River several hundred kilometers away, where millions of crabs migrate every year to have their young.

The tiny crabs are delicate and many die if great care is not taken during transportation. They cannot be carried in water because once removed from their natural habitat they drink too much and die, so the fishermen spray them constantly with water during the trip. Their hard work has increased the survival rate to more than 90 percent. Last year the crab catch in the lake was 26 times the year before.

Other Lake Treasures

Oysters are another of the lake's resources. In the past three years the lakeshore communes have added the cultivation of pearls to their expanding all-round economies. The pearls are used chiefly in Chinese medicine. In the Laoshan commune we saw many low-water areas which had been turned into sites for pearl cultivation. From ropes stretched over the surface, strings of oysters threaded together through tiny

Mink bred on the shores of the lake.



A pearl cultivation site.



Observing the growth of the Lingchih herb cultivated in bottles.

holes drilled in the shells hung down into the water.

Laoshan commune's pearl farm was set up in 1971. Girls from fishing families were sent to pearl-raising areas in south Kiangsu to learn advanced techniques such as how to enrich the water for better

growth and when and how to insert cells from the outer surface of an oyster mantle into the deeper layers of the mantle of another specimen to cause it to form pearls. We saw girls pulling up strings of oysters and carefully opening them to check on their growth. Pearls the size of peas shone in the sun.

The girls said that in the past two years the commune had raised 110,000 pearl oysters and would soon be collecting pearls.

Oddly enough, Hungtse Lake — in a southern climate — contributes to raising a cold-weather animal, the mink. On the shore near the county seat we visited a mink farm. In the shade of tall willow trees, healthy animals scrambled around in big cages. Accustomed to the cold north, they have now settled down in the south, have bred five generations and been trained to eat lake fish instead of saltwater fish.

Changing the mink's eating habits was a difficult process. Today, however, these "guests from the north" eat many kinds of local food and the quality and color of their pelts meet state standards. Nine mink farms have supplied 3,000 pelts in the last six years.

Not far from the mink farm, we visited a room in the Kaochien hospital for growing *lingchih* fungus (*Ganoderma lucidum*), a valuable herb in Chinese medicine. The dark, copper-colored, varied-shaped fungus, was being raised in bottles lined with wheat chaff and sawdust. Used in treating neuresthenia, nephritis and other illness, it is also used in convalescent and health tonics. Wild *lingchih*, found next to old tree trunks in dense mountain forests, is rare and takes many years to mature. Cultivated, it matures in 100 days. To start raising it, the experimenters needed a culture incubator. These were expensive, so they converted an old hospital dryer. The *lingchih* they have raised in the past two years has been made into a dozen medicines.

As we left the hospital and walked along the lakeshore, one of us said, "Sable, pearls and *lingchih*

— three treasures of Hungtse Lake!" But another comrade said, "Only three? Look!" The sails of fishing boats sparkled in the sun. Close to shore, fishing traps. In shallower water, dozens of hectares of cultivated lotus and water caltrops. Flocks of geese and ducks. Large areas of common reeds, used in making paper. Rows of willows and locusts shading the shores and dykes. Willow goes into making all kinds of baskets, boxes, scoops, chairs, bookcases, artistic items and other articles for daily use. Over 30 woven products are exported to a dozen countries.

With this flourishing scene spread out before us, we could not help but think back to the *dazibaos* which had pointed out that the "lower orders" the "genius" Lin Piao looked down on are really the most intelligent. Chairman Mao's revolutionary line releases the endless creativeness of the people.

(Continued from p. 45)

chuānzhe dānyī 战士们穿着单衣 (The fighters were wearing single (-layer) clothes).

Guo 过 indicates that the action took place some time in the past. For example, **Zhèzhǒng gōngzuò tāmen zuòguo** 这种工作他们作过 (They have done this kind of work before).

Exercise

Fill in the blanks with proper modal particles:

自强同志:

好久不见_____, 你好_____? 最近身体怎么样? 工作和学习都很忙_____?

方建同志下月到北京来开会, 多么好_____! 他来了以后, 咱们怎么招待他_____? 他和我们已经分别三年_____, 这三年的变化多大_____! 他从前是学生, 现在是教师, 并且已经结了婚_____. 他给我们寄来的像片你都看见了_____? 真希望早点儿和他见面。

今天没有别的事, 只是告诉你这个好消息。再谈!

祝你

好

大力

1974年8月1日
(Answers on p. 33)

SPORTS IN CHINA

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