

China

*The Struggle
Against Revisionist Line*

Reconstructs

VOL. XXV NO. 5

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*New-type
University Students*





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Back: Spring in the home of bamboo, Anchi county, Chekiang province.

Inside front: Secretary of the Communist Party committee of Shanghai's Hutung Shipyard works his shift on the ways.

Inside back: Afforestation in Hancheng, Shensi province.

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CHINA CONDUCTS A STRUGGLE AGAINST THE REVISIONIST LINE

Teachers and students at Tsinghua University put up wall posters criticizing the revisionist line of the capitalist-roaders in the Party.





Worker-peasant-soldier students at Peking University study and arm themselves with teachings in the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao in their struggle against the revisionist line.

THE Chinese people are conducting a struggle to repulse a Right deviationist attempt to reverse the verdicts of the Great Proletarian Cultural Revolution. It is a struggle over political line, initiated and led by our great leader Chairman Mao and directed against those Party persons in power taking the capitalist road who stick to the revisionist line and attempt to divert the country from the socialist road and restore capitalism to China.

The struggle is most sharply expressed in the attitude one takes toward the Great Proletarian Cultural Revolution and the new revolutionary things that have emerged during its course. The masses of China hold that the cultural revolution is very good because it has consolidated socialist new China and advanced its socialist society. They warmly welcome the new socialist things that have emerged during this revolution and actively support them.

The capitalist-roaders in the Party still adhering to the revisionist line, however, tried to pour cold water on things last July, August and September by spreading many fallacies and absurdities against the cultural revolution and the new socialist things that appeared in its course. They slandered the present domestic situation

by calling it "not as good as the past". They smeared the revolution in education as a "rejection of knowledge" and a "rejection of education". They attacked the principle that **"education must serve proletarian politics and be combined with productive labor"** and worked hard to discredit such new things as "open-door" education and workers, peasants and soldiers going to college.

The Great Proletarian Cultural Revolution began in 1966 on the cultural and educational fronts against Liu Shao-chi's revisionist line. This time the capitalist-roaders expanded their attacks to the fields of science and technology and literature and art as well. They opposed combining scientific research with production and relying on the masses of workers and peasants in scientific research. They attacked the revolution in literature and art and the model revolutionary theatrical works.

The first to launch a counter-attack on these revisionists came last November at Tsinghua University. With wall posters and democratic debates, teachers, students and staff members aired their views freely, presented facts and reasoned things out in a mass exposure and criticism of the revisionist fallacies of Party capitalist-roaders. The criticism quickly spread to

Peking University and other institutions of education, science and technology in the country, accelerating into a fierce attack on a whole range of revisionist distortions that had appeared in these fields. This has greatly satisfied the people and won their instant and enthusiastic approval and support.

As the struggle deepened, it was evident that the revisionist fallacies exposed in education, science and technology were not confined to these circles alone but were paralleled by strange phenomena in other fields. A revisionist line was obviously launching an all-around attack on the proletarian revolutionary line that has guided China in its triumphant advance on the socialist road.

The main program of this revisionist line is a subtle one called "taking the three directives as the key link". It was raised last summer. Waving the "red flag" to oppose the red flag and using an eclectic sleight of hand, the capitalist-roader in the Party who refuses to change purposely distorted three important directives of Chairman Mao. He put the directive on studying the theory of the proletarian dictatorship and combating and preventing revisionism on a par with the directives on promoting stability and unity and on

developing the national economy. By putting all three directives together as "the key link for all work", primary matters were replaced with secondary — an adroit attempt to negate the Party's basic line* and Chairman Mao's repeated warnings that class struggle must be taken as the key link for all work during the entire period of socialism.

Chairman Mao recently pointed out: "What 'taking the three directives as the key link'! Stability and unity do not mean writing off class struggle. Class struggle is the key link and everything else hinges on it."

Marxism-Leninism holds that throughout the whole historical period of the transition from capitalism to communism, there are still classes, class contradictions and class struggle. In class society class struggle is always the motive force for social advance. This is a historical law independent of man's

Writers and artists of Liaoning province are active in mass criticism.



Members of the Research Institute of Genetics under the Chinese Academy of Sciences refute revisionist fallacies with their own experience while conducting "open-door" research on Hainan Island.

will. Chairman Mao has always insisted that class struggle be taken as the key link in socialist revolution and construction. He has constantly taught the Party and the people never to forget classes and class struggle. In the past 26 years since the founding of the new China he has initiated a number of class struggles by the proletariat against the bourgeoisie and led the people to victory in these struggles. The cultural revolution begun ten years ago is precisely a great class struggle by the proletariat against the bourgeoisie.

The revolutionary masses have cited many facts to show that by insisting on "taking the three directives as the key link", the unrepentant capitalist-roader in the Party actually opposes Chairman Mao's directives.

The capitalist-roaders in the Party mentioned the study of theory and the struggle to combat and prevent revisionism only as a smokescreen. They themselves do not study or understand Marxism-Leninism, and they also do not want the masses to study revolutionary theory. When the nationwide mass movement to study the theory of the dictatorship of the proletariat was deepening last year, they stirred up a hurricane for vocational and economic work in

order to break up and dissipate the mass study movement. They never said a single word about the fact that the principal contradiction in China at present is between the proletariat and the bourgeoisie and that revisionism is the main danger. Instead they spread the false idea that class struggle is dying out.

Using stability and unity as a pretext, they tried to suppress the people's struggle against their attempts to restore capitalism, directing their spearhead against the revolutionary masses and cadres. Under different pretexts, they attacked new and old cadres who followed Chairman Mao's revolu-

* At the Tenth Plenary Session of the Eighth Central Committee of the Chinese Communist Party in September 1962 Chairman Mao put forward comprehensively the basic line of our Party for the whole historical period of socialism: Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration. We must recognize the protracted and complex nature of this struggle. We must heighten our vigilance. We must conduct socialist education. We must correctly understand and handle class contradictions and class struggle, distinguish the contradictions between ourselves and the enemy from those among the people and handle them correctly. Otherwise a socialist country like ours will turn into its opposite and degenerate, and a capitalist restoration will take place. From now on we must remind ourselves of this every year, every month and every day so that we can retain a rather sober understanding of this problem and have a Marxist-Leninist line.

tionary line, removed them from their posts and put persons who opposed the cultural revolution in important positions. They repudiated the three-in-one combination of old, middle-aged and young in leadership advocated by Chairman Mao, repressed new forces, sowed discord in the relations between the Party and the masses and undermined stability and unity.

They turned development of the national economy into camouflage for their attempts to restore capitalism, resurrecting revisionist theories already criticized and discredited during the cultural revolution—the theory of productive forces, reliance on specialists in running factories, material incentives, profit comes first, servility to everything foreign, etc.

The revolutionary masses have brought out numerous facts which demonstrate that in essence negating class struggle as the key link is negating the Great Proletarian Cultural Revolution, negating the struggle of the proletariat against the bourgeoisie, reversing the correct verdict on the revisionist line made during the cultural revolution, and restoring capitalism.

The present struggle against the revisionist line in China is a continuation and deepening of the cultural revolution. It is an inevitable reflection within the Party of the class struggle and struggle between the two roads that is going on in society. Representing the interests of the landlords and bourgeoisie who have been overthrown and those of the new bourgeoisie, the capitalist-roaders in the Party are constantly looking for chances to win a trial of strength with the revolutionary people in a bid to restore capitalism in China. Naturally the Party and the people counter this. The long experience of the Chinese people in struggle has taught them that socialism has saved China. They want socialism and reject capitalism.

From the very beginning, the struggle against the revisionist line has proceeded at all levels in an organized way under Party leadership. The struggle has stimulated the study of Marxism-Leninism-Mao Tsetung Thought by the people throughout the country and raised their conscious determination to continue the revolution under socialism. It has fired their enthusiasm for socialist revolution

and construction, and promoted progress in the political, economic and cultural fields. It has increased stability and unity and made the dictatorship of the proletariat still stronger so that China continues to advance triumphantly along Chairman Mao's revolutionary line.

The present situation in China is excellent and the struggle is developing in depth.

A criticism meeting at the hull plant of the Chiagnan Shipyard, Shanghai.



Peasants of Hsiyang county, Shansi province, join the struggle against revisionism by painting militant murals.





Worker-peasant-soldier students in the international politics department at Peking University studying the theory of the dictatorship of the proletariat.

CHINA'S colleges and universities have undergone tremendous changes in the proletarian cultural revolution. Since 1970 when worker-peasant-soldier students were first admitted, several hundred thousand have graduated and taken up work in the industrial, agricultural, cultural and educational fields. This new generation of university graduates has received universal approval. They are considered as having a higher political understanding and a better ability to serve the people. They have become an important force for socialist revolution and construction, and represent an initial achievement of the revolution in education.

Today 500,000 young men and women are studying in nearly 400 state-run colleges and universities, and 460,000 more are in the 6,000 colleges in industrial plants and rural areas.

Who Is Admitted?

In China today the words "worker-peasant-soldier" are always said before "university students", an indication of who is admitted and for which class successors are being trained.

The working people are the creators of material and spiritual wealth, but for several thousand years before liberation they were deprived of the right to an education. After liberation, though workers, peasants and soldiers became masters of the country, in the 17 years before the cultural revolution schools were dominated by the revisionist line. Bourgeois

intellectuals controlled college enrollment. They insisted that "all are equal where school marks are concerned". Thus, the children of exploiting classes were admitted easily but workers, peasants and soldiers were kept out. The few of the latter who were admitted by chance were looked down upon as "coarse porcelain cups on which no fine designs can be carved". Some were even expelled under the pretext of low marks.

The situation changed only after the cultural revolution began in 1966. Workers' Mao Tsetung Thought Propaganda Teams entered the schools and the working class firmly established its leadership. Colleges and universities began to admit students according to Chairman Mao's instruction, "Students should be selected from among workers and peasants with practical experience." This change is a significant achievement of the cultural revolution and a revolutionary step in the history of education. It opened the way for the working people to be educated, the dream of millions of workers and peasants for centuries.

Middle-school graduates no longer go straight to colleges and universities. The majority go to work in communes and some in industrial plants so that they can integrate with the working people. After two years or more of practical experience those who show a high socialist consciousness and are outstanding in their jobs and political and other studies are recommended by their co-workers for higher education. With ap-

UNIV OF A



UNIVERSITY STUDENTS NEW TYPE

HSIN HSUEH-WEN

Commune members say good-bye to Chaoyang Agricultural College students as they go back to school after their "open-door" schooling.





A student working in a purification workshop for making 1024 bit MOS RAM (metal oxide semiconductor random access memory). The workshop was built by Peking University worker-peasant-soldier students and teachers and some workers.

proval of the leadership of their work unit and later that of the college or university, they are admitted. A higher age limit and more flexibility on previous educational background are allowed older workers, peasants and cadres with more experience.

This new system of enrollment has shown its advantages. Steeled through class struggle and productive labor and educated by society and the workers and peasants, these students show a higher political awareness. They go to college not to further their personal interests but for the good of the working people. Their aim of study is clear and their enthusiasm high. Since they have had a certain amount of practical experience, they have a more ready grasp of subject matter taught, whether liberal arts or science and technology, are better able to ap-

ply theory to practice, and thus they get a more solid grounding in knowledge. This is something students who went straight from middle school to college were unable to do.

What Kind of Graduates?

Whether the worker-peasant-soldier students can really become successors who will carry on the revolutionary cause of the proletariat depends on the kind of education they receive and in what direction they will develop once they enter college or university.

Before the cultural revolution the new students were usually greeted at the college gate by such slogans as "Welcome, future scientists!" or "Welcome, future engineers!" Dominated by the Confucian tradition that "he who excels in learning will be an official" and Liu Shao-chi's revisionist line

that "the purpose of learning is to be an official", schools encouraged students to climb the position ladder, such as teacher assistant-instructor-professor. Many young people became indifferent to the future of their country and mankind and strove to win status and recognition, to get to the top of the pyramid of the intellectual elite. After graduation quite a few were reluctant about giving up the comforts of city life and refused to work in places where life was hard. A very few became politically reactionary. Even children of workers and peasants in some cases could not resist corrosion by bourgeois ideas and became as the saying went, "The first year they are still country folk, the second year they become citified, and the third year they are ashamed to recognize their own fathers and mothers."

The storm of the proletarian cultural revolution broke the hold of the revisionist line and launched a revolution in education. Unlike the old-type universities which trained an intellectual elite far above the masses, the new-type universities carry out Chairman Mao's policy to "enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture".

In any class society the basic task of the schools is to train political successors for the ruling class. Schools are never "merely places for passing on knowledge" as some people claim. China's socialist universities make it clear that their basic task is to train young people to carry on the revolutionary cause of the proletariat so it is only natural that they should give first place to helping students acquire a correct and firm political orientation. Today all students must first of all study Marxism-Leninism-Mao Tsetung Thought whatever their specialized field. Of all the things they learn, the most important is class struggle. Throughout their school years students must keep in close touch with the workers and peasants and spend a certain amount of time in productive labor.

Aside from their studies, students also have a role in adminis-

tering the university and transforming it with Marxism-Leninism-Mao Tsetung Thought. They take direct part in the revolution in education. Because of bourgeois-class opposition this involves intense struggle and students are tempered in this struggle. All this helps them strengthen their resistance to corruption and keep the good qualities of the working people so that after graduation they can become resolute fighters for consolidating the dictatorship of the proletariat.

How to Train?

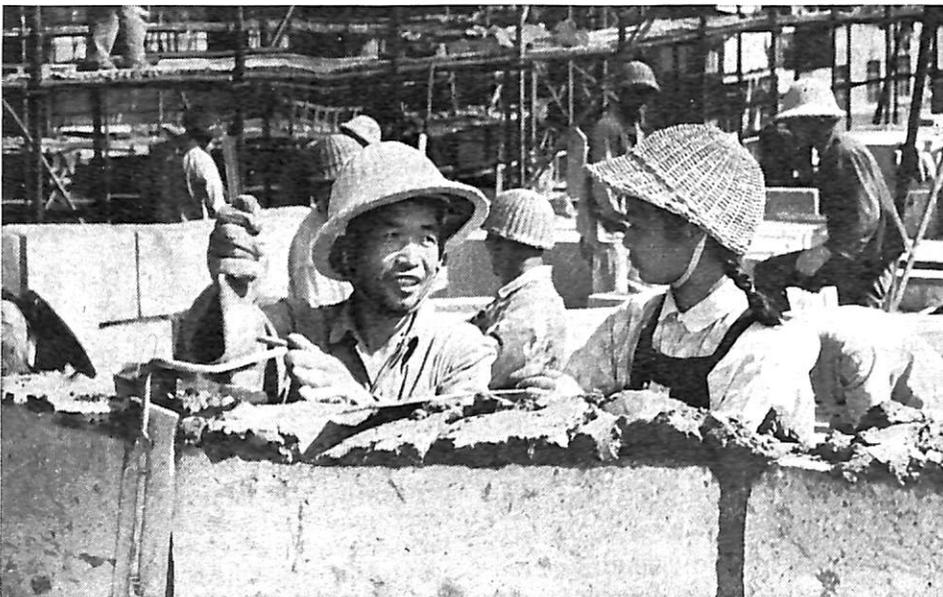
The purpose of training students is to make them "red and expert" — to have high socialist consciousness and real ability to serve the people. One important method is to follow Chairman Mao's instruction (May 7, 1966): "The same holds good for the students too. While their main task is to study, they should also learn other things, that is to say, they should not only learn book knowledge, they should also learn industrial production, agricultural production, and military affairs. They also should criticize and repudiate the bourgeoisie." This is done through "open-door" schooling, whereby the students are trained and tempered in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

Only if the small school classroom is linked with the large classroom of society will the students be able to take part in actual class struggle and productive labor, keep in close touch with workers and peasants, industry and agriculture, and make steady progress in political thinking. Only by learning Marxism, science and culture through such practice can they acquire all-round knowledge and the ability to analyze and solve the real problems of society.

Today all college science and engineering departments have established definite links with industrial plants and communes in addition to setting up their own factories and farms. Teaching is built around production or research projects which will help the students learn both basic theory and specialized knowledge. Students start taking courses directly related to their specialization from the first year in school, working in production and studying theory at the same time. The study of basic theory and later the emphasis on advanced theory are all built on the students' practice.

In Tsinghua, a well-known engineering university, every department has links with factories or farms or mines, so that studies can get close to the needs of socialist construction. Teaching in recent years has attained a new level through nearly 1,000 actual production and research projects.

An architecture student at Shanghai's Tongchi University gets some pointers from a worker during her "open-door" training.



Students of Tsinghua University and a worker examine the gantry crane they designed and built at the Changping Bridge Girder Factory during their "open-door" training.

One example is the excellent result achieved last year by the students specializing in machine strength in the engineering mechanics department. Entering the university in 1974, the 87 students, together with 10 teachers, went for "open-door" schooling to the Bridge Girder Factory in Changping county outside Peking. Teaching was built around the designing and making of a 10-ton gantry crane. Before designing a new model, students helped build an old-type gantry crane and learned the relevant theory. Then they applied this to designing the new model. They took part in calculating and testing the static force of the crane, drafting a new design, making drawings and the final testing. The completed crane passed its stress test, proving that all their calculations were correct. On this basis they spent another month learning more theory in order to broaden and deepen their knowledge. Finally, relating the theory with their own practice, they compiled a new syllabus on engineering mechanics.

The liberal arts departments of China's universities take the whole of society as their classroom and combine their teaching with current central revolutionary tasks. Through social investigation and

joining in class struggle in factories, communes or army units they try to raise the students' understanding of Marxist theory and knowledge in their own fields.

Liberal arts students at Nankai University in Tientsin, for example, have gone to 160 factories, communes and army units for "open-door" schooling since 1971. Part of their study program is to run short courses on Marxist theory in these places. To date they have trained nearly 10,000 activists. The students were particularly active in the movement to criticize Lin Biao and Confucius and in the study of the theory of the dictatorship of the proletariat. They wrote many militant articles which were published in newspapers and magazines. They gave talks that helped the masses in their theoretical studies. Through such struggle in which they used Marxist philosophy as a weapon, they raised their own political level. This could never have been done by pre-cultural revolution. Nankai students shut up on the campus and having nothing to do with the social struggles outside.

Quality of Graduates?

Different classes judge quality by different standards. A good graduate in new China is one who will help consolidate the dictatorship of the proletariat and build socialism. The first standard for quality is a correct political orientation and all-round development morally, intellectually and physically. The standard for professional ability is not measured in the number of courses taken or the number of books read but by how well the students are able to integrate theory with practice and to analyze and solve problems independently.

From this point of view the worker-peasant-soldier students have done very well. After several years of study under the new system they have a much better understanding of Marxism, a much higher degree of socialist consciousness and much greater professional ability. Quite a few while still in school have made discoveries and inventions which contribute to socialist revolution and construction.

The graduating students from the science departments at Peking University last year undertook or completed 241 research projects, 95 of which are now used in production. Among them 105 attained advanced national standards and a number of others advanced world standards. Some filled blanks in China's science and technology.

The worker-peasant-soldier students in astronomy chose physics of the solar activity zone as a topic for theoretical research for their graduation project. They discovered a correlation in sunspot groups between the magnetic changes in sunspots and the eruption of solar flares. They also presented a new thesis on the correlation between the magnetic field value of sunspots and the flow of solar particles.

The graduating class in analytic chemistry took part in developing a nitrogen oxide monitor, used for monitoring atmospheric pollution. After dozens of experiments they produced the instrument with the help of related factories. Some of the key parts have proved better than their counterparts in other countries.

The projects completed by the first graduating class of worker-peasant-soldier students at Northeast Engineering College are equally encouraging. Students specializing in steelmaking, together with steelworkers, developed a new method of side-oxygen blowing into converters which raises output, cuts material consumption and prolongs converter life from 110 to 301 heats. Many steel plants are already using this new method.

To help the Talien Harbor Administration carry out its three-year improvement plan, students and teachers from the metallurgical equipment specialty went to work on the docks. There they designed a derrick crane 96 meters long and 55 meters high for loading and unloading 20,000-ton ships.

Shanghai's Tungchi University has graduated 687 students since it adopted the system of linking the school with construction and designing organizations. Combining teaching with typical projects at the worksite has enabled its graduates to handle designing and construction jobs as soon as they

start working. Such high professional proficiency, not to mention the advanced political understanding of the new graduates, is unknown among the thousands of engineers and architects trained by the university in the past several decades.

Chaoyang Agricultural College, which completely broke away from the revisionist line and moved from Shenyang, the provincial capital, to a village in west Liaoning province, has graduated 340 new-type peasants for the rural areas. Coming from the communes, going back there from time to time for practical work while in college and finally returning for good, these students have turned their backs on the traditional idea of studying to become officials, challenged the idea of bourgeois right, and put into practice the principle of the Paris Commune "that careerism be fought not merely in words but in deeds". In building a new socialist countryside, they take the lead in fighting capitalist trends and learning from the model Tachai brigade, and in promoting agricultural science and technology. For this they have won high praise from the poor and lower-middle peasants.

The revolutionary tide in education is sweeping away all obstacles. A generation of new-type university students with high revolutionary ideals is growing up.

Last spring 466 worker-peasant-soldier graduates of Peking's institutes of higher learning volunteered to go and help build socialism in the more rugged countryside and frontier regions such as Tibet and Sinkiang. At a great send-off meeting arranged by the Peking Municipal Revolutionary Committee, a graduate from the chemical engineering department of Tsinghua University spoke for the new generation: "At this time of our graduation, what is uppermost in our minds is not what kind of jobs we as individuals are going to have, but the future of our country, the historic task placed upon our shoulders of fighting and preventing revisionism and how to take over the Red Flag from our predecessors and carry on the revolution under the dictatorship of the proletariat."



An old peasant tells Fu Ching-chih about the changes in her village.

'I Go to University for the People!'

Staff Reporter

WELCOME home, Fu Ching-chih, our university graduate returning to be a peasant!" These words, written on red paper, greeted her all along the 20 kilometers from Suiping in Honan province to her village in the Chayashan People's Commune. Fu Ching-chih was returning from Tsinghua University in Peking and the people flocked out to welcome her, beating drums and gongs.

An unusual scene, with unusual significance. Before the new China came into being, practically no one in the countryside could read or write. The handful of peasant children who managed to go to school never got beyond middle school. Education expanded quickly after liberation but under Liu Shao-chi's revisionist line marks were the main standard for enrolling students, and many children of workers and peasants were still kept out of university.

A real revolution in education only began in the cultural revolution when Chairman Mao said that **"students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study"**. As this was put into effect, Fu Ching-chih became

the first peasant recommended by the people of Suiping county to go to university and the first university graduate to return to her village to do farm work.

New Qualifications

Fu Ching-chih is 24. Her family had been exploited and oppressed for generations. Her grandparents died of cold and hunger. Her aunt was given away as a child because the family couldn't afford to raise her. Her uncle died of a beating from a landlord. Her orphaned father was a beggar. If Chairman Mao and the Communist Party hadn't led the people to liberation she would have had a similar fate.

Fu Ching-chih was born in the new society and had a better life. But her mother's health was poor and the family was short of labor power. She had to quit school after fourth grade to take care of the younger children and start working. The peasants liked this hard-working girl who dared to speak out and struggle against non-socialist tendencies and was wholeheartedly devoted to the collective. At 15 she was elected head of her production team of 300 people. The heavy responsibility required more knowledge so she

studied in her free time and asked others to explain what she didn't understand.

The socialist education movement began here in 1965. Party comrades sent to lead the movement in the village felt that Fu Ching-chih would be a good person to train as a leader in the revolutionary cause and they did their best to educate her. They helped her read Chairman Mao's works to give her an understanding of the theory and principles of revolution. They urged her to take greater part in the intense class struggle so that she could temper herself and mature faster. She dared to expose bad people and actions in the village. Several times some class enemies tried to kill her, but this only made her more militant. Modeling herself on 15-year-old Liu Hu-lan, who gave her life in the War of Liberation, she was not afraid to die for the revolution.

The cultural revolution, which began in 1966, educated Fu Ching-chih even more in stormy struggles between the proletarian and the bourgeois lines. She always held to Chairman Mao's revolutionary line, grasping revolution and promoting production. The socialist collective economy developed and



Fu Ching-chih (center) leaving Tsinghua University after graduation.



The brigade Party branch presents Fu with Chairman Mao's *Selected Works* and a mattock and encourages her to carry on the revolutionary tradition.

the people's commune became more consolidated. When the county was building the Weilou reservoir, she led a 40-member "Iron Girls' Team" to drill and blast during the day and study political theory and technique in the evening. The Iron Girls influenced many other young people and the worksite turned into a kind of on-the-job school.

Fu Ching-chih's skill and political level grew rapidly in those years. First joining the Communist Youth League, she later became a member of the Communist Party. She was League branch secretary for the Yangtien brigade, head of its women's team and vice-commander of its militia battalion. Because of her outstanding achievements in work and the study of

Chairman Mao's writings, she was selected to attend county, prefecture and province meetings of people with advanced experience.

When Tsinghua University came to the county to enroll new students, Yangtien brigade members promptly recommended Fu Ching-chih. Many candidates recommended by other communes were better educated, but after an all-around evaluation everyone settled on Fu Ching-chih for her outstanding record in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

At a meeting to send her off, a county leader gave her a firm handshake and said, "Our county has recommended you for university, the people are counting on you!" As she was about to leave, the villagers presented her with a new book bag with the words "Serve the People" embroidered in red on it.

New Battlefield

Tsinghua University is one of China's oldest and best-known engineering schools. For 17 years after liberation it had been ruled by the revisionist line in education and trained a bourgeois intellectual elite. After a Workers' Mao Tsetung Thought Propaganda Team came to lead the school in 1968, Chairman Mao's revolutionary line began to be carried out and radical changes took place in the educational system, policies and methods.

But the struggle didn't end. Fu Ching-chih entered the hydraulic engineering department. A teacher whose head was still full of old educational models said sarcastically, "You've got good muscles and you're well-built; you're a good farmer. But learning is harder than doing embroidery!" Others ridiculed her peasant garb and calloused hands, called her a "rustic" and said she "just doesn't look like a university student".

The workers' propaganda team treated her very warmly, encouraging her to push ahead in spite of the difficulties. They said that of course she should study well but she should also take part in administering the university and transforming it with Marxism-

Leninism-Mao Tsetung Thought. Revolutionary teachers and classmates gave her help when she had difficulties in her studies.

Fu Ching-chih soon realized that the university was another battlefield where a whole series of new tests and struggles awaited her. "The people have sent me to university," she wrote in her diary, "and I go to school for them. I'm here to study and do battle."

University was one battle after another for her. She kept studying political theory both on and off the campus. She read the four volumes of the *Selected Works of Mao Tsetung* and a dozen books by Marx, Engels and Lenin. She wrote 800,000 words of notes and diary entries. Her growing command of revolutionary theory showed the way forward and gave her a powerful weapon in the struggle against reactionary and other wrong trends of thought. At department or university meetings to criticize revisionism her speeches relating theory to practice were often bombshells.

Fu Ching-chih studied her specialty hard, but she didn't learn the texts by rote. She tried to acquire the ability to analyze and solve problems by connecting theory with practice.

During her first year she spent a month and a half doing metalwork to learn the technical requirements of the entire process from casting to machining. She also worked a month in a generating equipment plant where she got to know the structure of water turbines.

In her second year she helped install turbines in the reconstruction of the large hydropower station in the Sanmen Gorge, a key water conservation project on the Yellow River. Such experience helped the students raise their theoretical level and along with their teachers and local workers, they wrote new material on turbine installation.

In her third year her class completed their graduation project — the design of a small vertical mixed-flow turbogenerator set with steel scroll-case. Another of their graduation designs — a small rural hydropower station — is now

being built in Chinglung county in Hopei province. While completing the design on the site, she and six of her classmates taught a course which trained 50 peasant technicians.

Whenever this young peasant woman learned something, she thought of how to use it in building up a socialist countryside. Before she came to the university her village had built a reservoir. But her commune did not have enough technicians and there was no one to do the surveying for channels, so the water stayed useless in the reservoir. When she went home on her first summer vacation, she put what she had learned about surveying to use. She borrowed instruments from the county and spent her vacation planning and surveying channels for two brigades, which quickly built them. The next year they were able to plant rice for the first time in this mountain area. "We've put Fu Ching-chih to work before she's even graduated," a commune member said. "Today's university students are all right!"

Fu Ching-chih was elected class leader shortly after coming to the university. Later she became vice-chairman of the hydraulic engineering department's student committee and student representative to the leading group for the hydroelectric station power equipment specialty. So she was very sensitive about keeping the school to the correct orientation.

For 17 years before the cultural revolution the hydraulic engineering department at Tsinghua had promoted among the students the idea of studying to become famous. Its teaching and research were divorced from reality. The department wanted to design only big projects. Though these tendencies had been criticized, remnants of the old thinking still kept cropping up.

When the department's teachers and students discussed going to do field work in the Chinglung county hydroturbine plant in Hopei province, there were differences of opinion. Some people didn't want to go because the plant and the product to be designed were small. "When we study water conserva-

tion," Fu Ching-chih pointed out, "we should know how to do big projects — but we should also learn how to design the hydroturbine generator sets China's small rural hydropower stations now need in great numbers. More important, we should learn the fine thinking and qualities of Chinglung county's workers."

After a lively discussion everyone agreed to send one class to the plant to help the workers design a small hydroturbine generator set for use in the mountains. The class got a lot out of it, both ideologically and professionally.

After Graduation

In China university graduates are assigned work by the state. There is no fear of unemployment. But in the present socialist stage, a difference between town and country still exists. There is still quite a gap between the standard of living of a peasant earning work points and a person getting a salary in the city. Eliminating this difference and the differences between industry and agriculture and between mental and manual work is one of the goals China is struggling for in the long process of transforming socialism into communism.

Fu Ching-chih had never forgotten the hopes the people of her village had in her. Studying the theory of the dictatorship of the

(Continued on p. 28)

Fu Ching-chih, other cadres and brigade members conduct a survey to plan water conservation projects.



NEW PEKING OPERA ON COASTAL MILITIA

HOW the people's militia guarding China's southeast coast captures a group of Chiang Kai-shek agents sent to the mainland from Taiwan is the theme of *Boulder Bay*, one of the newest operatic achievements of the proletarian revolution in literature and art. Prepared under the guidance of Chairman Mao's revolutionary line for literature and art, it vividly depicts how the dictatorship of the proletariat is defended by making everybody a soldier and being prepared against war at all times. The production is staged by the Shanghai Peking Opera Troupe. This new work reflecting Chairman Mao's thinking on people's war has been enthusiastically received by worker-peasant-soldier audiences and a screen version is now showing throughout the country.

* * *

THE STORY takes place just before National Day 1963 at the fishing port of Boulder Bay. With red flags and tall masts in the background, young women are weaving fishnets and young men carrying loads of fish. Lu Chang-hai, Communist Party secretary and militia leader of the Boulder Bay production brigade, back from a two-month voyage, heads straight for the army-militia joint defense headquarters to report a suspicious-looking fishing boat sighted at sea.

As the conch sounds, militia men and women quickly assemble. Lu relays the headquarters' order to prepare for action. Terse dialogue and movement go to create a picture of a highly-vigilant militia leader and a combat group ready at a moment's notice. More patrols are sent out and more sentries

posted. Signal trees and red lanterns are checked, ready to give instant alarm.

Lu's wife Chiao-lien was once active in the militia but since marriage has become engrossed in family life. She feels she no longer has time for it since her baby arrived. Her awareness of the class struggle seems to have dropped. She reminds her husband that he had promised to be home for their baby's first birthday.

Lu explains that the enemy has shown its fangs and is preparing to strike. "We must drill every day," he says, "and watch out for marauders every night." He reminds his wife of her promise to take up her rifle again the day their daughter is one year old.

"Before you came back everything was calm; now you're here there's a raging storm," Chiao-lien says angrily.

"You've crept into your shell and are sound asleep," Lu retorts.

Chiao-lien leaves in tears of rage.

This clash between husband and wife is a reflection of the struggle between two kinds of thinking among the militia members: preparedness at all times versus slackening vigilance under a false sense of security.

IN A HOLE in a tree Uncle Hsiang Wu, an old fisherman, discovers a cloth bundle containing a dagger sheath which looks as if it has been dug up only recently. Lu senses that somehow this is connected with the suspicious boat at sea. Why an empty sheath? Where is the dagger? Why should it be dug up now of all times? The

sheath is wrapped in a piece of cloth bearing the design of a cuttlefish. The old fisherman recalls that pirates who once frequented the coast used to wear masks like this. Perhaps this has something to do with the pirate known as the Cuttlefish, who was in league with Black Shark who lorded it over the fishermen of Boulder Bay before liberation. The two disappeared just before Boulder Bay was liberated 14 years before. "The Cuttlefish may be lurking in our bay," they surmise.

On the sheath is written a four-line poem. By taking the first word of each line Lu hits upon a cipher, "Dagger (and) sheath must tally". He concludes that the enemy outside wants to make contact with an agent at the bay, using the dagger and sheath as identification.

This analysis proves correct. The group trying to steal ashore is led by none other than Black Shark who now heads a commando unit of Chiang Kai-shek's "Anti-Communist National Salvation Army". He longs to again possess the vast tracts of land and fleet of fishing boats he once had and has chosen National Day as a good time to steal ashore. Cuttlefish has all along been living on Boulder Bay under the name of Chiu Erh-neng and working as the fishing brigade's boat repairman. Having received word that Black Shark is coming, he has dug up the long-buried sheath and is waiting to make contact.

Agent 08, disguised as a fisherman, swims ashore to meet Chiu Erh-neng. Lu Chang-hai, pretending to be Chiu's partner, engages 08 in a battle of wits. The latter proves a cunning adversary, but Lu

finally gets him to produce the dagger. It fits the sheath and 08 tells him of the enemy's plan of action.

LU is bold and resourceful against the enemy but full of proletarian feeling for his own comrades. He uses Marxism-Leninism-Mao Tsetung Thought to help them deepen their class consciousness.

Leader of the fishing team is Hai-ken, whose father was killed by Black Shark. He is a hard-working young man and puts his whole heart into getting bigger hauls, but he is often so busy affixing official seals on bills and signing checks that he forgets the enemy is still around. In front of Chiu Erh-neng he lets slip word of the plan to track down Cuttlefish. Chiu plays on Hai-ken's eagerness to buy nylon fishnets and gets him to commandeer a boat.

The brigade Party branch committee, Lu Chang-hai, Uncle Hsiang Wu and Hai-yun, Hai-ken's sister, discuss the next step. Hai-ken tells them that Chiu Erh-neng has taken a boat. Realizing that Chiu has given them the slip, Lu sends a patrol boat after him. He turns to Hai-ken and says, "If you have a gun with no sight you won't hit your target; if you lower your



Readying for action against Kuomintang agents' landing.

guard you won't see through the enemy's tricks," meaning that Hai-ken has unwittingly helped the enemy.

Hai-ken protests. Here he is giving his all to production and the collective, but instead of getting credit he gets a dressing down.

"As kids we went begging together," he says to Lu, "but you've turned against me now. You've forgotten the past."

"Who's forgotten?" asks Lu. "How could I forget those days when hand-in-hand we begged and huddled together beneath the eaves, cold and hungry? . . . We were bound with one rope to the same tree. A stroke of the whip left its welt on the two of us. One swing of the butcher's knife drew blood from both our arms, leaving two scars of equal depth and width. . . . These scars remain but your heart has changed. . . . Forgetting that wild beasts never alter their nature, you lie down with wolves and tigers." Moved by this recollection and shocked by the revelation of Chiu Erh-neng's true identity, Hai-ken realizes the consequences of his having forgotten the class struggle. But he recovers his spirit and plunges into the fight.

They think that Chiu Erh-neng may have gone out to meet the enemy landing force and when the invaders learn that their plan has fallen through it is possible that they will change their course and pass Swallowtail Island. The militia and armymen head for that island.

Matching their scars from fishing tyrants' brutality, Lu Chang-hai (right) helps Hai-ken realize he has lowered his guard against the enemy.



From the Color Film



Lu Chang-hai, Party secretary and militia leader of the Boulder Bay brigade.



Lu Chang-hai and militia platoon leader Hai-yun hide in a bamboo grove waiting for the enemy agent to contact Chiu Erh-neng.

The dagger fits the sheath and Lu Chang-hai gets 08 to tell him the enemy's plan.



Lu Chang-hai and Hai-ken (right) strike an operative pose of combat readiness after Hai-ken realizes he has lost his vigilance toward the enemy.



'Boulder Bay'



Lu Chang-hai defends the beacon, which he has wrapped with his blood-soaked bandage to turn it into a red signal.



Lu Chang-hai battles with Black Shark.

The grand finale in which the agents have been defeated by joint action of army and militia.



ON THE SEA Black Shark and his vice-leader Ting Wen-chai run into Chiu Erh-neng. Their dinghy is wrecked on a reef and they stagger ashore on Swallowtail Island and arrive at Granny Tseng's home where her daughter Chiao-lien is at work on a net. Ting Wen-chai and another agent try to pass themselves off as "cadres from the province". Chiao-lien takes them at their word. They say their boat has sprung a leak and she readily agrees to lend them one.

They make some small slips and from this Granny Tseng, who has had more experience in class struggle, quickly realizes that these are enemy agents. She tips off her daughter and the two of them adroitly detain the two men while Ah Tuan, a Young Pioneer, runs up the hill and pulls down a signal tree. The militia rush over to pursue the enemy. Chiao-lien picks up a rifle and joins the pursuit.

Ah Tuan is seized by the enemy and taken as hostage to Hornets' Nest Cave. Hai-yun and two other militiawomen follow the agents into the cave. In a scene of split-second acrobatic combat, they battle the invaders in the darkness. Lu Chang-hai arrives and frees Ah Tuan. He is stabbed in the arm,

but continues to fight despite the pain. Black Shark and his men jump into the sea and swim off. Lu follows them to Wolf Fang Reef. There he is alone with the enemy amid the looming, jagged rocks. Finding that there is friction between Black Shark and Ting, Lu gets Ting alone and convinces him that his cause is doomed. Lu tells Ting about the Communist Party's policy: if he helps capture the invaders he will be rewarded by lenient treatment. Lu is able to persuade Ting to contact the reinforcements coming to aid the enemy and direct them within the army-militia cordon.

To summon the army and militia to the island Lu takes the blood-soaked bandage from his arm and wraps it around the beacon to make a red signal. Black Shark returns and gloats to find Lu alone. He tries to make Lu submit, using both tough and soft tactics. Though he is far from the mainland shore and surrounded by the enemy the thought of the Communist Party and Chairman Mao makes Lu feel that "my hundreds of millions of countrymen are with me". The thought gives him increased strength. "As I lived for the Communist Party, so I may die for it, but true to the last," he tells Black

Shark. "The blood I shed will show my loyalty."

The enemy agents charge up and try to smash the beacon, but Lu defends it. The army and militia arrive in time to capture the invaders and save him.

* * *

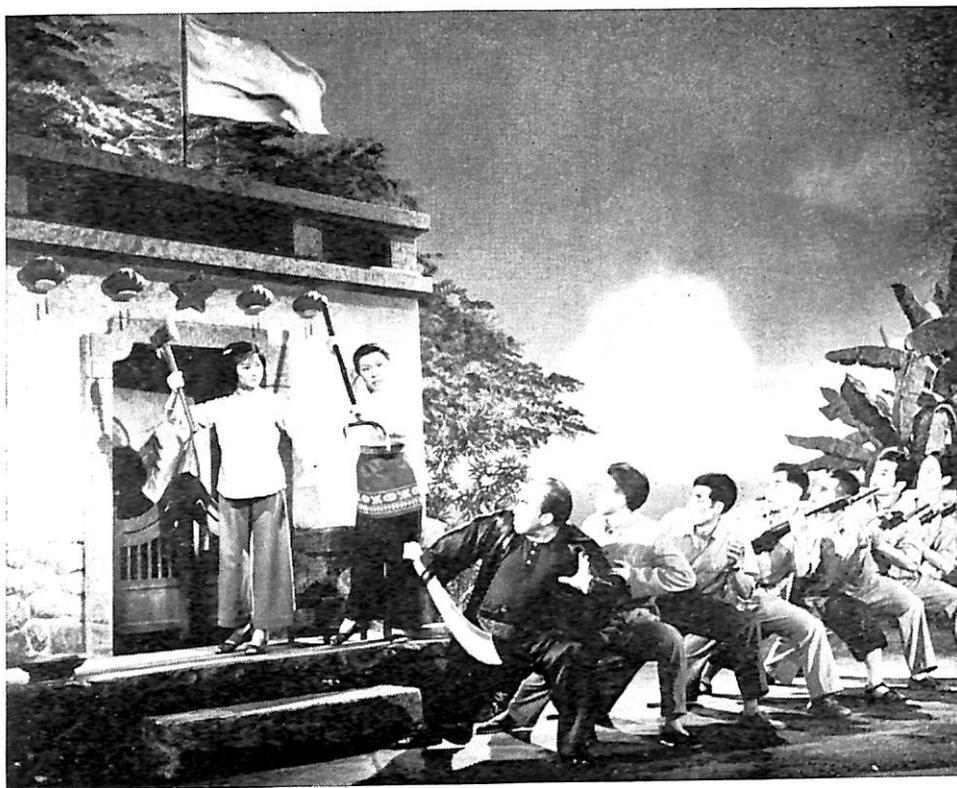
PORTRAYING incidents from the socialist revolution and proletarian heroes through an ancient dramatic form demands revolutionary changes. The producers and performers of *Boulder Bay*, learning from the model revolutionary theatrical productions, have put into practice the principles "make the past serve the present and foreign things serve China" and "let a hundred flowers blossom; weed through the old to bring forth the new". They utilized the finest features of traditional Peking opera blended with new elements drawn from real life.

Some of Lu Chang-hai's arias have been created by putting together several of the major Peking opera melodies. They are powerful and compelling arias suitable for expressing the courage, militancy and selflessness of a proletarian hero.

Traditional acrobatics have been enriched by dance movements based on contemporary life and some ballet features. For example, the slow, supple movement known as "fish in repose" was used in the old Peking opera when women of the exploiting class became tipsy in revels and lay down to sleep in the shade of flowering bushes. In *Boulder Bay* it has been infused with a new liveliness and transmuted into a movement to depict the alertness and quick-wittedness of the militiawomen. In the old Peking opera the "split" leg movement was used only by male performers. In this opera it is employed to emphasize the militiawomen's combat skill.

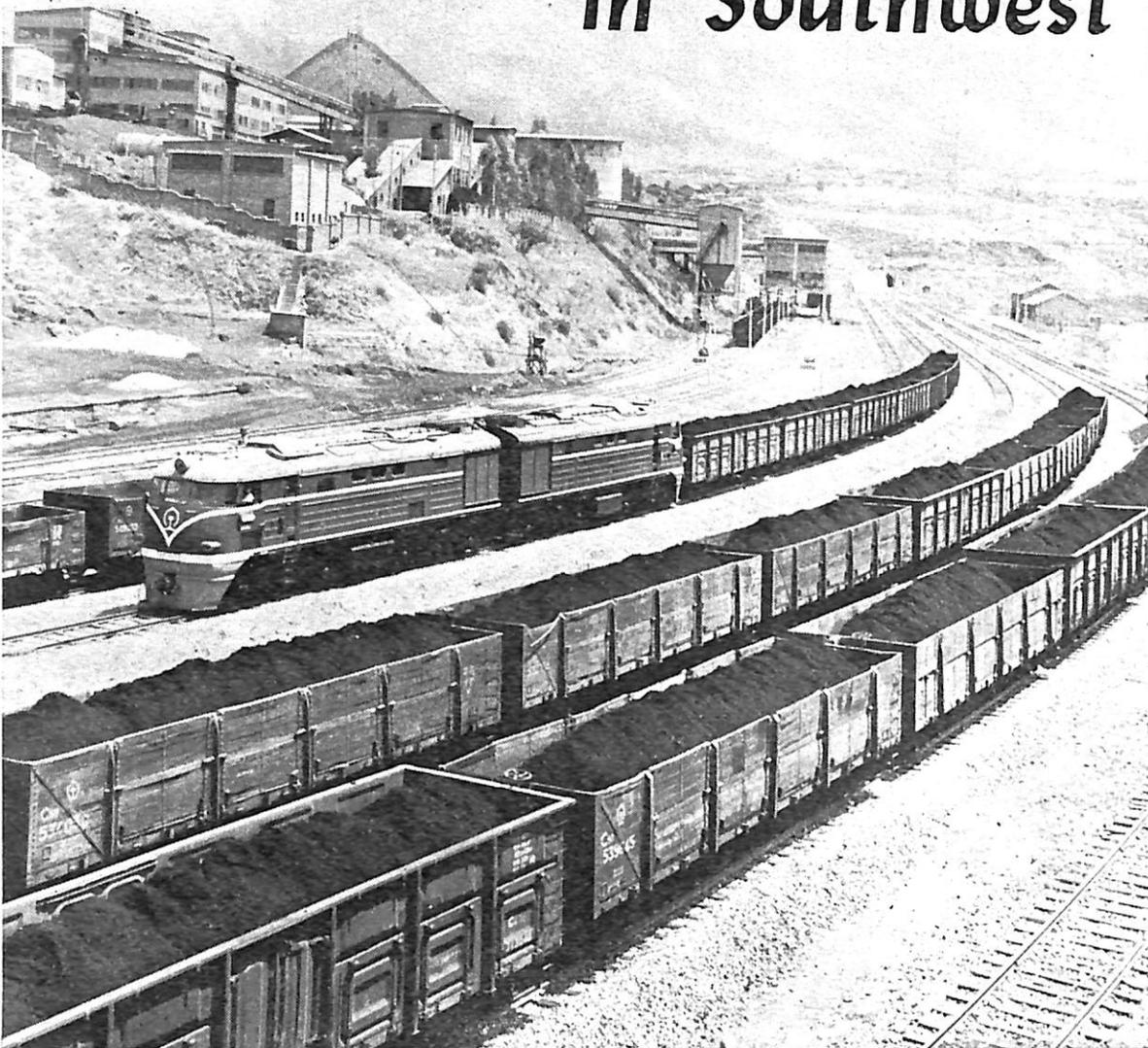
The rhymed dialogue falls in rich cadences. The entire opera has a unity of style and rhythm that makes it a commendable effort at achieving "the unity of revolutionary political content and the highest possible perfection of artistic form", as Chairman Mao has urged.

Granny Tseng and Chiao-lien denounce the Kuomintang agents.



New Coal Mining Center in Southwest China

Staff Reporter



Great quantities of coal being hauled out of the dressing plant.

Wang Heng-cheng (left) and another miner at a work face.

IN THE LAST DECADE the Paoting Mines, an important coal mining center, has grown up in the sparsely populated mountains of southern Szechuan province. Covering 100 square kilometers, its seams 50 kilometers long, the mines have stimulated industry in China's relatively backward southwest and reduced its traditional dependence on the north for coal.

The mines were opened in 1965. The spirit of self-reliance and hard work helped workers finish each year's construction plan and quota for coal ahead of time. Today Paoting turns out more than 37 times as much coal as in 1966.

A Hard Start

Early explorations after liberation found rich coal deposits in the

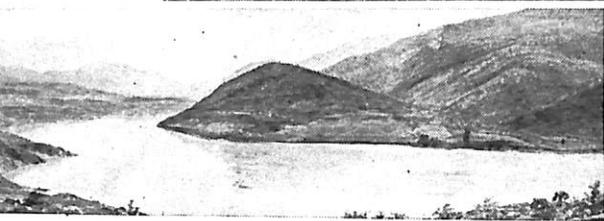
Paoting Mountains. In 1964 the state decided to concentrate on exploiting them. In that year 5,000 surveyors from all over the country arrived and in six months located 136 coal seams. Coal mine engineers soon joined them and in the same winter their joint efforts produced a construction plan.

Miners from all over the country followed. Some were veterans responding to Chairman Mao's call to help build up industry in the hinterlands. Some were young people from minority nationalities in the vicinity. The mining area could only be reached by several days' travel by truck from the nearest cities in Szechuan and neighboring Yunnan province and then climbing over a few mountain ranges.





A new coal-mining center in a previously barren mountain region.



Tough conditions were the first challenge. There were no roads, water or electricity. At 2,000 meters above sea level the weather was unpredictable, now cold, now hot. In the first few days many miners fell ill.

Head of construction and secretary of the mines Party committee was Chi Wei, a commander during the Liberation War and experienced in coal-mine construction. Chi Wei called the leaders together and proposed launching a movement to work in the spirit of self-reliance and hard struggle the workers of the Taching oil field had shown. Cadres should lead in tackling hard jobs, he said, and **“be concerned with the well-being of the masses, pay attention to methods of work”** as Chairman Mao had urged.

The three Party committee members lived in the straw huts with

the miners and ate the same food. At night around campfires they talked about how the Taching oil workers had fought bitter cold and monumental difficulties to shatter the theory that China was poor in oil. “We can open up this coal field in the same spirit,” Chi Wei said, “and do our part to industrialize the southwest.”

Together, leaders and miners built roads and houses. For materials they quarried stones, felled trees and made walls of tamped earth. Seven girls of the Nahsi nationality took on the job of cutting grass for thatching, putting in 10 to 12-hour days. Six months later all the miners were living in new houses. Everyone took turns fetching water from a river at the foot of the mountain. Vegetable plots appeared, irrigated with used water.

First Battle

There had to be electricity and water to build and operate the mines. A thermal power plant begun in 1965 would be completed by March the next year, but it was

impossible to bring in coal from outside to run it. Yet according to the original plan, the mines would not be producing coal until several years later. Dilemma: get coal in order to mine coal!

Back in 1958 during the big leap forward, local people had opened up a small coal pit nearby. Later it had been closed when Liu Shao-chi’s revisionist line was cutting down local industries. Reopening it now would be a quick way to get coal to generate electricity, and this was the Party committee’s decision. Many sections of the tunnels had collapsed and there were no air vents. Construction equipment had not arrived. But the several hundred workers were ready to tackle the job.

Mine leaders called meetings of miners and engineers. “We have to have coal quickly,” they said. “We can’t wait for equipment before we repair the pit. We should start now and improvise as we go along.”

“It’s a blind alley to wait for equipment,” the miners agreed. “We have high aims and our own

hands — let's break the bottleneck and get electricity for opening the big mine."

Leaders and miners went down the shaft together and to their surprise discovered bats flying around. They drove the bats ahead of them and followed behind to detect possible gas. They selected several points for blasting to create air vents, making the blast holes with drill rods and hammers.

Once mining began in the old pit, hauling could not be done by shoulder poles alone. Chi Wei again went to the miners. They told him, "We don't have to wait. There are plenty of trees in the mountains. We can make wooden cars and rails instead." This was done in half a day. Twenty-eight days later the pit began producing. The thermal power plant went into operation on schedule. Its power speeded up construction and pumped water up from the river.

This first small pit was developed into a modern medium-size mine through the sharp and complicated struggle during the cultural revolution. Class enemies tried to stir up antagonism between the southerners and northerners among the miners. "Northerners can't get used to life in the south," they said. "They'd be better off back home." Wang Heng-cheng, a coal-extraction team leader, pointed out that this was only a scheme to disrupt unity among the miners and sabotage production.

Wang, from an old coal mine in the northeast, had volunteered to come in 1967. He had already become known in the 50s for his advanced extraction method and his ability to operate two pneumatic drills at the same time. At the Third National People's Congress he met "Iron Man" Wang Chin-hsi, the famed model worker from the Taching oil field, and

was inspired by his pioneering spirit in opening up the field.

As the first extraction team leader, Wang Heng-cheng took the lead in criticizing Liu Shao-chi's counter-revolutionary revisionist line and struggling against the class enemy's attempt at sabotage in the pit. "Should we retreat just because we aren't used to life here?" he demanded of the other miners from the northeast. He recalled the past when at 15 he had worked in a mine run by the Japanese invaders. "In the old society we slaved for the imperialists and capitalists. Today we're masters of the country and the mines. Each shovelful of coal we get out is for socialism. We wouldn't be what we are today if it weren't for the Party, Chairman Mao and socialist China. We must never forget the days when a foreign nation dominated us. Today the superpowers are pushing toward an aggressive war. Building up a big mining center here in the southwest is part of the whole effort to be prepared against war."

Wang Heng-cheng was always there when difficult situations

arose in building the mine. Once some ceiling supports suddenly began to give way. A cave-in would trap several dozen men and stop production for at least two weeks. Risking his life, Wang moved in quickly and fixed the supports while others helped. He said afterwards, "We should make ourselves like the coal and generate light and heat for building socialism."

Moved by his example, other miners drew on their own experience and came up with scores of ideas for making the work go faster and better. By opening more work faces, widening tunnels, improving hauling equipment and setting up a regular operating cycle, they soon raised annual production from 30,000 to 150,000 tons. Today's annual output in the original small pit is 400,000 tons.

The Main Mines

Sinking the first shafts of the big Taiping Mine began even as the small pit was being restored.

The two shafts were to be connected by a main tunnel 1,000 me-

Miners' wives grow vegetables for the mines.



ters long. By the time the tunnel was half done some branch tunnels and work faces were ready to start production. To gain time, the Party committee decided to concentrate manpower and dig the tunnel from both ends. It was the rainy season. Chi Wei and the other leaders joined the miners, working in knee-deep water. When urged to leave because of his poor health, Chi said, "How can you expect me to direct work if I don't know how it's going?"

Not strong enough to operate a drill, Chi helped lay rails and push mine cars. Every time he came up from below, he first told the pithead man about progress underground and then called an evening sum-up meeting. Daily tunneling targets were exceeded again and again and the two ends met in 38 days. This feat brought the miners a commendation by the Ministry of Coal Industry.

Working in the mine by day, the leaders also took the lead in the study of Marxist-Leninist works and Chairman Mao's writings in the evenings. They ate, lived and worked side by side with the miners. With such leadership the workers completed the big Taiping Mine in 1969, one year ahead of schedule. The entire first stage of the Paoting Mines project, including three pairs of shafts, was completed in 1972, also one year ahead of time.

Meeting Emergency Needs

In March 1970 the coking industry in the southwest urgently needed great quantities of medium volatile coking coal. It was abundant around Paoting and they wanted the Paoting Mines to start supplying it in 105 days. Though this was in addition to their regular plan, the miners began at once.

On the third day after the assignment was received, the chairman of the mines revolutionary

committee led a three-way co-operation group of leaders, engineers and miners to the Lungtung area where the deposits were. Local commune members of the Yi nationality helped with valuable information. In three days a construction plan was worked out.

On the fourth day 300 workers arrived by truck and set to work with drill rods and sledgehammers, at night lighting up the site with truck headlights.

Local army units built roads for them and sent diesel generators, tip cars and tents. Power workers laid a 12-kilometer line over the mountains to bring them electricity. Local construction workers built a coal depot and temporary living quarters. Neighboring communes diverted their own irrigation water to the new mine.

With help from all sides the Lungtung Mine began producing the coking coal in 75 days. On the 105th day a pair of shafts had been basically completed and production had already reached a rate of 210,000 tons per year. Such shafts usually take three years to build.

The Mines Expand

While construction and production were moving ahead briskly, it was discovered that Party secretary Chi Wei had cancer in its late stage. He was flown to Peking for surgery and later taken to his home in Kunming to recuperate. After only two days at home, however, Chi left for the Paoting Mountains.

The mines Party committee ordered him to go to a sanatorium for a rest. Chi refused. "I haven't much time left," he said. "I want to work." He moved his wife and three children from Kunming to Paoting where they could carry on with the development of the mountain resources. In March 1972 Chi Wei, pioneer of the Paoting Mines, died. His revolutionary spirit has

become a powerful moving force in the mines.

Over the last few years, Paoting's leaders and miners have been very active in the movement to criticize Lin Piao and Confucius and to study the theory of the dictatorship of the proletariat. They are particularly inspired by the goal of building China into a powerful modern socialist country before the end of the century, an aim put forth at the Fourth National People's Congress in 1975. When discussing work plans the miners said, "One of the fundamental tasks of the dictatorship of the proletariat is developing the socialist economy. Coal is the 'food' of industry. We have to build up our mines faster."

The Taiping Mine's 1974 production plan was revised three times, and each time the miners increased their quota. The final quota was fulfilled 12 days ahead of schedule. Again in 1975 they topped their quota one and a half months ahead of time.

Today Paoting boasts seven pairs of modern shafts and six plants. These and administration buildings and miners' housing stretch for 30 kilometers through the foothills. Tip cars shuttle back and forth on overhead cableways. Loaded coal trains pull out continuously for faraway destinations. Evenings are never dark in this new mountain city.

Underground, the battle for more coal faster goes on. Last winter, in opening a new double-track tunnel through solid rock, a team cutting with eight pneumatic drills at once set a record of 160 meters in 10 days, 4 times higher than the state standard of 100 meters a month. It was announced by the team with the words: "We'll carry on with the spirit of self-reliance and work harder and faster to get coal for developing a powerful economy in preparation against an aggressive war."

BORDERLAND CITY OF MANY NATIONALITIES

SHIH HSING



A park built around Takuan Pavilion.

KUNMING, capital of southwesterly Yunnan province, is known as the city of perpetual spring, where flowers are always in bloom, where winters are warm and summers cool. Yunnan has the greatest number of nationalities, twenty-two, of any province in China. Among Kunming's 1.5 million population are people of the Han, Hui, Yi, Pai, Miao, Nahsi, Hani and many other nationalities.

Before liberation Kunming was a favorite haunt of warlords, high officials and comprador capitalists, whose luxurious villas occupied its most scenic spots. These are no more, nor are the scenes of the homeless poor selling their children on the sidewalks, drug addicts on the streets and lawless Kuomintang soldiers, policemen and secret agents bullying the people and arresting them at will. The liberation in the winter of 1949 of this city which had been a Kuomintang stronghold proclaimed the complete defeat of the Kuomintang's reactionary rule on China's mainland.

Transforming the City

Kunming has been cleaned up in more ways than one. "When it's dry a dust-filled wind blows, when it rains stinking water flows along the streets; misery pervades the mat huts; there is no sleep all through the long dark night." This old saying is an apt description of the city and the life of the working people of old Kunming. Since liberation the sheds have been replaced with apartments for the working people, with running water and electricity. The people's government widened the streets and cemented or asphalted the rough stone-paved ones. The city now takes in more than 6,000 square kilometers of area. Open drains were covered. A total of 165 km. of new sewers have been built. Purified sewage is used as fertilizer in the suburbs.

In 1952 the people dismantled the old city walls and filled in the moat. Broad new boulevards have now been built in their place. The city's main public buildings line both sides of 40-meter-wide Tung-

feng Avenue. Along the eastern section of the five-kilometer stretch are the municipal offices, the posts and telecommunications office, scientific research institutes, the East Wind Gymnasium, a parachuting tower, and the offices of the civil aviation commission and the China International Travel Service. The middle section of the avenue is the city's main commercial center, with a department store where as many as 10,000 customers can shop at once. Provincial government offices, the museum and theaters occupy the western part of the avenue.

A new railway station has been constructed in the southern part of the city since the cultural revolution began, and along the new road linking it with the downtown area tall buildings are going up. Among them is one of ten stories which will be the hotel and reception center run by the provincial agricultural reclamation bureau for school graduates on their way to live and work in the remote regions.



Yunnan province is famous for its beautiful camellias.



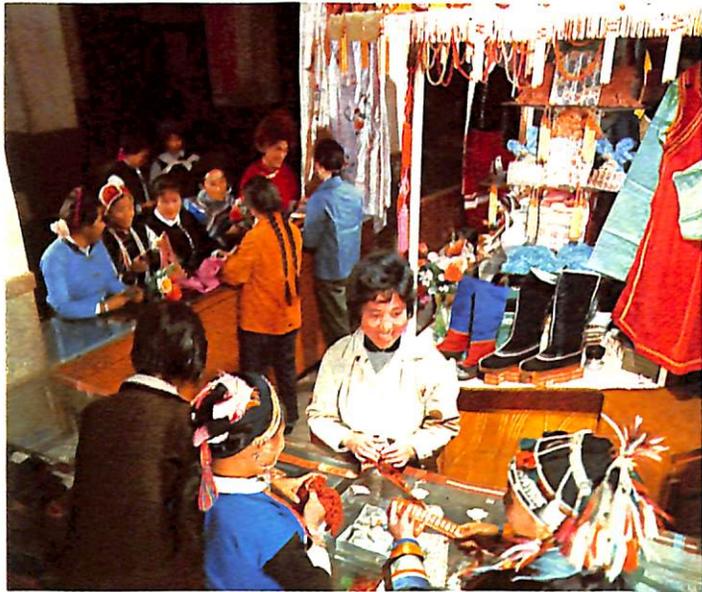
Tungfeng Avenue.



The Kunming Iron and Steel Works.



Dragon Gate and the Tienchi Lake.



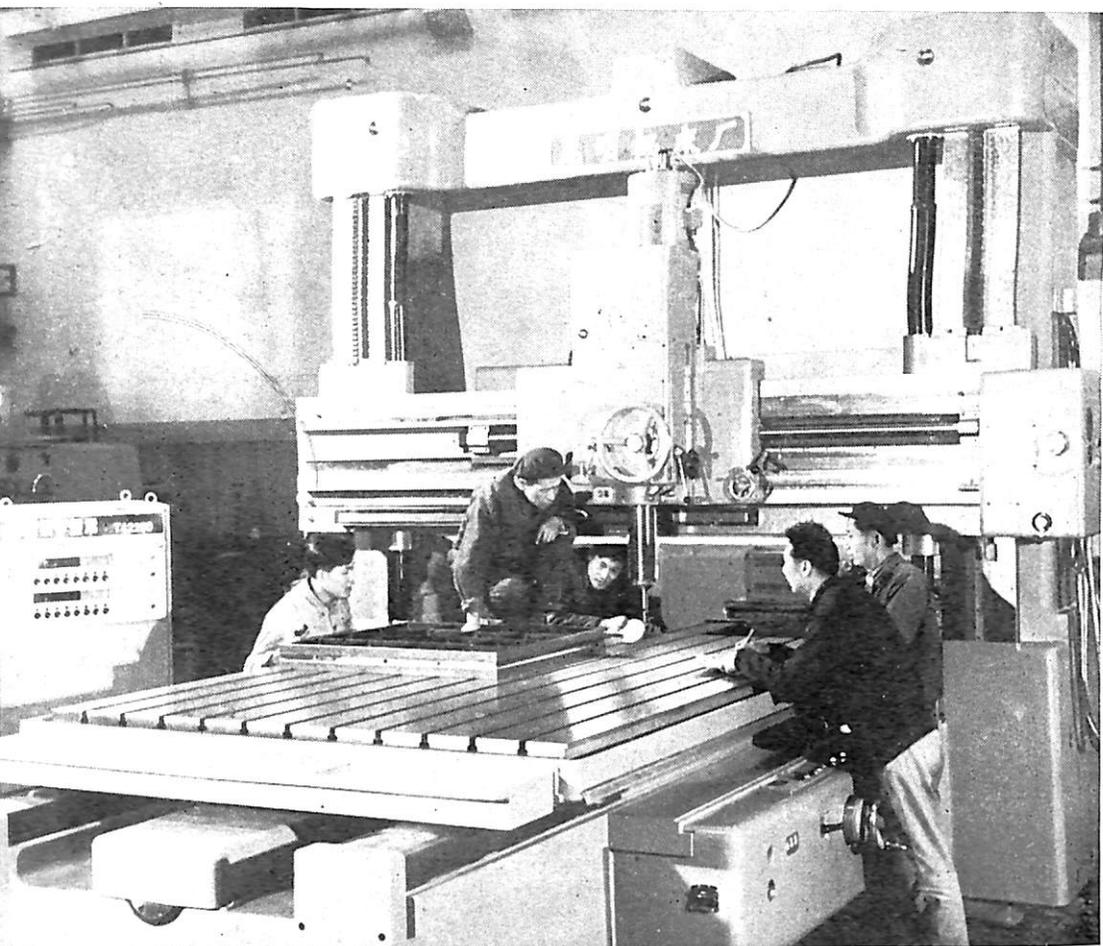
A shop selling goods used by people of the minority nationalities.



The Yunnan Institute for Nationalities.

The Stone Forest is also a park. At a minorities festival, traditional wrestling is one of the attractions.





Big double-column jig borer with digital display and grating measurement made by the Kunming Machine Tool Plant.

The most important change is that Kunming has become an industrial base for the southwest, and from being a consumer city has become a producer. The city planners have located the new industrial districts on the side of the city away from the prevailing wind and on the poorer hilly land in the suburbs so as to take up less good farmland. The presence of industry, however, has meant water, electricity and better roads which are a boon to the development of small commune-run factories. Every industrial district has its own residential area with shops, a hospital, schools, nurseries and a cinema. Kunming has built 2,240,000 square meters of housing since liberation.

Industrial Base

The city, which before liberation had only some 50 small factories and workshops, most of them with less than 100 workers, today has more than 400 big or medium-sized plants for metallurgy, machinery, chemicals, textiles, electronic equipment and light industrial products.

The change in the Kunming Iron and Steel Works epitomizes the development of the city's industry. It was formed by the amalgamation of two small Kuomintang government plants with a total of one blast furnace, one electric furnace and one converter, all small. Before liberation iron ore was brought in by horse or donkey or carried by porters. Wages were extremely low. There was no such thing as the plant issuing protective clothing. In one plant the men worked in straw sandals, their only protection cloaks of coir palm fiber. Production was intermittent and finally dwindled away altogether. By the time the people's government took over, crows had made nests on top of the furnaces.

The new administration sought out the old workers and technicians and resumed production. During the big leap forward of 1958 the state opened new mines, enlarged the mill's three rolling shops and built three more blast furnaces and a converter. After the cultural revolution began a new blast furnace of 600-cubic-

meter capacity and three top-blown oxygen converters were added, and more recently rolling shops for sheet steel, medium plates and seamless steel tubing. The plant has now become one of China's medium-sized iron and steel complexes which can produce a fairly complete line of steel products. It now supplies 90 percent of Yunnan's steel needs.

The plant has trained 30,000 technicians and skilled workers. Ten percent of them are from minority nationalities. Among them is steelworker Yang Chenghsiang of Hui nationality. He is one of the plant's two Party committee members of minority nationality, and is also a member of its standing committee and a deputy to the Fourth National People's Congress. These minority cadres and workers provide a backbone force for building small iron and steel plants in the province's various autonomous nationality prefectures.

Before liberation the present Kunming Machine Tool Plant made only children's tricycles, music stands and scales. In 1958 its workers scored a great breakthrough by designing and manufacturing China's first precision jig boring machine. Certain foreign specialists had said that China would be unable to produce this machine. This showed them, and proved the ability of the Chinese working class.

Since the cultural revolution began workers in the plant's constant temperature shop — which they themselves equipped — in collaboration with scientific research units in other places have produced 13 kinds of products of world advanced level. Some of the products incorporate such advanced features as lasers, diffraction gratings and numerical control. The plant's 2 × 3 meter double-column jig borer with digital display and grating measurement, which is used in the aircraft and atomic power industries, ranks large among such products in the world.

Today Kunming makes power generating, forging and metallurgical equipment and whole sets of installations for the production of synthetic ammonia. It also turns

out a large number of tractors and trucks. These have greatly speeded up industrial construction and farm mechanization in the province's minority areas.

Kunming has 21 factories specializing in making the things used by the minority nationalities. Every year the state allots considerable gold, silver and high-quality aluminum for production of the artistic jewelry, buttons, head-dresses and clothing decoration worn by the minority peoples. Over the last two years the state invested 280,000 yuan to expand the Kunming Minority Woven Goods Factory, which makes shoulder bags and embroidered trimming used on aprons and leggings.

Communications Hub

Before liberation the only rail connection to Kunming from the rest of China was through Vietnam. Today the Chengtu-Kunming and Kweiyang-Kunming lines opened since the cultural revolution began have made the city into a transport crossroads. New roads link Kunming with all autonomous pre-

fectures, all counties and almost all communes in the province. Gone are the days when horse and donkeyback were the main means of transport. Now it is trucks and tractors.

Daily civil airlines flights take travelers from Kunming to Peking, Shanghai, Kwangchow and other big cities in only three or four hours. Air service within the province has also developed. Flights which bring passengers from other parts of the province to Kunming in less than an hour are especially welcomed by the minority peoples living in the northeastern and southern parts, and young people who have come from elsewhere to settle in the province.

Linked by air with Rangoon, by rail with Vietnam and by several highways to Vietnam, Laos and Burma, Kunming has become an important center for friendly economic and cultural interchange with the countries of southeast Asia.

Training Minority Cadres

Kunming has nine institutions of higher learning, seven of them set



A veteran craftsman teaches a new generation the art of making mottled bronze ware, a specialty of Kunming.

up since liberation. The Yunnan Institute for Nationalities trains cadres for the province's 21 minorities. There young people of the minority nationalities and their cadres from the grassroots study the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao, revolutionary theory, the nationalities policy and cultural and scientific courses. After a few years' study they return to work in their home places. The school also trains interpreters of the Tai and Chingpo languages.

While they are at the institute the students receive their regular pay or living allowance from the state. Those whose families have financial difficulties get additional help. All other institutions of higher learning in Kunming must according to government regulation enroll a certain percentage of students from the minority nationalities.

No More Drug Addicts

Under the aggression of the imperialists more than a century ago, Yunnan had to grow opium. On the eve of liberation a fifth of the province's farmland was given over to the opium poppy. In old China opium was known as "Yunnan earth". Kunming was the center of China's drug trade. The city had

Members of minority nationalities being trained as barefoot doctors at Kunming Medical College.



more than 2,000 opium dens and 12 percent of its population were addicts. Opium was one of the main sources of income for the feudal warlords.

After liberation the people's government banned cultivation of the opium poppy and closed the dens. Drug addicts were given medical treatment and ideological education for rehabilitation into society. Some of the jobless addicts who had got over the habit were helped to get jobs. The working people, liberated politically and economically, were most active in rooting out the dealers and illicit growers and demanding they be punished. Opium smoking and trade was brought to an end soon after liberation.

Scenic Spots

Kunming was once part of an ancient sea that covered Yunnan and Kweichow provinces. In the course of violent natural upheavals the sea disappeared, leaving Kunming Basin, the cliff-like Western Hill and beautiful Tienchih Lake at its foot.

Fossils and teeth of Yuanmou Man, who is earlier than Peking Man, and stone and bronze objects unearthed in Yunnan and now in the provincial museum in Kunming show that already a million years ago this area was populated

by the ancestors of the Chinese nation. A rubbing of a stone tablet and other historical relics in the museum show that Yunnan has been part of a multinational unified China since ancient times.

Kunming is known for its scenery. The Western Hill is a wooded park. There on a cliff 300 m. above Tienchih Lake, more than a century ago local artists carved out a lookout spot known as Dragon Gate. It is reached through winding stone tunnels. From it one has a magnificent view of the city and the vast expanse of the lake.

The hot spring at Anning, 40 km. from Kunming, is famous. The water pushes up from deep in the karst limestone, at a temperature of 42° to 45° C. The pure water, free from sulphur, iron and carbon dioxide, makes Anning a good spot for physical therapy.

Some 270 million years ago the Stone Forest 120 kilometers south of Kunming was an expanse of limestone at the bottom of the sea. The 80-hectare section was eroded by the water into pillars which look like a forest. Sightseers tour them along a 1.7-km. trail which winds among them and the lakes around them. From the newly-built Wang-feng Pavilion one has a panoramic view of this wonder of nature.

The lakes and hill inside the city afford the working people good

spots to relax in. When Green Lake, built in 1692, was dredged after liberation, a lovely park was built with shady trees overhanging the water. It has a library, sports stadium and swimming pool which are frequented by the workers, peasants and soldiers. In the morning one can see old and young at shadow boxing and other sports. In spring when the cherry trees are in bloom the park's Yuantung Hill looks as if it were wreathed in floating red clouds.

On Takuan Pavilion built beside Tienchih Lake in 1690 are two couplets written in gold which are said to be the longest couplets in China. Written by the Ching dynasty (1644-1911) poet Sun Jan-weng, they describe the lake scene and the history of Yunnan. Since the cultural revolution the government allotted gold to repaint the couplets, so their golden letters stand out brilliantly against the blue background.

Yunnan is rich in copper. In Kunming there is a 300-year-old temple known as the Golden Temple, completely made of bronze. Its double-eaved roof, finely-wrought window and door frames and elegant beams and pillars indicate the high skill at smelting and casting and architectural design of the people of Kunming at that time.

(Continued from p. 13)

proletariat had broadened her horizons. She applied to the school and village Party organizations to return to her village after graduation. She wanted to do her bit to reduce the three great differences. In an application full of enthusiasm she said, "Students trained under the revisionist line saw university as a ladder for climbing up to high positions. We worker-peasant-soldier students refuse this. We must make a complete break with the old traditional ideas and chop this bourgeois ladder down!

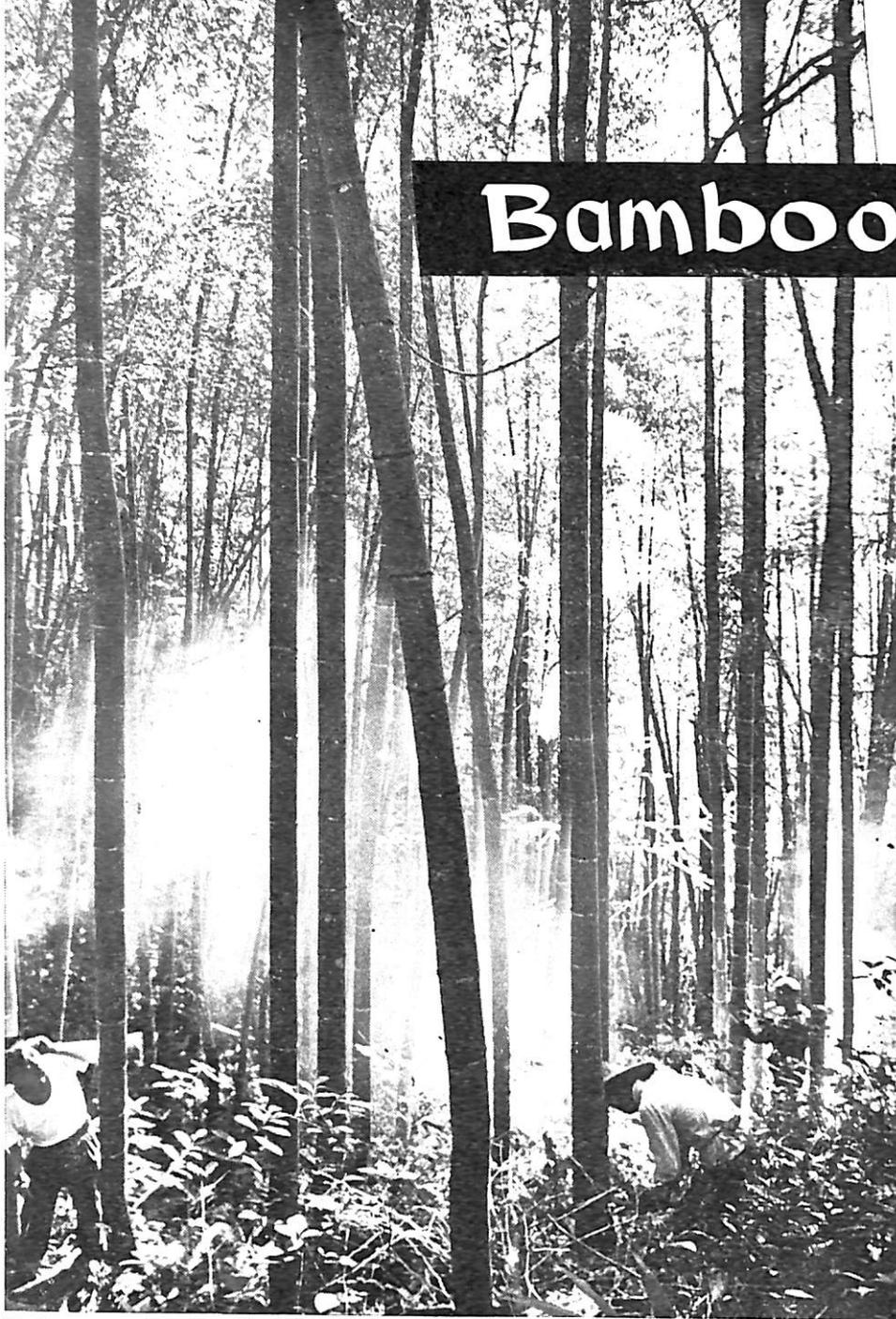
"To a Communist and revolutionary," she wrote, "only struggling for the revolution and serving the people bring real satis-

faction and happiness. I didn't go to university for a personal goal but to meet the needs of socialist revolution and construction. I'm happy to be a piece of gravel on the road to the liberation of all mankind and the realization of communism."

When she returned home with her bedroll on her back the villagers were happy to find that Fu Ching-chih had not changed — she was as hard-working and simple-living as ever. She still wore patched blue cotton clothes, and early the next morning went to work in the fields. Later they were happy to find that she *had* changed — she thought even more about the affairs of the collective, was more farsighted and resourceful.

She was recently elected vice-secretary of the Yangtien brigade Party branch. The members are eagerly discussing a plan for developing the brigade which she and the other brigade leaders have drawn up. Taking Tachai as their model, they will expand the study of the works of Marx, Engels, Lenin, Stalin and the writings of Chairman Mao, strengthen the evening political school, complete the irrigation project to increase the area under irrigation, raise grain production rapidly, and turn the bare mountain slopes in their brigade into orchards and forests. A peasant university graduate is helping to bring a complete change to the mountain area where she was born.

Bamboo Artware



Bamboo grove in the Wuyi Mountains.

IN YENSHAN COUNTY, Kiangsi province, they sit on bamboo chairs, sleep on bamboo mats spread over bamboo beds and carry their belongings in bamboo baskets. Bamboo is used for almost everything from utensils to buildings. The ingenuity of the working people has transformed many articles of daily use into fine artware.

Bamboo grows luxuriantly in the fertile soil, temperate climate and abundant rainfall of this county at the foot of the Wuyi Mountains which separate Kiangsi and Fukien provinces. There are groves of it everywhere, on the mountainsides, in the flatlands, on the river banks and around the houses.

The county has nearly 20 varieties, including one which is square instead of round in cross section. The culms of this pliable but strong plant vary from 1 to 15 centimeters in diameter. The texture of the different varieties make them adaptable to many uses. The fine-grained pole bamboo, when heated, can be bent to make furniture of extraordinary grace and delicate workmanship. The lustrous mottled bamboo and water bamboo can be split into fine "threads" for weaving. The thick *nan* bamboo can be made into broad flat boards or used to support heavy weights.

Before liberation in 1949 over 90 percent of the bamboo groves were owned by landlords. They

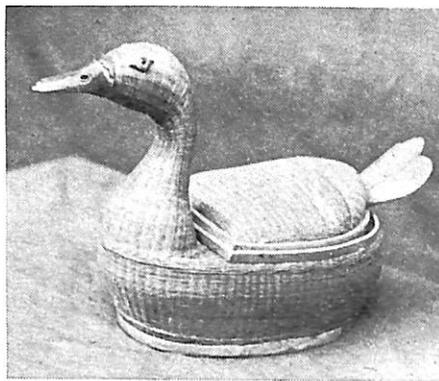
YEN SANG

often cut at random and paid little attention to reforestation. Many bamboo slopes became bare. During the Second Revolutionary Civil War (1927-37) the county's mountainous parts became revolutionary bases under Chinese Communist Party leadership. The Kuomintang reactionaries' ruthless "encirclement and suppression" campaigns against them destroyed villages and forests. Some mountain areas were reduced to blackened wastes.

After the people's government was set up it undertook to reforest these areas, while controlled felling continued in some. It closed off mountains needing afforestation and set aside other places as production bases. The county's bamboo areas grew from 6,700 hectares in the days just after liberation to the present 20,000. Since 1958 the county has provided an average of 2.4 million bamboo poles to the state per year.

HOKOU, the county seat, is a center for bamboo handicrafts. Its bamboo ware has been known outside the province since the middle of the 17th century. Today there are three factories, for furniture, wovenware and fans.

The furniture factory has created over 180 new designs since 1963. They include exquisite eight-panel folding screens, bookcases and children's folding chairs. An unusual item is a round table about a meter in diameter with more than 2,000 pieces of bamboo of the same size fitted into its surface. It represents a variety of traditional techniques. The cream-colored piece in the center is obtained by peeling off the outer layer of the bamboo, treating the remainder chemically and pressing it flat. It can then be decorated with carv-



Woven bamboo deer and duck intended as confectionery containers.

Basket



Bamboo flower vase



ing, printing or multi-colored painting. The orchid and lotus openwork on the apron of the table are made of bamboo twigs which were formerly used only in brooms. they are bent while held in the heat of an oil lamp. This operation requires strict timing, for the twigs break if heated too long.

A specialty of the wovenware factory is its birds and animals. The weavers turn the bamboo "threads" into figures that are full of life: a parrot in full feather, a striped tiger, a pheasant painted in brilliant hues sitting on its nest, a dark grey eagle with wings spread poised in flight, a galloping white-spotted deer. There are also frogs, cats, rabbits, chickens, geese and mandarin ducks.

The designers have shown a great deal of imagination. Even splitting the bamboo demands rigorous training. Twenty threads are required to weave a single centimeter of the parrot's back. The feathers on its neck are made of very fine splints, 150 to a centimeter.

The fan factory set up in 1972 uses bamboo for the skeleton of the folding fan, which must be light but strong, and is covered with fine silk in brilliant colors. Fan production rose from 50,000 in 1973 to 177,000 in 1975.

THE achievements are the result of the craftsmen's efforts to improve their technique and create

new products in the service of socialism.

Master craftsman Ho Chih-hsiang, vice-chairman of the furniture factory's revolutionary committee, has been making bamboo ware for nearly 40 years. He was apprenticed to a capitalist's shop at the age of 12. Once when washing bamboo slips he ran a sliver into his finger and it became infected. The capitalist gave him no medical treatment and forced him to continue working in icy water until finally he lost the finger.

After liberation when the working people had become masters of the country Ho Chih-hsiang was chosen to head a design group. It has created a dozen new types of bamboo furniture, including conference-room tables, writing desks and easy chairs. They employ a variety of traditional techniques including peeling off the outer layer and burning designs into the surface.

Woven birds and animals had never been produced in Yenshan before and the weavers found it difficult at first. Lo Yung-sheng, another veteran craftsman, took the lead with an experimental team in which leaders and young and old weavers worked together. Now, first they make forms of bodiless lacquer over clay molds. Then the figures are woven over the lacquer base.

Eighty percent of the workers in the fan factory are young women. They decided to mechanize some of the operations. With support from the factory revolutionary committee they started to make special cutting tools. They visited other factories to learn how to design them and make the drawings. When they were unable to obtain the parts they needed they searched the storehouse for substitutes. At first they could not get the machines to run properly, but they kept on trying, sometimes even neglecting meals and rest. They finally made a dozen special tools for sawing, cutting, splitting, drilling and punching, thus achieving partial mechanization. Through their collective wisdom and strength they have raised efficiency by ten times.

National Ice Sports Competition

CHANG HSIAO

THE speed-skating, figure-skating and ice-hockey competitions of the Third National Games were held January 16 to 27 in Harbin in the northeast province of Heilungkiang.

It was the largest ice sports meet since the beginning of the cultural revolution. Seventeen speed-skating, 11 figure-skating and 18 ice-hockey teams took part. These represented the People's Liberation Army, Peking Municipality, and cities and prefectures in seven provinces and autonomous regions in northeast, northwest and north China. There were more than 600 entrants from a dozen nationalities including Han, Mongolian, Korean, Manchu, Uighur, Kazakh and Sibo.

Mass Participation

Ice sports are popular in the northern areas of China. Thousands of frozen lakes make natural rinks. But ice sports were extremely undeveloped before liberation. Only the rich could afford skates and no national ice sports meet was ever held.

After liberation Chairman Mao's directive, "**Promote physical culture and sports and build up the people's health**", was put into effect. Promoted by the people's government, ice sports began to develop on a wide scale. During the cultural revolution Chairman Mao's *revolutionary line for physical culture* received more emphasis and mass participation in sports accelerated. More workers, peasants and soldiers took enthusiastically to ice sports.

Any winter day sees dozens of rinks in such northeast cities as Harbin, Tsitsihar, Changchun and Kirin thronged with skaters. Many factories, schools and offices have their own skating and hockey teams

which take part in frequent contests sponsored by different organizations. Thousands of city schoolchildren go to daily spare-time ice sports schools. Commune youngsters skate on the frozen rivers and lakes and often on simple rinks made by flooding paddy fields.

It was this mass participation and competition that provided the base for this national ice sports meet, which in turn became a review of China's briskly developing ice sports.

Young Sportsmen

Most of the entrants were below 17. Many did well in competition. They are up-and-coming sportsmen and women in China's growing ice sports.

Ma Li-chun, a junior from Kirin province, broke the boys' national record for the 5,000 m. event by clocking 8 min. 10.8 sec. Taking to skating while young, he trained hard and made remarkable progress every year. Before leaving for the national competition he said he was greatly inspired by the excellent situation in China and the world, and would do his best to scale the heights in speed skating as China's mountaineers had conquered Qomolangma, the highest peak in the world.

Liu Wen-chuan and Wu Ching-mei, junior entrants from Heilungkiang province, won first place in the women's 500 m. and 3,000 m. races respectively, topping the senior women's records for these

Speed-skaters from Heilungkiang, Kirin and Sinkiang and People's Liberation Army units swap technique.





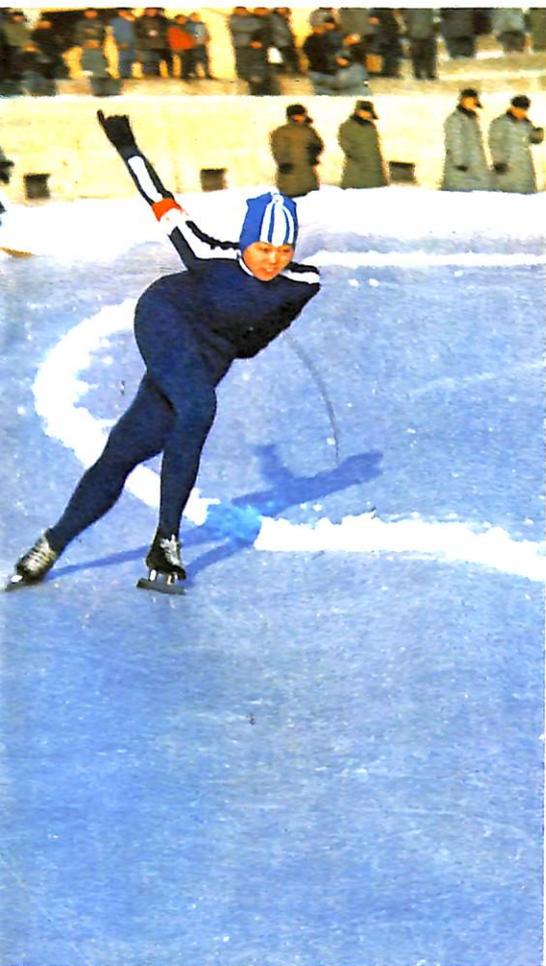
Calisthenics on ice.



Women's figure skating.



Girls' figure skating.



Shen Chen-shu, woman speed-skater.



Ice hockey: Harbin vs. Tsitsihar.



Men's figure skating.



Young skaters.

events. Wu Ching-mei was 8 seconds faster than the best senior contestant. Other junior skaters, boys and girls of Uighur, Kazakh, Mongolian and Korean nationalities, also showed much progress in the speed-skating events.

In both men's and women's events the competitors turned in good performances. Twenty-year-old Shen Chen-shu of Korean nationality from Kirin province won first place in overall standing for the women's events with 202.543 points. Some well-known skaters from Kirin and Heilungkiang provinces who had made a good showing in national and international competitions continued to hold their national titles in both men's and women's speed-skating events.

New Sportsmanship

Since the cultural revolution and the movement to criticize Lin Piao and Confucius began, the masses and workers in physical culture have conscientiously studied Marxist-Leninist works and Chairman Mao's writings and deepened their criticism of Liu Shao-chi and Lin Piao's revisionist line for sports. They have made great efforts to eliminate the poisonous influence of "technique comes first" and "trophies above all". With a higher political level, they

are resolutely implementing Chairman Mao's revolutionary line for sports and the policy of "friendship first, competition second". The result was a new sportsmanship in the national ice sports meet.

Kirin's No. 1 ice-hockey team met Heilungkiang province's Kiamusze team in a closely-fought match to enter the semifinals. Speeding toward the goal, one of the Kirin players fell and his puck was blocked by a Kiamusze player. The latter was about to hit the puck when he suddenly saw the face of the fallen player just behind it. He promptly moved the puck to one side, even though this lost him a good chance to attack.

In the hottest part of the match the Kirin team took the offensive and shot close up. The Kiamusze goalie fell as he tried to block the puck. To shoot the goal might have injured him, so instead of taking the puck again, the Kirin players stopped to help him up.

Such examples of fine sportsmanship and communist spirit were not unusual. Helping and learning from one another, skaters and hockey players from the different teams became good friends during the competition. It was the first time girls of various nationalities from Sinkiang had taken part in a formal competition. "Elder

sisters" from other teams took good care of them. Veteran women figure-skaters from Kirin and Harbin taught them key movements such as the take-off jump, the half or full aerial turn and doing the sit-spin. The youngsters learned quickly. Skaters of different nationalities got together in the evenings, sharpening skates, chatting and swapping experience in training for the revolution. Friendship between them showed the unity and class feeling among various nationalities in the socialist motherland.

Sports Serving the People

Altogether 101 matches were held during the 12-day competition. Half the hockey and figure-skating matches were on factory, army unit and school rinks. The worker, peasant and soldier spectators liked such matches, particularly hockey, which had rarely been held in grassroots units. This change of site showed the orientation of physical culture—serving the workers, peasants and soldiers.

As in other events of the Third National Games, workers, peasants and soldiers were invited to comment on the sportsmanship and skill of the entrants. They were 120, workers from the Taching oil field and a bridge engineering team in the Greater Khingan Mountains, frontier guards from Chenpao Island and members of farm communes and brigades outstanding in the movement to learn from the Tachai production brigade.

Eighteen worker-peasant-soldier critics commented on the matches held at Harbin's Weichien Machinery Works. They included veteran Red Army men, model workers and activists in studying Marxist-Leninist theory. After finishing their work for the day, they rushed to the rinks. On the day of the hockey match between Kirin No. 2 team and Tsitsihar No. 2 team, critic Tsou Kuo-hsiang, a Red Army veteran now working at the Weichien plant, came to the players' rest room earlier than usual. He told them stories of the Long March and urged the players to carry on the revolutionary tradition, study and train harder, and do more to help develop physical culture in socialist China.

A worker critic from the Taching oil field comments on the sportsmanship and skill of two hockey teams.



HEALTH WORK IN THE TACHAI BRIGADE

Staff Reporter

VISITORS to the model Tachai brigade are impressed by its achievements in changing nature — terraced fields, hilltop reservoirs, irrigation canals and man-made level land. They are also impressed by the row upon row of stone caves topped with brick houses in the village, so unique in style that they look like two-storied housing projects. From Tiger Head Hill, one sees a neat mountain town instead of a village.

In the old society the village was poor, dilapidated and filthy. The hills were eroded and bare. Rubbish was piled everywhere.



Keeping the streets clean is a regular job for every family.

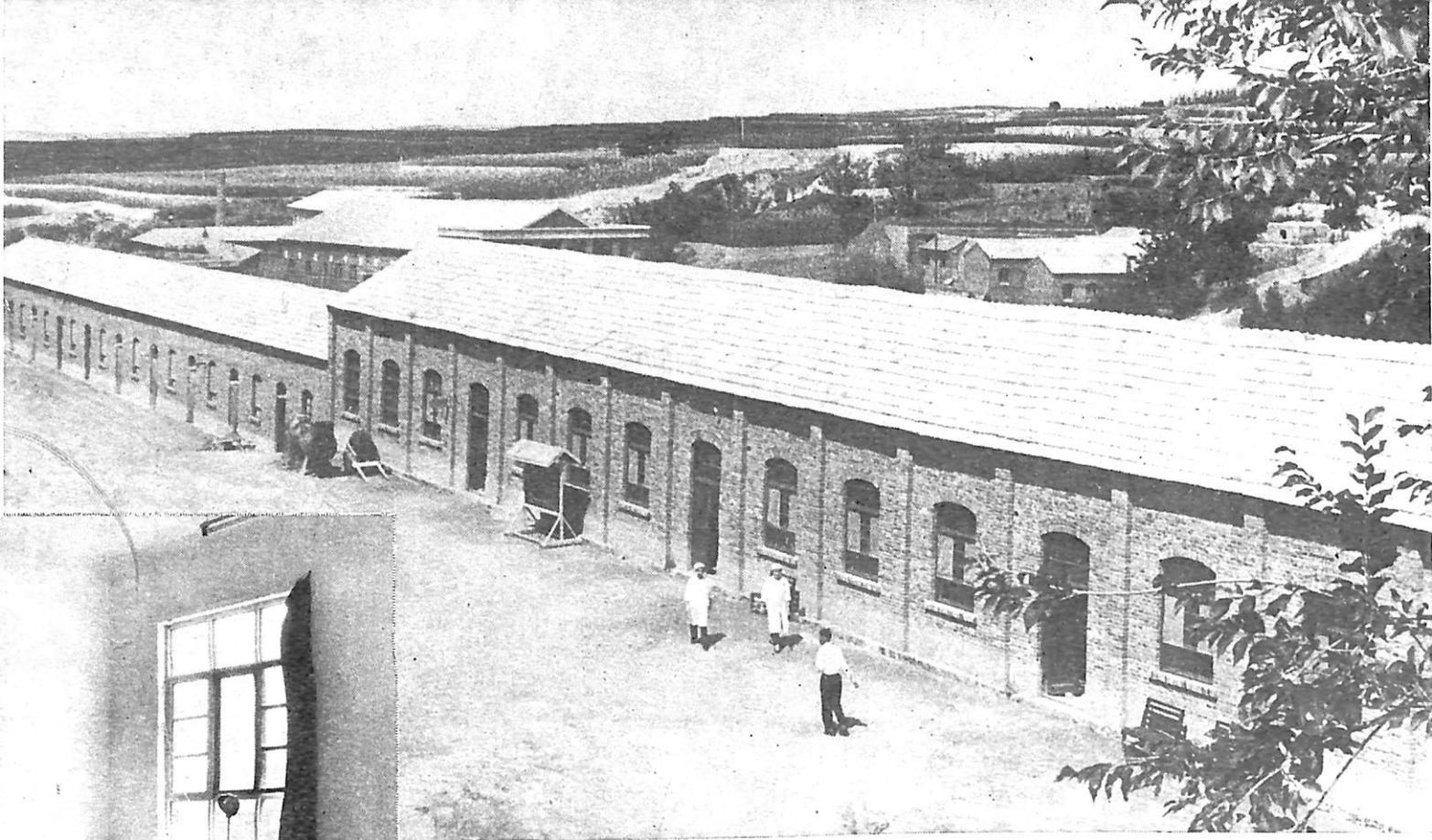
Ruthless exploiters, hunger and disease took many lives.

Today the pens, pigsties, manure pits and family latrines in the village are gone. The clean tree-lined streets are flanked by cave dwellings with latticed doors and windows. The simply furnished rooms are neat and decorated in good taste. A primary and junior middle school, kindergarten, hospital, evening political school and library are well located. Tachai is a model village in a new socialist countryside.

After liberation, particularly after the villagers organized their

agricultural co-op, the poor and lower-middle peasants* and others followed the leadership of their Communist Party branch, fought relentlessly against the class enemies, capitalism and revisionism, and carried out a thoroughgoing socialist revolution according to Chairman Mao's revolutionary line. By depending on their own collective economic strength and initiative, they developed socialist agriculture in a big way and changed

* A political term denoting class status and not present economic status. In the democratic revolution and socialist revolution and construction the poor and lower-middle peasants are the most reliable allies of the working class.



Commune hospital and operating room at Tachai.



old Tachai into a flourishing brigade. Their revolution transformed the denuded hills, tamed flash floods, greatly improved living and sanitary conditions, and changed their spirit, customs and habits.

Building a New Village

In the somber days of the past, all but a few peasants lived in dark, damp mud caves dug in the hillsides. They began to build stone caves and brick houses in 1963 after a disastrous flood destroyed 70 percent of their dwellings.

That summer the entire county saw more water than it had seen in a century. A week of steady rain not only toppled the caves and houses in the village but seriously damaged the crops in 90 percent of Tachai's fields. The peasants refused state aid and, confident in their own united strength,

propped up the flattened crops and rebuilt their terraced fields. Their hard work resulted in the same high harvest as the year before.

Even as they fought to restore farm production, the peasants began rebuilding their homes. "Rebuild the fields in the daytime and a new village at night" was their slogan. Under gas light some moved stones, bricks and mortar while others laid the foundations and built the walls. Several months of hard work produced the first group of new caves and houses. In three years all the brigade members moved into new quarters.

Today there are 260 stone caves and 550 rooms in the brick houses, almost triple the total number of rooms in the run-down caves and houses in the old days. Everyone has more living space than before.

A riverbed through the village that used to roar with water during the rainy season now runs in a 290-meter stone conduit under a paved street.

Healthy Environment

Eliminating backward, unsanitary conditions was part of rebuilding their village.

The Tachai area has dry weather nine years out of ten. In the old days the few shallow wells and cisterns in the village could not supply enough drinking water. It had to be carried from miles away. Building irrigation canals as part of their permanent improvement of the land gave the peasants experience which helped them solve their drinking-water problem. They sank their first deep well in 1964, built a water tower the next year and installed a tap for every row of cave-houses—running water for the first time in history. Later they built a bigger water tower. Today an underground water project brings more and better water for the whole village from a commune several miles away.

Building their new village, the peasants also solved the problem of household and animal manure and rubbish dumps, the breeding grounds of mosquitoes, flies and disease.

In the old Tachai each family had its own latrine and manure pit. Now there are seven public toilets which the peasants clean and disinfect regularly. Pigsties, sheds and pens have been moved outside the village, where livestock

feeds on field straw and stalks and manure is closer to where it is needed, saving labor and greatly improving the sanitary situation. Here health work is closely linked with farm production.

Family refuse and ashes are no longer dumped anywhere but taken to a place outside the village, then carted to accumulation grounds to be used in making compost. Manure heaps are sealed with clay, fermented into better fertilizer—a process which also kills disease-causing bacteria.

In the old society the small-peasant economy centered on individual families. They couldn't farm better or improve their surroundings. Today the socialist approach to agriculture has not only increased their harvests but steadily improved the people's health.

Co-op Medical Care

Before the cultural revolution, Liu Shao-chi's revisionist line

caused a great shortage of doctors and medicines in the rural areas. It was hard for peasants to get medical treatment and for some families to bear the medical expenses. After the agricultural co-op was set up, Tachai's Party branch attached great importance to changing this situation. Improved health work would enable the peasants to take a more active part in socialist revolution and construction, in developing the collective economy and in strengthening the dictatorship of the proletariat.

As production and the collective economy grew and individual income and the public accumulation fund increased, the Tachai peasants used part of this fund to help those families which could not meet their medical bills. After the commune was formed, the brigade systematically increased its accumulation fund and was able to set up a free nursery, kindergarten and school. It also provided more

funds for medical aid where needed.

After the cultural revolution began in 1966, Tachai set up a co-operative medical care system as other brigades and communes were doing all over China. Its fund comes partly from an allotment from the brigade's welfare fund, the rest being paid *pro rata* by the



Regular inoculations.

members. On this basis a peasant gets free medical care including medicines.

Last year a commune member had a serious operation in the commune hospital. Hospital and medical expenses amounted to over 200 yuan, all paid by the co-op medical fund. The system lightens expenses for members, narrows the gap between high and lower-income families, and promotes the communist spirit of all giving a helping hand to a family in need.

New Ideas and Habits

Tachai's health work is part of its struggle against old ideas and habits. For centuries the reactionary feudal rulers had perpetuated their rule by poisoning the people with Confucian doctrines and superstition. This left backward customs and diehard elements in the rural areas.

A doctor from the commune hospital lecturing in a class for barefoot doctors.



Chairman Mao had called on the masses to struggle against their own illiteracy, superstitions and unhygienic habits. Tachai's Party branch now mobilized the brigade members for this ideological struggle.

An example of how ideology affects health was the feudal idea that "life and death is determined by Heaven" and the superstition that when one was sick he must "seek a fortune teller and pray to the gods". Long struggle uprooted such ideas in Tachai. Gone are the unhygienic habits of eating unclean food. Today the peasants believe in science and hygiene. The village is divided into three parts, each with a group leader, to plan and supervise public hygiene. Early every morning each family has someone out to sweep the street. Homes are kept spic and span, and personal habits are healthy.

After liberation the peasants did not understand why they had to get preventive inoculations. The typical belief was that "you die when it's your time, you get sick if you're weak, and you get nothing but pain from injections". Today nobody is missing when inoculations are given. When health workers give them herbal brews to prevent seasonal epidemics, everybody takes them voluntarily.

Improved sanitary conditions, the elimination of unhygienic habits and a "prevention first" policy have long ago brought such

New cave-dwellings in Tachai replace the caves (below) where poor and lower-middle peasants lived before liberation.



diseases as measles, meningitis, encephalitis B, diphtheria and typhoid under control. Tuberculosis was common in Tachai in the old society. It was wiped out after liberation.

Women of China, regarded as inferior according to Confucian ideas, were even more oppressed than the men. Uninformed of what to do during menstruation, pregnancy and after delivery, many were in poor health, mothers died young and infant mortality was high.

Today the brigade pays special attention to women's health. Like the men, they work according to their health and physical characteristics. During menstruation and after childbirth, they do lighter work. With better health the women are now an important part of the collective's farming and reconstruction of the land. Having discarded the old idea of "having many sons and grandsons", most are practicing birth control.

Commune Hospital

The commune used to have only a clinic which could not handle surgery. After the cultural rev-

olution began the clinic was expanded into a hospital and moved to the Tachai brigade. It has 30 beds, a laboratory, operating room, X-ray department and pharmacy.

The 18 staff members do their jobs in the Tachai spirit of self-reliance and hard work, each one learning several kinds of skill. Doctors treating outpatients also take care of ward patients. Many can treat patients with both traditional Chinese medicine and western medicine. They take turns going out into the commune to treat patients at home or in the fields. Everyone does farm work four months out of the year to learn from the peasants and keep close ties with them.

An important task of the hospital is to continue training the barefoot doctors. The commune's barefoot doctors come to the hospital two days a month to medical lectures and each spends three months in training and clinical practice under the hospital staff. The barefoot doctors' proletarian political level and professional proficiency rises steadily and this makes them increasingly important in the medical and health work of the Tachai countryside.





Putting the finishing touches on a 3,000-horsepower diesel locomotive at the "February 7" plant.

Veteran Plant Makes Modern Diesels

Staff Reporter

IN THE 1920s the workers at the Changhsintien Railroad Factory in Peking's southwestern suburbs bravely fought the feudal warlords. Now it has almost 10,000 workers and in this same revolutionary spirit they are doing their part to modernize socialist China's rail transport. They built China's first 6,000-horsepower diesel locomotive with a hydraulic transmission and four 3,000-h.p. ones, and overcame innumerable difficulties to bring their factory from one which could only repair steam engines to join the ranks of those producing diesel locomotives. During the cultural revolution the

plant's name was changed to commemorate the great railroad workers' strike of February 7, 1923.

History of Struggle

The Changhsintien Railroad Factory opened in 1901, one of the first factories in China. During the long rule of imperialism, feudalism and the Kuomintang reactionaries it repaired steam engines and freight cars.

In February 1923 the plant's workers were active in the Peking-Hankow rail line's political strike led by the Communist Party of China against the oppression of

the imperialist-backed warlords. Though the strike was drowned in blood on the seventh, it showed the strength of China's working class and was an encouragement to the workers to keep struggling.

Before liberation the plant's workers stood in the forefront of the struggle against imperialism, feudalism and bureaucrat capitalism. They fought for China's independence and sovereignty and longed for the day when the nation's industry could develop. All of the 140 models of steam locomotives in use on the railroads of semi-feudal, semi-colonial China



Women workers study Chairman Mao's teachings and criticize revisionism.

were imported. She had no locomotive and rolling stock industry, only a few plants assembling outmoded engines, the main parts of which were brought from abroad. The technically-backward Changhsintien plant did nothing but repairs.

After liberation the workers at Changhsintien, politically liberated, turned their joy at becoming the masters in their own house into a force for building socialism. They worked hard to transform and enlarge their plant to make it serve railroad transport better.

During the great leap forward in 1958 it became obvious to all, workers, cadres and technical personnel, that the rapid advance of China's industrial and agricultural production was putting pressure on rail transport. They decided the time had come to realize their old wish of modernizing railroad traction power by building China's own diesel locomotives to replace the outmoded steam ones.

The workers and staff were ready to try, but some of the plant's leaders were influenced by Liu Shao-chi's revisionist line and didn't believe the workers could do it. In spite of the fact that the workers urged otherwise, they wanted a few technical people

working by themselves to come up with a "great" design based on foreign models. After several years' work they still had nothing.

New Point of Departure

The Great Proletarian Cultural Revolution which began in 1966 set the workers' hearts on fire. They furiously criticized those leaders for their blind worship of things foreign, their reliance exclusively on technical specialists and their looking down on the workers. They realized that these errors were reflections of Liu Shao-chi's revisionist line, which was undermining further development of China's industry.

The mass criticism galvanized the whole plant into action. "We 'February 7' workers have a glorious revolutionary tradition," said Wei Chuan-chung, a 53-year-old worker. "In old China no enemy could frighten us. During the War of Liberation we made emergency repairs on artillery the People's Liberation Army needed for the front despite our lack of materials and equipment. Today socialist construction is going ahead by leaps and bounds and diesel locomotives are urgently needed. If we don't take on the job, who will?"

Wei had come to the plant in 1942 when it was under Japanese imperialist occupation. He still bears a scar on the back of his head where a Japanese foreman hit him with a hammer handle. He recalled how it was when China was not independent politically, didn't control its own economy and depended on the imperialists for everything. The thought of independence, sovereignty and self-reliance filled him with pride. "We can certainly get more, faster, better and more economical results and build China's own advanced diesel locomotives," he said. He expressed the determination everyone felt.

Responding to the objective needs and the workers' demands, in 1969 the plant was directed to gradually move toward production of diesels. The plant Communist Party committee took workers, cadres and technicians from the shops to form seven specialized "three-in-one" groups to design and make the various parts for the diesels. Wei Chuan-chung was chosen to head the one for the hydraulic transmission — the key part of the 6,000-h.p. locomotive. With engineers and technicians working together with the workers, the designs were completed in just 45 days.

Trial Production

The new locomotive has 10,000 parts. Some of the complex and precision processing required to make them called for new techniques or special-purpose equipment.

The "February 7" plant workers believe in the philosophy of struggle — when you have a contradiction, struggle to resolve it. They had overthrown imperialism and the domestic reactionaries in this way and in the cultural revolution they had struggled resolutely against the revisionist line. Now they held to Chairman Mao's line of continuing the revolution under the dictatorship of the proletariat and began a new struggle — to make diesel locomotives.

Making the universal shaft, a crucial part of the transmission system, was a hard job. To process the spline fitting for this part, an

especially large broach and a broaching machine to use it were needed, but they were unobtainable at the time. The workers discussed the problem up and down, in the dining hall, in their dormitories, and vowed not to quit till they had solved it. Some workers in the machine repair shop finally figured out a way to do it. They made their own broach, processing it in six separate sections and then assembling it. They used an overhead crane and two winches as the broaching machine. The spline fitting they produced was up to standard.

In this spirit they were able to use small boring machines to process parts twice their own size, and used ordinary milling machines to process precision parts with very close tolerances. Over 90 percent of the parts for the diesel locomotive were made in this old repair plant. Road tests and other examinations proved the locomotive up to advanced standards in terms of fuel consumption and other major specifications.

Converting the Plant

But this was still trial production. Putting the locomotive into batch production would require remodelling buildings and work-

shops, setting up new production lines using new techniques and special-purpose machinery, and training of more technical and managerial personnel. Such a changeover would normally necessitate a halt in production of several years. The plant Party committee insisted that this be done according to the orientation of independence, sovereignty and self-reliance pointed out by Chairman Mao, and by relying on the intelligence and strength of the masses. While continuing repair work and improving its quality, the plant started a mass movement for technical innovation to solve the problems of personnel, equipment and quality in batch production.

The whole work force threw itself into the movement. The steel casting shop, which originally cast wheels, would now cast other parts. It was estimated that the shop would need 180 more people. The shop Party branch led the workers in grappling with the two main contradictions — the change in molds and insufficient steelmaking capacity. In a three-month campaign they made new mold-making equipment and an automatic control system for their electric furnace. Now they can do their new job without a single extra person.

High-speed grinders were required for processing of precision parts. Veteran worker Fu Ko and some younger ones visited other plants, copied plans and made nine of them.

This kind of hard, ingenious labor produced 380 new pieces of equipment and eight production lines, some of them automatic. The plant, which originally had no automatic machine tools, has now made such advanced equipment as numerically-controlled lathes, hydraulic copying lathes, a photoelectric tracking cutter and plasma welding torches, all of which entail new techniques and processes. The problem of technical and managerial personnel has been solved through training people for these positions in the course of the process.

The large diesel locomotives rolling out of the "February 7" plant are vivid proof of what Chairman Mao has said: "The wealth of society is created by the workers, the peasants, the working intellectuals. If they take their destiny into their own hands, use Marxism-Leninism as their guide, and energetically tackle problems instead of evading them, there is no difficulty in the world which they cannot overcome."

Workers assemble a large edge planer they have modified.



Checking a diesel engine before it leaves the plant.



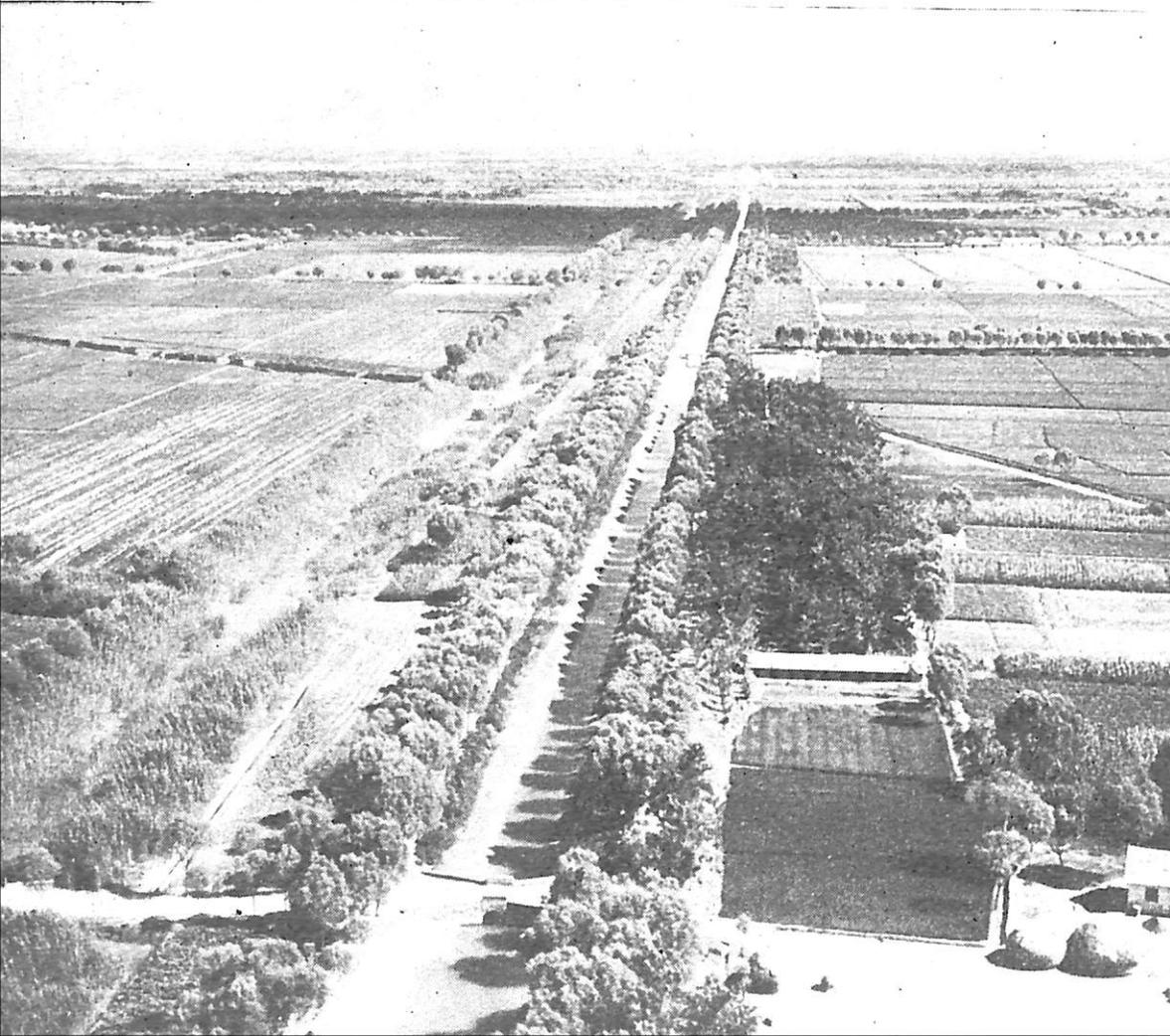


A commune's granaries.

ACROSS THE LAND

Disaster-ridden Area Transformed

New look of the farmland in Suchien county.



Turning thin soil
into fertile land.





The county Party secretary working on a water conservation project.



A fish farm.



A newly-built electric irrigation station in the western mountain area.

County-made chemical fertilizer for the communes.

SITUATED on the lower reaches of the Yiho and Shuho rivers, Suchien county in Kiangsu province used to be a poor place with thin soil. It suffered drought and waterlogging nine years out of ten. Starting in the winter of 1969, the people followed the Tachai people's spirit of hard struggle and began rearranging mountains and rivers and transforming alkaline land in a big way. In several years of hard work, they built a total of 1,500 kilometers of canals and drainage ditches, 80 electric drainage and irrigation stations, tamed eight rivers and converted marshland, and put 70 percent of their fields under irrigation.

Today this area, once disaster-stricken and known as the "flood corridor" before liberation, has been turned into a high-yield granary with dykes surrounding checkerboard fields and terraces climbing the slopes. The total grain output reached 380,000 tons in 1975 as against 140,000 tons in 1969, an average increase of 40,000 tons per year. Meanwhile good growth has been achieved in forestry, animal husbandry, sideline production and fishery. With the strengthened socialist collective economy the living standards of the people have improved markedly.



The Struggle Between the Confucian and Legalist Schools in the Early Western Han Period

CHUNG CHEH

Sixth of a series on the struggle between the Confucians and the Legalists in Chinese history. The previous five articles appeared in our March, May, July, September and November 1975 issues.

— Editor

THE WAR between Liu Pang (256-195 B.C.) and Hsiang Yu (232-202 B.C.) after the fall of the Chin dynasty ended with the defeat of Hsiang Yu who represented the slaveowner aristocrat forces of the six overthrown ducal states.* Liu Pang brought China together again and in 206 B.C. founded the Han dynasty. The ensuing 200 years, up to A.D. 24, with Changan (near today's Sian in Shensi province) as the capital, is known as the Western Han.

Liu Pang the Legalist

China's feudal society was in its ascendancy in the early Western Han period. The struggle between the remaining slaveowners, who wanted to restore the old order, and the new landlord class was still very sharp. There were also frequent struggles between the conservative forces of the old independent states and the forces defending a centralized unified rule.

After coming to power Liu Pang, now Emperor Kao Tzu, continued to push the Legalist line which was for reform, unification and progress. By adopting most of the political and economic measures of the Chin dynasty, he consolidated centralized rule and promoted feudal economy and culture.

* The six independent ducal states — Han, Chao, Yen, Wei, Chu and Chi — were abolished by Chin Shih Huang in the course of unifying China and establishing the centralized feudal Chin dynasty.

To strengthen his hand in his war against Hsiang Yu, Liu Pang had given fiefs to some generals who were not of his own clan. Now powerful and ambitious, six of these princes, including Han Hsin, Prince of Chi, rose in rebellion one after another. Liu Pang suppressed them all.

Liu Pang wanted the rule of law instead of the Confucian "rule of rites". To strengthen the dictatorship of the landlord class, he ordered his prime minister Hsiao Ho (?-193 B.C.) to enact laws based on those of the Chin dynasty. He moved 100,000 members of the aristocracy of the six former ducal states and other powerful slaveowning families to Changan and kept them under strict control. He continued the Legalist policy of encouraging farming and military service by awarding land and houses to officers and soldiers who had distinguished themselves, exempted them from compulsory labor and encouraged them to farm.

He ordered rewards for people who opened up new land and announced that those who had sold themselves into slavery because of hunger should be freed and become peasants. Merchants, the majority of them slaveowners, were not allowed to wear silk, travel by carriage or horseback, carry arms or serve as officials, and they had to pay double head tax. These measures helped consolidate the rule

of the landlord class and developed the feudal economy.

Struggle for Unification

Though a major Legalist, Liu Pang as a statesman of the landlord class was limited by the nature of his class. Mistakenly he thought the Chin dynasty had collapsed so rapidly because of the swollen powers of subordinates not of the imperial clan. Therefore after suppressing the princes who did not belong to the Liu clan, he conferred fiefdoms on members of his own clan, hoping to use blood ties to consolidate the centralized power of the landlord class. He stipulated that the heads of the fiefs had to be appointed by the central regime and that the fiefs had no power to dispatch troops. But the princes still controlled administration and the authority to tax. This made them sources of trouble.

Liu Pang was succeeded by his son, Emperor Hui Ti (Liu Yin) (211-188 B.C.). As he was young and weak, his mother, the Empress Dowager Lu Hou, sought to prevent the princes from rebelling by taking over the reins of government for 16 years. An able statesman in her own right, Lu Hou had helped Liu Pang quell the rebellion of Han Hsin and other non-Liu princes. She continued Liu Pang's Legalist line and appointed Legalists to important posts. She continued the policy of encouraging land reclamation with



Armored Western Han warrior from Hsienyang (near Sian), Shensi province.

rewards and took other measures to develop agriculture. She held the rich merchants in check by stipulating that their sons and grandsons could not become officials. She took steps to reduce the power of local groups and struck at the remnant slaveowner forces. The centralized power of the landlord class dictatorship thus became more consolidated.

By the time Emperor Wen Ti (Liu Heng) (202-157 B.C.) came to the throne, the royal princes had amassed such great power as to become local independent regimes, and sharp contradictions had developed between them and the central government. Wen Ti tried to maintain his centralized power by strengthening the rule of law, and continued the policy of stressing farming and restricting commerce in order to develop the feudal economy. At the suggestion of

Legalist Chia Yi (200-168 B.C.), he divided the fiefs into still smaller ones to reduce their power. The measure weakened the local regimes but did not solve the problem.

The merchant and handicraft slaveowners also held great power. They had seized strategic points and seacoasts and monopolized production and trade in salt and iron. Since these were the lifelines of the country's economy, they made huge profits. Instead of giving financial help to the central regime, these slaveowners supported the princes and worked with them to split the central regime and restore the old order.

The reactionary Confucian scholars, a part of the slaveowners' force for restoration, also flocked to the princes with advice and proposals. They wrote books to help



Bows, arrows and quiver from tomb No. 3 (Western Han dynasty) at Mawangtui in Changsha, Hunan province.



create public opinion for restoration. The princes' forces for partition became a grave threat to the centralized rule of the landlord class.

Another threat was the frequent harassment by the slaveowning Hsiung Nu, a people who inhabited the country's north. Their cavalry often raided the northwestern area, sometimes even bearing down on the capital at Changan, wrecking farm production, killing and plundering.

Even the question of how to deal with them was answered differently by the Confucian line and the Legalist line. The Confucians advocated capitulation — making concessions and gaining peace through alliance by marriage. The Legalists were for stepping up preparedness and striking back.

Emperor Wen Ti adopted the proposal of Legalist statesman Chao Tso (?-154 B.C.) to recruit troops and encourage their families to settle in the frontier areas. These soldier-farmers were to raise and store grain on the one hand and build forts and train for battle on

the other. Civilians were encouraged to raise horses and train as cavalry. A strong force was developed against the Hsiung Nu.

Suppressing Fief Rebellion

In 156 B.C. Wen Ti was succeeded by his son Liu Chi as Emperor Ching Ti (188-141 B.C.), who continued the Legalist line. The contradiction between the centralized regime and the princes' independent regimes had grown even sharper. Censor Chao Tso proposed reducing the size of the fiefs or abolishing them altogether. Ching Ti accepted his proposal and put it into action. This brought contradictions to a head.

In 154 B.C. the Prince of Wu (Liu Pi) (?-154 B.C.), a nephew of Han dynasty founder Liu Pang, allied himself with six other princes and launched an armed rebellion. Liu Pi was a careerist and conspirator who tried to turn back history. Controlling 53 cities and towns on the lower Yangtze River, he spent 40 years amassing strength and power for the rebellion. Copper mining, the minting of money and

salt production made him as rich as the emperor. He collected Confucian scholars, made the last of the slaveowning aristocrats his confederates, and got together troops for an armed rebellion to overthrow the central regime and usurp the throne.

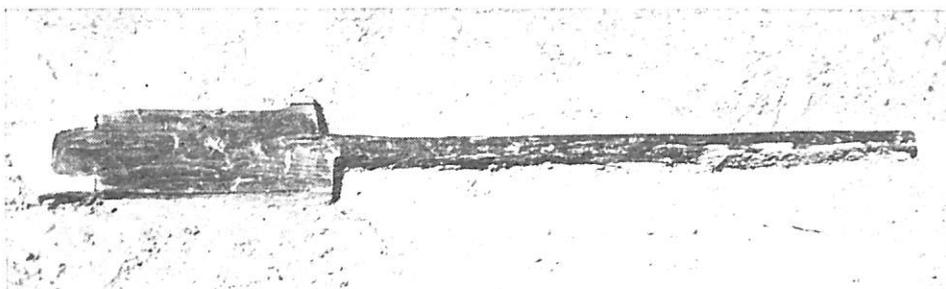
To cover up their real aim the rebels declared: "Reducing and abolishing the fiefs have thrown the empire into disorder. Kill Chao Tso to clear away his evil influence on the emperor and we will withdraw our troops." Tou Yin, a traitor in the central regime in league with Yuan Ang who had once been prime minister to the Prince of Wu, made false accusations against Chao Tso. Emperor Ching Ti was deceived, wavered in his decision to dispatch troops against the rebels and had Chao Tso executed.

The rebels did not withdraw. Teng Hsien, an officer returning from the front, reported that the seven states had rebelled "in the name of demanding Chao Tso's death, but that was not their real purpose". Realizing his mistake, Ching Ti ordered General Chou Ya-fu (?-143 B.C.) to launch a punitive expedition. The rebellion was quickly put down. Later Ching Ti cut down the size of the fiefs, took away the princes' right to rule their states, and appointed officials to administer their affairs. This was a heavy blow to the partition and forces for restoration and further consolidated centralized rule.

When scheming for the rebellion, the seven princes had secretly colluded with the Hsiung Nu slaveowners, hoping to enlist their armed assistance in destroying the feudal rule of the Han dynasty. When the rebellion started, the Hsiung Nu stationed their troops along the border of the Han empire. They only withdrew when the rebellion had been put down.

During Ching Ti's 16-year reign the Hsiung Nu never ceased their harassment and raids. But as Ching Ti had carried on his predecessor's policy of recruiting troops to settle on the frontiers, the Hsiung Nu did not dare make large-scale raids during his reign.

Iron shovel with wooden handle from the same tomb.



Silk brocade, Han tomb No. 3.



Lesson 17

乘 汽 车

Chéng Qìchē

Taking a Bus

(在公共汽车上)

(Zài gōnggòng qìchēshàng)

(At public bus on)

老大爷: 售票员 同志, 东风 市场
 Lǎodàye: Shòupiàoyuán tóngzhi, Dōngfēng Shìchǎng
 Grandpa: Conductor comrade, Dongfeng Market

远 不 远?

yuǎn bù yuǎn?

(is) far (or) not far?

售票员: 老大爷, 您 坐错 车 了。
 Shòupiàoyuán: Lǎodàye, nín zuòcuò chē le.
 Conductor: Grandpa, you sit wrong bus.

到 东风 市场 要 乘 往 北 开

Dào Dōngfēng Shìchǎng yào chéng wǎng běi kāi

To Dongfeng Market want take toward north driving

的 车, 这 车 是 往 南 走 呢!

de chē, zhè chē shì wǎng nán zǒu ne!

bus. This bus is toward south going!

老: 应该 坐 几 路 车? 我 还 不 清 楚 呢。

Lǎo: Yīnggāi zuò jǐ lù chē? Wǒ hái bù qīngchū ne.

Gr.: Should (I) sit which route bus? I (am) still not clear.

售: 您 可 以 乘 三 路 车。这 样 吧,

Shòu: Nín kěyǐ chéng sān lù chē. Zhèyàng ba,

Cond.: You can take 3 route bus. This like,

我 请 位 乘 客 去 送 您。(对 乘 客)

wǒ qǐng wèi chéngkè qù sòng nín. (Dui chéngkè)

I ask a passenger to accompany you. (To passengers)

哪 位 同 志 下 站 下 车?

Nǎwèi tóngzhi xiàzhàn xià chē?

Which comrade next stop get off bus?

乘客: 我 下。

Chéngkè: Wǒ xià.

Passenger: I get off.

售: 这 位 同 志 要 去 东 风 市 场,

Shòu: Zhèwèi tóngzhi yào qù Dōngfēng Shìchǎng,

Cond.: This comrade wants (to) go (to) Dongfeng Market (and)

坐 错 了 车。下 车 以 后, 请 您

zuòcuòle chē. Xià chē yǐhòu, qǐng nín

sat wrong bus. Get off bus after, please you

送 他 去 换 三 路 汽 车,

sòng tā qù huàn sān lù qìchē,

accompany him go change(to) 3 route bus,

可 以 吗?

kěyǐ ma?

can (you)?

乘: 可 以。老 大 爷, 您 跟 我 走。

Chéng: Kěyǐ. Lǎodàye, nín gēn wǒ zǒu.

Pass.: Can. Grandpa, you follow me walk.

乘 (对 老 大 爷): 现 在 到 站 了,

Shòu (duì Lǎodàye): Xiànzài dào zhàn le,

Cond. (to Grandpa): Now (we) reach stop,

您 慢 点 儿 下。

nín màn diǎnr xià.

you slowly a bit get off.

(老, 乘 下 车)

(Lǎo, Chéng xià chē)

(Grandpa and passenger get off bus)

乘: 三 路 汽 车 站 就 在 前 边

Chéng: Sān lù qìchēzhàn jiù zài qiánbian

Pass.: (The) 3 route bus stop (is) just at ahead

十 字 路 口。我 可 以 送 您 到 东 风

shízi lùkǒu. Wǒ kěyǐ sòng nín dào Dōngfēng

crossroad. I can accompany you to Dongfeng

市 场。

Shìchǎng.

Market.

老: 不, 不。你 们 年 轻 人 工 作 都

Lǎo: Bù, bù. Nimen niánqīng rén gōngzuò dōu

Gr.: No, no. You young people (have) work all

很 忙, 别 为 我 耽 误 时 间。

hěn máng, bié wèi wǒ dānwu shíjiān.

very busy, don't for me lose time.

乘: 没 关 系。车 来 了, 咱 们

Chéng: Méi guānxi. Chē lái le, zánmen

Pass.: (It) doesn't matter. (The) bus is coming, let us

上 车 吧。(二 人 上 车) 老 大 爷,

shàng chē ba. (Èr rén shàng chē) Lǎodàye,

get on bus. (The two get on bus.) Grandpa,

您 坐 好。(对 售 票 员) 同 志, 我

nín zuòhǎo. (Dui shòupiàoyuán) Tóngzhi, wǒ

you sit well. (To conductor) Comrade, I

有 月 票, 请 给 这 位 老 大 爷

yǒu yuèpiào, qǐng gěi zhèwèi lǎodàye

have monthly ticket. Please give this Grandpa

一 张 去 东 风 市 场 的 票。

yì zhāng qù Dōngfēng Shìchǎng de piào.

one go Dongfeng Market ticket.

(售 票 员 接 过 五 分 钱, 递 过 了 票)

(Shòupiàoyuán jiēguò wūfēn qián, dìguòle piào.)

(Conductor takes over 5 fen money, hands over ticket.)

乘: 您 去 市 场 买 完 东 西, 认 识 回

Chéng: Nín qù shìchǎng mǎiwán dōngxi, rènshi huí

Pass.: You go(to) market buy finish things, know return

家 的 路 吗?

jiā de lù ma?

home road?

老: 我跟 孙女 说好了, 她 三点
 Lǎo: Wǒ gēn sūnnǚ shuōhǎo le, tā sāndiǎn
 Gr.: I with, granddaughter arranged, she (at) 3
 钟 来 接 我。
 zhōng lái jiē wǒ.
 o'clock (will) come fetch me.

乘: 哦, 这 很好。(二人 到 站 下
 Chéng: Ò, zhè hěn hǎo. (Èr rén dào zhàn xià
 Pass.: Oh, this (is) very fine. (Both arrive stop get off
 车) 您 看, 一 拐 弯 就 是 东 风
 chē) Nín kàn, yí guǎi wān jiù shì Dōngfēng
 bus.) You look, once turn corner then is Dongfeng
 市场 了。
 Shìchǎng le.
 Market.

老: 同志, 谢谢 你 了。再 见!
 Lǎo: Tóngzhì, xièxiè nǐ le. Zàijiàn!
 Gr.: Comrade, thank you. Again see!

乘: 不 谢。再 见!
 Chéng: Bú xiè. Zàijiàn!
 Pass.: Don't thank. Again see!

Translation

(In a public bus)

Grandpa: Comrade conductor, is the Dongfeng (East Wind) Market far or not?

Conductor: Grandpa, you've taken the wrong bus. You should take a northbound bus to go to the Dongfeng Market. This bus is going south.

Gr.: I'm still not clear what number bus I should take.

Cond.: You can take the No. 3 bus. Wait, I'll ask a passenger to take you. (To passengers) Which comrade is getting off at the next stop?

Passenger: I'm getting off.

Cond.: This comrade wants to go to the Dongfeng Market, but took the wrong bus. Please help him to the No. 3 bus after getting off, will you?

Pass.: Yes, I will. Grandpa, please follow me.

Cond. (to Grandpa): Here is the stop. Take your time getting off. (Grandpa and passenger get off.)

Pass.: The No. 3 bus stop is at the crossing just ahead. I can take you to the Dongfeng Market.

Gr.: No, you young people are very busy with your work. Don't waste time on me.

Pass.: Never mind. The bus is coming. Let's get on. (Both get on.) Grandpa, please sit down. (To the conductor) Comrade, I have a monthly ticket. Please give this comrade a ticket to the Dongfeng Market. (The conductor takes 5 fen and hands over a ticket.)

Pass.: Do you know the way home from the market after you finish shopping?

Gr.: I arranged with my granddaughter to come and meet me at 3 o'clock.

Pass.: Oh, that's fine. (Both get off at the stop.)

Pass.: Look, around the corner is the Dongfeng Market.

Gr.: Thank you, comrade. Good-bye.

Pass.: Don't mention it. Good-bye.

Notes

1. *The successive verb sentence.* Two or more successive verbs or verbal constructions can be used with the same subject. No conjunction or preposition

is needed between them. Lǎodàye yào qù Dōngfēng Shìchǎng mǎi dōngxi 老大爷要去东风市场买东西 (Grandpa wants to go shopping in the Dongfeng Market). Lǎodàye zuò gōnggòng qìchē qù Dōngfēng Shìchǎng 老大爷坐公共汽车去东风市场 (Grandpa is taking the public bus to the Dongfeng Market).

2. *The pivotal sentence.* With certain verbs — chiefly qǐng 请 (ask), ràng 让 (let), jiào 叫 (tell), shǐ 使 (make), pài 派 (send) — the object of the verb can become the subject of a second subject-predicate construction. This means that this type of sentence has two subject-predicate constructions. Tā jiào wǒ zuò sān lù qìchē 她叫我坐三路汽车 (She told me to take the No. 3 bus). The object in the first, wǒ 我 is at the same time the subject of the second verb, zuò 坐. Similarly, in Shòupiàoyuán qǐng yí wèi chéngkè sòng lǎodàye 售票员请一位乘客送老大爷 (The conductor asked a passenger to take Grandpa), 一位乘客 is object of the verb qǐng 请 and also the subject of the verb sòng 送.

3. Méi guānxi 没关系 is an often-used expression meaning "it doesn't matter". When someone says, Duì bù qǐ, wǒ méiyǒu zhùyì, cǎi nǐ de jiǎo le 对不起, 我没注意, 踩你的脚了 (Sorry, I stepped on your foot unintentionally), you can answer Méi guānxi 没关系 (it doesn't matter). Another example: Dàjiā dōu huānyíng nǐ chàng gē, nǐ jiù chàng yí ge ba, chàng bù hǎo méi guānxi 大家都欢迎你唱歌, 你就唱一个吧, 唱不好没关系 (Everybody's asking you to sing a song. Just sing, it doesn't matter if you don't sing well).

Phonetic Exercise

Read aloud the characters in the following passage, paying attention to the difference between z, c, s, and zh, ch, sh; and in, en, an and ing, eng, ang.

今天我在公共汽车上遇到了一位老大爷, 他要去东风市场买东西。可是因为不认识路, 所以坐错了 dōngxi。 Kěshì yīnwèi bú rènshì lù, suǒyǐ zuòcuòle 车。大家对老人都很照顾。我跟他一起下了车, 陪 (accompany) 他坐三路 qìchē。 Dàjiā duì lǎorén dōu hěn zhàogu. Wǒ gēn tā yìqǐ xiàle chē, péi tā zuò sān lù 汽车, 把他送到东风市场。看着 qìchē, bǎ tā sòngdào Dōngfēng Shìchǎng. Kànzhe 老人高兴地走了, 我才回家去。 lǎorén gāoxìng de zǒu le, wǒ cái huí jiā qu.



