

China Reconstructs

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OUR NEIGHBORHOOD

There are thousands of streets and lanes in Peking. How are they administered? What role do the people play in local government? How do they live? To get the answers, our staff reporter visited the Fengsheng area in the western part of the city for talks with leaders and residents who administer the neighborhood's affairs.

— Editor

The Neighborhood Revolutionary Committee

Interview with Hsu Chung-chi, head of the Fengsheng Neighborhood Revolutionary Committee

What is the neighborhood revolutionary committee?

It is the basic-level organ of people's political power, the lowest level of government administration in the city. Peking is divided into nine districts, five city and four rural. Fengsheng is one of nine neighborhoods in the West City District, its administration is called the Fengsheng Neighborhood Revolutionary Committee.

How big is the area under your committee and how many people live in it?

Our neighborhood covers 1.5 square kilometers. It contains two main streets and 132 lanes. There are 14,136 households with 52,978 people. Of these, 22,808 are workers in industry, commerce and service trades or government cadres, teachers, doctors or theater people. We have 16,262 primary, middle school and college students, 6,146 pre-school children and 7,762 of what we call "neighborhood people" — retired people, old people and housewives who stay at home because they have many children to look after.

When was your neighborhood revolutionary committee set up? How is it organized?

It was formed in March 1968 during the cultural revolution. Its 27 members were elected after many meetings and consultations by the "neighborhood people" and those who work in neighborhood-

run factories and units. Ten are government workers who were assigned to the locality and later elected to the committee. The rest are workers in neighborhood-run factories, teachers in the local schools, workers in the clinics and "neighborhood people". They participate in government as representatives of the local people. Those who have jobs in neighborhood-run factories or other units continue in them, so they are in a good position to know the opinions and demands of the people and pass them on to the committee. In this way they help the people exercise their revolutionary supervision over this basic-level organ of government.

Among the committee members are some who have been doing community work for years as well as young people who became activists during the cultural revolution. Thus it has elderly, middle-aged and young people. More than half of the members (16) are women.

What is a residents' committee?

Our neighborhood is divided into 25 residential areas. Each takes in from one to eight lanes with 400-800 households, about 2,000 people. Every such area has a residents' committee which works under the neighborhood revolutionary committee. The residents' committee is a self-governing people's organization, not a

A section of the Fengsheng area in Peking.



unit of government, which does the actual day-to-day work of serving the people in the locality, as assigned by the neighborhood revolutionary committee. This residents' committee serves all the people who live in its area, but those most active in it are those who work in neighborhood-run enterprises and the "neighborhood people". For the latter, the residents' committee serves as the center for collective life in the same way that the place of work does for people employed in non-neighborhood enterprises. The "neighborhood people" elect from among themselves the 15 to 25-member residents' committee which serves without pay. Most of the members were once workers or cadres and are now retired, or members of their families who have been active in service to the people.

Every residents' committee has three to six subdivisions of about 120 households each which serve as a basis for groups of 50 to 60 "neighborhood people" for study and other matters.

What do the neighborhood revolutionary committees do?

These are the main tasks of the neighborhood revolutionary committees: They organize workers, teachers, students and cadres in neighborhood-run units as well as the "neighborhood people" to study works by Marx, Engels, Lenin, Stalin and Chairman Mao, to discuss national and inter-

national affairs and to carry out the policies of the Communist Party and the people's government. They set up such small factories and other production units as fit into the state plan. They operate nurseries and kindergartens to supplement those run by the city and large places of work, as well as dining rooms and household-service shops. They administer the cultural, educational and health affairs of the neighborhood and safeguard the people's lives and property.

Under our Fengsheng revolutionary committee are seven factories, a household-service shop with eight branches, four nursery-kindergartens and a neighborhood hospital. All of these were set up by the local people in 1958 and are collectively owned by the revolutionary committee. We also administer 10 primary schools set up by the government in our area before 1958.

How does the neighborhood revolutionary committee do its work?

We try to carry out the principle of simple administration with as few people as possible. A chairman and three vice-chairmen divide the work and lead collectively. Important questions are decided in general meetings of the committee. Leaders and staff members must not sit in offices. They join the local study group, go into the streets and lanes and talk with the residents to find out about local conditions.

One of the tasks of the members of the neighborhood revolutionary committee is to pass the opinions and demands of the masses on to the committee and to convey to the people the decisions of the committee and directions from higher organs. Those who work full time for the committee spend one day a week working in some neighborhood factory or other unit to keep in close touch with the people.

The residents' committees are an important link between the neighborhood revolutionary committee and the people. The residents' committees take on the job of making known to every household the policies of the Party and government and tasks assigned by higher organizations. They hold discussions among the people on how to carry these out locally. Their aim is to see that every man, woman and child understands the reasons for the policies and tasks in relation to both the country and the individual. This understanding leads to everyone thinking up ideas and methods, and to conscious individual and collective effort for reaching the objective.

Most of the affairs of the neighborhood which we handle concern the interests of the people themselves. Since they participate in and control the management of their own neighborhood, the revolutionary committee has almost total support in whatever tasks need to be carried out.





A meeting of the revolutionary committee's standing committee.



Hsu Chung-chi (right) constantly solicits the opinions of the "neighborhood people".



Some of the workers at the Fengsheng Insulating Materials Factory used to be housewives.



Hsiao Hsu, a local people's policeman, knows everybody around.



A study group meets in the courtyard on a fine spring day.

The household service shop handles tailoring, mending and laundry.



A doctor from the People's Hospital (second left) frequently makes home calls with a neighborhood health worker.

Serving the People

**WEI FENG-YUN, Fengsheng
Neighborhood Revolutionary
Committee member**

I AM an ordinary housewife with five children. My husband drives a three-wheeled motorcab. In 1949 the Chinese Communist Party and Chairman Mao liberated the working people and of course my family. My husband began to have a steady wage and the family did not have to worry about food and clothing anymore. From then on, after I finished my housework I began to go out to do community service.

When our neighborhood set up its revolutionary committee in 1968, the people elected me to represent them on it. Thus I began to take part in the management of our neighborhood. I thought: I am what I am today because of the political understanding the Party has given me. Because the people trust me so much, I will work all the harder to serve them wholeheartedly.

Each of us in the revolutionary committee is responsible for certain areas. I am in charge of contacting three residents' committees in Mengtuan, Wuting and Shuncheng lanes with altogether 1,433 households — 5,417 people. Right after every meeting of the revolutionary committee I go to the leaders of these three residents' committees, tell them the decisions and discuss with them how to accomplish the tasks assigned.

The people elect the neighborhood revolutionary committee, trust it and have a great interest in its work. They constantly give us suggestions for improving our

work. I take criticisms and demands raised by the people to the neighborhood revolutionary committee which studies them and tries to solve the problems as quickly as possible.

Let me give some examples. Residents in old-style houses in Shuncheng Lane had to go down the lane to fetch water for cooking, washing clothes and baths, and there were no nearby drains to empty dirty water. The problem was quite serious in the summer when they used more water. We told the public utilities bureau about it and they installed more taps and dug more drains in the lane.

The grocery store in the lane was too small and there was no public telephone. They had to walk some distance to another store for even such small items as needles, thread and buttons. We wrote to the municipal trade bureau and asked that the local store be expanded to include other items and that a public telephone be installed. Very soon we saw men setting up telephone poles, and a telephone appeared. Now the local grocery store handles more items, more varieties of vegetables and other nonstaple foods, and they are fresher.

The cultural revolution brought new ideological awareness to the "neighborhood people". They show a high degree of initiative in doing their part in building socialism. At the request of the local people, production groups and health sta-

tions were organized in all 25 residents' areas in the Fengsheng neighborhood. All the women in the neighborhood who can work are employed.

My children are no longer small and there is not so much housework now. I want to do more for the people, but it is hard for someone without much education to do this work well. Last spring the neighborhood revolutionary committee set up a night school where housewives who are leaders of the residents' committees can study politics and improve their general education.

I joined the classes at once and never missed if I could help it. We never dared to dream of such a thing in the old society. My memory is not what it should be — I am 50 already — so it's pretty hard to learn and my hand doesn't want to obey me when I try to write. But I'm stubborn — because I want to do more for our neighborhood.

Wei Feng-yun at literacy class taught by a retired worker.



Study Brings a Broader View

LIU JU-CHIN, vice-head of the
Brick Tower Lane Residents'
Committee

ON the mornings when our study groups get together, the members start coming after breakfast carrying their little stools. There are white-haired retired people, mothers carrying babies and grandmothers pushing tots in carriages. They sit in a circle, laughing and chatting, until the group leader declares the class in session.

The "neighborhood people" are divided into four groups according to where they live along our lane. Each group chooses its own leader and guide, usually people who have retired. We meet for study 2 hours 3 times a week, usually from 8 to 10 in the morning. Since families are especially busy over the holidays such as the Spring Festival or National Day, the study stops for a week or so.

Our studies are along the lines of the general program followed throughout the country by groups like ours. We read and discuss articles from the newspapers or *Red Flag* magazine, or works by Marx, Engels, Lenin, Stalin and Chairman Mao. The guide explains difficult points. Sometimes the period is used for transmitting Party and government policies and directives or to organize activities in our lane.

In the current movement to criticize revisionism and rectify the style of work, every group held at least two or three meetings to criticize and repudiate swindlers like Liu Shao-chi. Scathing denunciations were illustrated with facts from the members' own experience.

In the past, when we housewives in the lane ran into one another at the market or on the street, we usually talked only about everyday

matters such as food, fuel and kids. But now we often discuss questions that come out of our studies or national and international problems. Whenever we can't come to a session because of sickness or other business, we always feel we've missed something.

We try to relate our studies to our lives and put what we learn into practice. Grandmothers now say, "It's not enough just to see to it that our children eat properly and dress neatly. They've got to be taught to love their studies, love labor, have concern for the collective and fight against bad people and bad actions. Otherwise there's going to be revisionism and we working people will suffer again."

Such study broadens the vision of the members. More and more people are showing concern for others and the collective. One day after study, Chi Yen-yun of group

4 thought, "Chairman Mao urges unity but the two families in our yard aren't getting along just because of a quarrel between their children. They have no conflict of basic interests, why can't their differences be solved?" When she brought the question up with the other members of her study group, they urged her to help unite the two families. With much patient effort she finally brought the families together to talk it over. Each said that they bore part of the responsibility and the misunderstanding was cleared up.

Sun Fu-lun, living at No. 27 in a courtyard of six families, doesn't go out to work because she has a number of children to take care of. All the husbands and wives in the other five families go out to work, and when their children come home from school there is usually no one home. So Sun Fu-lun has boiled water on hand for the children to drink and helps them to do things like prepare meals and buy groceries. Her grateful neighbors do all they can after work to help her with her household chores, and knit sweaters for her children in spare moments. Coming from different places and working at different jobs, the six families did not know each other before, but now they feel very close to each other. Since Sun Fu-lun is always at home, the other families leave their keys with her and she has become the yard's "housekeeper".

OUR NEIGHBORHOOD—4

How Our Clinic Works

YEN CHIU-HUA, medical worker

OUR CLINIC was set up by our Brick Tower Lane Residents' Committee in 1969, along with similar ones in other areas in Fengsheng. This was in accordance with the principles of putting prevention first and integrating public health work with mass movements.

We got a lot of help from the area's residents and the big People's Hospital nearby. Three months of preliminary training at the People's Hospital gave us housewives an initial knowledge of acupuncture, injections, and the prevention and treatment of common illnesses.

Our Lane Has Changed

TUNG HSIU-CHING, an old resident

We are located in a sunny room in the same courtyard as the office of the Brick Tower Lane Residents' Committee. We have two beds which serve as examination and treatment tables. Our big glass cabinet is filled with medicines and medical equipment. The two of us in charge are doctor, nurse and pharmacist at the same time.

One day a couple with a year-old baby were passing through our lane when the child suddenly went into convulsions. His eyes rolled up and he stopped breathing. We rushed out, examined the child and gave him acupuncture treatment. When he finally began to cry, we knew he would be all right again.

Since our clinic started, people no longer have to go out of the area to get treatment for such common illnesses as headaches, colds and coughs. Residents who get their free medical care through their place of work and are resting at home due to illness can get prescriptions filled, injections, dressings changed, blood pressure tested, etc. at our clinic for five *fen*.

In the citywide health care network, we belong to the section covered by the People's Hospital, and its doctors often visit the area to give treatment or to offer us guidance and help solve our technical problems.

If someone is seriously ill and we cannot diagnose it or handle it ourselves, we immediately arrange for him to be sent to a hospital. To help invalids, old people, babies and others who are being treated at the People's Hospital or the Children's Hospital but cannot get there easily, we make home calls or deliver medicine. In advance of the seasons when common and epidemic diseases occur we spread knowledge of preventive measures among the residents and in street factories, nurseries and primary schools. We help the People's Hospital with their preventive work by giving vaccinations and inoculations and also do education on birth control.

Through several years of practice our ability in prevention and treatment has improved. The people constantly encourage us and this spurs us on to do all we can to serve them better.

I'M seventy years old this year and have been living in Nanyutai Lane for 33 years. What great changes I've seen!

Before liberation, our lane had three "manys" — many poor people, many slum houses and many children. People made their living

by selling their labor — pedalling pedicabs, doing odd jobs, running small stalls. None of them had a fixed job. Many families did not know where their next meal would come from. The houses they lived in were in a terrible state, with the wind whistling through the

Morning in a lane.



cracks in the winter and the rain leaking through the roof in the summer. But in those days who cared about us?

With liberation in 1949, we working people stood up and became masters of the new society. As soon as the People's Liberation Army men entered the city, they provided us with food, money and clothes. They got us together and explained the revolution to us. The people's government began solving the problem of unemployment and we all got steady jobs. Some went into factories and others joined producers' co-ops. With stable monthly wages, our life improved steadily.

Take my old neighbor Sun Meng-hsueh, for example. He was a pedicab man, trying to feed his mother, a wife and four children. The seven of them huddled in a room about to fall down. Every day the family had to wait for him to come back with money before they could buy the day's food. If he had no luck, they would go hungry. To try and help, the three daughters picked over the cinders in rubbish heaps for unburned pieces of coal.

But now Sun is the dispatcher at a three-wheeled motorcab station and earns 60 yuan a month. They live in two nice rooms facing the south. His four older children are married and the two younger are in junior middle school. His wife, who suffered from asthma for many years, is now receiving good treatment at the People's Hospital. The whole family leads a happy life.

Our people's government thinks of everything for us. More than 100 families in our lane have moved into new apartments or houses. The homes of the others have been well repaired. The street's housing management office always asks for the opinions of the neighborhood representatives before they distribute or renovate housing. If anything goes wrong with the electricity, water or drains, we just tell the office and it sends repairmen right away.

Before liberation the rent collectors hounded us like baying dogs. They yelled and shouted whenever they stepped through

the door. You had to pay the rent first, even if your stomach was empty. But today the rent we pay doesn't even cover the cost of maintenance and repairs! What a striking contrast with the old society!

Children of the poor in our lane used to run about naked or half naked. But now they are all well-clothed and healthy. When it is time for inoculations, the People's Hospital and the neighborhood clinic arrange everything. When children reach school age, the teachers go from house to house to enroll them. Before liberation the husband of Chang Chun-ching,

vice-head of the lane residents' committee, a worker, was so poor he couldn't afford to send his children to school. But in the new society three of his children have graduated from college and the fourth from a secondary technical school.

My husband died when I was 31 and we had no children. But I enjoy a happy life though I'm getting on in years. The people's government always shows concern for me, members of the neighborhood revolutionary committee come to see me often and my neighbors take good care of me. The world has changed and so has our lane.

OUR NEIGHBORHOOD—6

Street Factories

Staff Reporter

WE want to build socialism!" These were the words of Cheng Hsiu-lan, 15 years ago a housewife who could neither read nor write. Today she is vice-chairwoman of the revolutionary committee of the Fengsheng Spring Factory. Her words reflect the wishes of the neighborhood's housewives.

Under the Fengsheng Neighborhood Revolutionary Committee are six other factories for insulating materials, rubber products, adult and children's clothing, powder metallurgy and cardboard boxes. They all have some common features: a mixture of unimpressive buildings old and new; both modern machinery and equipment they made themselves; and over 80 (in some, 90) percent of the workers and staff made up of women, most of whom live less than a 15-minute walk away.

Each year these women produce millions of yuan worth of products for the domestic and foreign markets, complementing large plants. They have become an in-

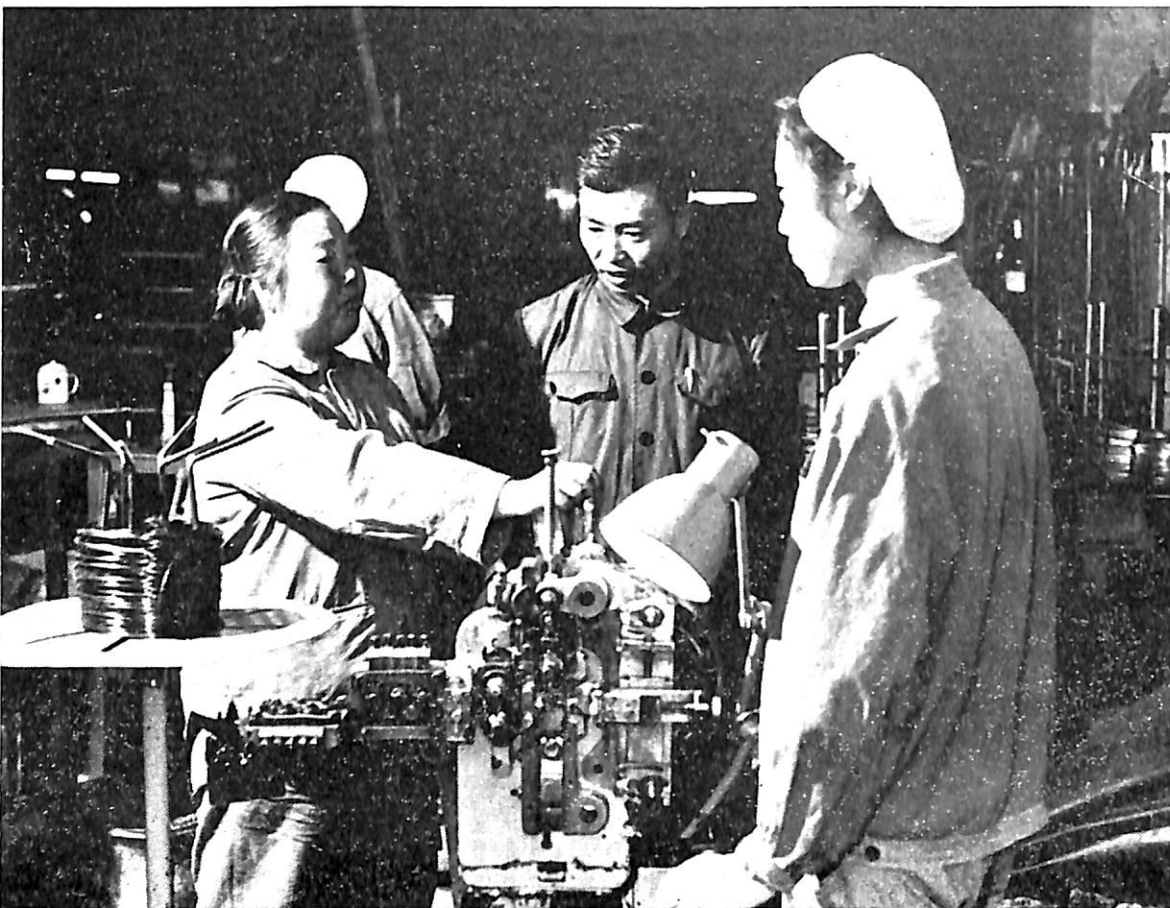
dispensable part of the national economy.

It is hard to believe that in 1958 these plants were just groups of women who had organized to make simple products such as loudspeaker cones, sheet mica, children's toys and cardboard boxes. "Capital investment" came from three or four-yuan donations by the members, and only the simplest tools.

Starting from Scratch

In 1958 housewives in the neighborhood were inspired by the Communist Party's general line for building socialism. "The whole country is taking a big leap forward," one of them said in a discussion about it, "can't we do anything but bend over our stoves all day? We want to do our part to build socialism too!"

When they heard there was an urgent demand for springs, Cheng Hsiu-lan and 20 other women organized a production group and started making small ones for mouse traps and eyeglass cases.



Cheng Hsiu-lan (left) and Chai Chuan-yin, vice-chairman of the neighborhood revolutionary committee, discuss a production problem with a worker in the spring factory.

They made their first batch by turning them on hand winders and heating them in a kitchen stove.

They have not forgotten their second year. The Great Hall of the People was being built in Peking for China's tenth National Day. They were given the job of making 250,000 sofa springs for its furniture. Now 68 women, they sent representatives to learn the technique from large plants and studied hard. In spite of their primitive conditions, they delivered high-quality springs 14 days ahead of schedule.

When the hall was finished, the women were invited to tour it. Entering the splendid main hall and sitting on the sofas, these mothers were as happy as children. "Our work went into these!"

"For the first time," Cheng Hsiu-lan said, "we really realized that money can't buy the happiness that comes from taking part in helping our country."

"Build socialism!" is the slogan that keeps them advancing. After

15 years of hard struggle, they have automated or semi-automated most of the production process. They have built new shops and their number has grown to 270. Using wire from 0.2 mm. to 8 mm. in diameter, they produce over 1,100 specifications of springs for dozens of models of automobiles.

Now 39, Cheng Hsiu-lan is a member of the Communist Party. She learned how to read and write in a night class shortly after the factory was started. Though she had never touched a machine in her life, she is now an experienced manager responsible for the factory's production. She reads blueprints and makes innovations.

When the Fengsheng Neighborhood Revolutionary Committee was set up during the cultural revolution, Cheng Hsiu-lan was elected to its standing committee.

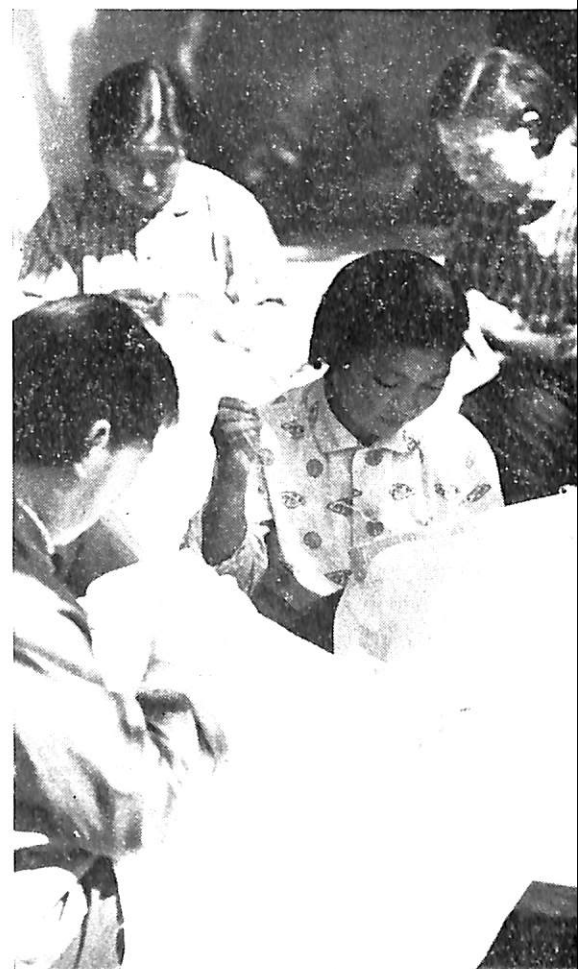
Advance or Retreat?

The other factories in the Fengsheng neighborhood developed in

much the same way. Like Cheng Hsiu-lan, other housewives found their horizons broadening after they came out of their homes to join in building socialism.

Everyone praises Liu Ying-pin, who is in charge of the insulating materials factory. She is the daughter of a poor peasant. Before liberation she got tuberculosis of the bone and because she could not afford treatment her left leg had to be amputated below the knee. Today she wears an artificial limb. In 1958 she and other housewives set up a small shop to make insulating material. Then, around 1960, China ran into temporary economic difficulties. A handful of revisionists headed by Liu Shao-chi thought that street factories with their "slim resources and inferior technique" were not of much use to the national economy. They said that "factories with orders should work and those without should close".

An embroidery production group.



Liu Ying-pin did not agree. "Chairman Mao liberated us housewives and gave us a role in building up the country," she went around telling everyone. "We can't retreat to our homes and live off others."

Their small factory was not operating at capacity, so she and the others went to a construction site to wash clothing for the work-

have their place in the state's production plan.

These factories are collectively owned. The neighborhood revolutionary committee gives them unified leadership in political and ideological work and the realization of their production plans and provides a unified accounting system. Their profits are used to cover the cost of benefits for the

Everyone Can Do Her Bit

About 30 percent of the local women work in the neighborhood's factories. Fengsheng neighborhood has an embroidery workshop and has also organized older women who have difficulty in going out to work to do embroidery in their homes.

In its spacious rooms in Tacheng Lane one can see its beautifully embroidered bedspreads, tablecloths and aprons made for export. Group leader Chang Kuei-chen learned to do embroidery as a child in the countryside. The group, she told us, gets jobs from an embroidery plant and distributes the work to some 300 women in their homes.

Visiting the women regularly to see how the work is going, Chang Kuei-chen frequently comes upon the energetic bespectacled grandmothers busy over their embroidery while their grandchildren do their homework. She mentioned Tuan Hsiang-yun, in her sixties, her children all working and her family's income a very adequate 400 yuan a month. Afraid she would overtire herself, her children advised her to drop the embroidery work. "My eyes are still good," she retorted. "I can still do my bit for our country."

Fengsheng's neighborhood factories complement state-run plants and there are various residents' committee production groups which process things for these factories. Some production is concentrated, some dispersed. Through these channels all the housewives in the neighborhood who can work have a chance to make their contribution to building socialism. Through political study in the factories, learning techniques as they work, increasing their general knowledge in night school classes, the women of the Fengsheng neighborhood have developed into an energetic corps for building socialism.



In a neighborhood-run plant.

ers, even taking their sewing machines along for the mending. "We'll do anything," they said, "as long as it supports socialist construction. But we refuse to disband."

Resisting the revisionists' demand that they quit, they kept their factory going with their own hard work. Slowly they enlarged their factory until today it produces over 36 types of low-cost, high-quality insulating material in a variety of specifications. In 1965, before the cultural revolution, they turned out 556,000 yuan worth of material. Last year it was 4,300,000 yuan.

Last year Liu Ying-pin attended a national meeting in Shanghai at which orders were placed. The products of this small factory are sold throughout the country and

workers and are invested in new buildings and equipment for the expansion of local production.

The development of production has improved the workers' situation. An adjustment of the wages of neighborhood factory workers last year brought them basically in line with those in state enterprises. Women who started to work at the same time as Cheng Hsiu-lan earn about 40 yuan a month.

They receive free medical treatment. A woman can send her child to a neighborhood nursery from the time her 56-day maternity leave ends until her child begins primary school. Her factory pays half the cost of care. Neighborhood household-service shops do washing, mending and other repairs. This helps liberate the women from time-consuming chores.



A soldier talking with Yao children.

Army and People —Together

Staff Reporter

I SPENT more than a week with the Fourth Company of a People's Liberation Army unit in the Kwangchow (Canton) area and these are reports on how the company maintains the PLA's long tradition of wholeheartedly serving the people.

Half-cooked Rice

Fourth Company and the militia unit of a factory were both out on field training in a forested valley in the mountains. At noon the two cook squads dug their fire pits on the same hillside. But while the army squad soon had fragrant rice and vegetables bubbling in their pots, the less experienced militia squad was having trouble and by noon their rice was only half done.

Fourth Company's political instructor Wang Tung-tsai quietly made some arrangements, then proposed to the militia company that they eat at the same time. Then when mess call sounded, the soldiers quickly surrounded the militia cooks' pots and helped themselves to the half-done rice, leaving the good rice and vegetables for the militiamen. As they ate, the company's cook squad decided that they should help the militia cook squad learn how to cook under difficult field conditions.

Fire Fighters

In Fourth Company's barracks I saw a large red banner embroidered in gold letters: "Model Company in Cherishing the People". New men coming into the company are always taken to see the banner and hear its story.

Back in 1968, the company was doing construction work in the mountains. One afternoon while they were studying they heard cries for help—"Forest fire!" Wang Tung-tsai, the officer of the day, promptly blew assembly and the men started off on the run toward two hills already enveloped in flames. A stiff north wind car-

ried smoke and ashes toward them. Several villages and a large stretch of timber were threatened.

As the men reached the fire line, grass and brush were turning into ash in seconds. Tall pines crackled and exploded. Clothing and hair caught fire, hands and faces were blistered.

Directing the battle where the fire was the worst, Company Commander Hsu Po-yu suddenly saw that a lumberman's young daughter fighting the fire on his left was about to be surrounded by the flames. He reached her in a few steps and swept her up in his arms just as a wave of fire rolled toward them. He spun around, shielding her with his body. When they reached safety and turned back to look, the place where she had been working was a mass of flames.

The fire turned toward one of the villages. Huang Hung-nai took three other soldiers and ran to the village to evacuate the old people and children who were not out fighting the fire, while deputy political instructor Wang Yu-kang and a dozen other soldiers fought to delay the fire. Suddenly a gust of wind whipped up waves of flame and in an instant they were surrounded. They broke out, but as Wang looked back he saw that Wang Huan-chin was trapped. He rushed back into the fire and tried to pull the man out. The flames swallowed them up.

After a six-hour battle, the local people, fire department and the people's soldiers had brought the fire under control. Wang Yu-kang and three other soldiers had given their lives, but the villages and much timber had been saved.

With the approval of Chairman Mao, the Military Commission of the Central Committee of the Communist Party awarded the company the title "Model Company in Cherishing the People" for their heroism. Though there is a continual turnover in the company's ranks and it has been stationed in

many places, it has maintained this tradition of cherishing the people.

Straw-shed Style

Beside the big buildings of the Liuchou Iron and Steel Plant is a row of straw-roofed sheds. Vice-chairman Kao of the plant's revolutionary committee told me about them.

In December 1969, during the cultural revolution, the workers heard that the "Model Company in Cherishing the People" was coming to join them in "grasping revolution and promoting production". The workers wanted to house the soldiers in their own dormitories. Fourth Company's Party branch learned this and called a meeting to discuss it. The men unanimously said no—the workers were operating on three shifts and needed their sleep.

The plant's leader then decided to give them a warehouse. No, the soldiers said, if plant supplies are not kept properly it will affect production.

The workers were very moved by this spirit and decided to build

brick houses for the soldiers. But the company remembered how often they had stayed in orchards during the war years without taking any fruit, and wanting to keep up this tradition of not being a burden to the people, again refused the offer. The soldiers decided to put up their own simple straw sheds.

As they were erecting the wooden frames, some workers arrived with rolls of tar paper roofing for them. Two days later some soldiers carried it back. In astonishment, a worker exclaimed, "But you can't refuse this, it represents the concern of the workers of the whole plant!" The soldiers shook the workers' hands and answered, "All right. We'll accept your concern, but we can't use the tar paper." The next day, the entire company went to a village 25 kilometers away to buy straw for the roofs.

Learning from the People

In the company barracks I saw a worn book of articles with the title "Love the People and

Their commander tells new soldiers about the company's history.





Have a drink.

Helping people with their work.





A company cook learns from a railroad workers' cafeteria near their barracks.



The company barber gives haircuts to neighborhood children.

Armymen and local people get together.





On the march.

Learn from Them” on the cover. Wherever they had gone, the soldiers had written up the experience of advanced units. One told the story of a Party branch in the Liuchou Iron and Steel Plant in rectifying their work. Another summarized the experience of a Changtung commune production team in applying lessons it had learned from Tachai, the national model brigade in building a socialist agriculture.

Wherever it is stationed, Fourth Company uses every opportunity it can to learn from the people. When they go to help with planting or a harvest, for example, they live and eat with the commune members, establish close relations and learn from them. In factories, the company splits up, platoons connecting with shops and squads

with groups of workers, trying to absorb the proletarian thinking of the workers in order to raise the company’s ideological level.

New Song in the Yao Mountains

One day the cultural troupe of the Chihnsiu Yao Autonomous County, in which Fourth Company was working, came to perform for the men. Commander Huang Hung-nai told the kitchen crew to prepare tea and candy. “They’re old friends,” he said, “and we must give them a good reception after their long trip.”

The company had first met the troupe two years before when they had marched through the Yao people’s hills on field training. Entire villages had turned out to welcome them, families vying with each other to get a soldier into their home for tea.

The soldiers were taken on a tour of the Kaolan production team’s granary, feed crusher, rice mill and terraced fields. They were filled with admiration for the revolutionary spirit of these people who had created a thriving new village out of a valley once so poor that even birds and animals would not live there.

Fourth Company had learned that the commune’s Sanchiao production team had bought a tractor but could not get it up to the village because there was no road through the mountains. The men decided to help them build a road.

The road was a big project because it had to cross a fairly steep slope of hard stone. Though soldiers and villagers sweated, progress through this section was slow. Pu Jung-yang, leader of the second squad, kept thinking of what the delay of the tractor would mean to the team. Finally he hit on a better way of drilling blast holes. It was successful and speeded up the work. Now the road moved rapidly toward the village and the tractor was brought in.

It was while they were working on this road that the cultural troupe had made its way to the company’s camp and performed for them. Later, when the company was helping the Yao people build terraced fields, the troupe came again. Now they were coming for the third time.

After a lunch together, the company sat in a circle outside their barracks and the troupe gave their performance. One number got an especially big response — a Yao girl singing a song she had written herself: “The PLA helped a Yao village build a power station. Electric light makes us feel the love between the army and the people all the more. The PLA helped the Yaos drive out the reactionary rulers; today our soldiers help us build new Yao villages.”



The Rice Farmers' Dream Comes True

AS the rice transplanters clicked along easily in the levelled paddy fields, row after neat row of rice seedlings appeared. In the distance, tractors with special wheels for working in the mud moved to and fro, plowing and harrowing. Operating the machines this busy spring were commune members of Wuming county in the Kwangsi Chuang Autonomous Region in south China.

The people here have been growing rice for several thousand years. But oppression and exploitation by reactionary governments and feudal landlords tied the peasants to backward ways of production

for many generations. Their backs constantly bent double by the heavy labor of transplanting rice seedlings, weeding among the young shoots and cutting the crop, they had long dreamed of mechanization to do away with such grinding toil.

Today the rice farmers' dream is coming true. The county has more than 12,000 rice-transplanting machines of various types. Eighty percent of its paddy fields are transplanted by them. Using funds accumulated from their collective economy—a total of 18 million yuan in the whole county—the commune members have bought

Commune members are happy that they no longer have to bend double to transplant rice.



large numbers of tractors suited to paddy work, motors of various kinds, and machines for processing crops and sideline products. The rate of mechanization and semi-mechanization of paddy rice cultivation has risen fast.

Birth of the 'Happiness Machine'

Tang Hui-yuan is one of the two carpenters who trial-produced the county's first rice transplanter. "It's not easy to mechanize wet-field work," he told us. "It took us carpenters months of hard thinking and work to make that first machine. It was pretty primitive. Except for the seedling clamps of sheet iron, the whole thing was made of wood."

This happened in 1958, after the setting up of the people's communes (with their more extensive collective economy, greater manpower and richer material resources) had provided favorable conditions for mechanization.

In the spring of that year Tang Hui-yuan was assigned to the county agriculture technical station to join in making a rice transplanter. Bred among rice growers, he had long thought of making such a labor-saving device. But he could not, for lack of helpers and material. Now, with his dream about to be realized, he was so excited that he could scarcely sleep at night. He was determined to do his bit in farm mechanization. Under the leadership of the agriculture technical station, he and the other carpenter first built a wooden model which imitated the movements of the hand in separating seedlings from a bundle and planting them in the mud. After four months of repeated experiments, they produced the county's first rice-transplanting machine.

When the transplanter was taken to a paddy field of the Pingwen brigade for trial, nearby commune members rushed over to see it. They and their ancestors had suffered the woes of transplanting by hand for countless generations. Passing their hands over the machine, they could hardly tear themselves away.

After the test, improvements continued to be made. In 1959,

inspired by Chairman Mao's words, "**The fundamental way out for agriculture lies in mechanization**", and in response to the wishes of the rice growers, the county set up several factories to make wooden rice transplanters. Work with the early simple model was three or four times as efficient as by hand. The peasants, who no longer had to bend over all day, called it the "happiness machine".

After the Factories Were Closed

However, not all was smooth sailing. Liu Shao-chi's revisionist line influenced Wuming county for a time. Its followers closed down all these factories on the pretext that "mechanization is impossible in paddy farming areas, conditions there are too complicated". Tang Hui-yuan had to leave the workshop he loved. But the commune members still wanted to use machines in the rice paddies.

In 1965 the Pingwen brigade, to which Tang Hui-yuan belonged, bought 13 iron-and-wood rice transplanters from another county. Just as the newly-trained operators were set to start work, a leader said no. "Machines are bad for quality in transplanting; their use will cut production." Knowing that the ban was wrong, many commune members paid no attention. Headed by their Party branch secretary, they still used the transplanters on nine hectares of paddy.

Because they were efficient, saved labor and got the work done well within the season, and because the rows, and the clusters of seedlings, were properly spaced, the yield on this land increased. But on 67 hectares of hand-transplanted land it decreased, though field management was the same. Facts speak louder than words. The use of the machines spread. With three more years of effort, the brigade achieved initial mechanization of its rice transplanting, getting a higher output each year.

This success, won through persistent struggle against obstacles, drew the attention of the county Party committee. They came to Pingwen, summed up its experience, and organized cadres and members of other production

teams, brigades and communes to come and learn. Today all production teams in the county's 13 communes are using transplanters. Some even have motor-driven ones. The spring of 1973 saw 5,000 of the machines in use daily.

During the process of popularization, Tang Hui-yuan was assigned to the county farm machinery plant. It was there that we saw him, with all kinds of drawings spread over his work bench. No longer do he and his companions hammer and saw to make wooden machines. Instead, they use modern machine tools to make new equipment like motorized plow boats, rice harvesters that spread the crop for sunning, and cultivators.

Overall Mechanization

Hsienhu commune stands on dry hills some 20 kilometers from the county seat. One spring, all its members' energy went into overcoming a drought and transplanting rice. In a production team which had no pump, 40 able-bodied adults were kept busy bailing water from a river into irrigation ditches. Even so, less than two hectares of rice were transplanted after a month's hard work. Another seven hectares of former paddy fields had to be sown to corn instead. This experience taught the commune members that transplanting machines alone would not guarantee stable high yields of rice.

Every year since then, the commune's production teams have used part of their public accumulation funds to buy diesel engines, pumps, tractors and other equipment. Grain output has grown with mechanization. In 1967 the government had to supply 70 tons of grain to this commune to make up a shortage. Last year the commune, besides being self-sufficient in grain for food, seed and reserves, supplied 1,870 tons of commodity grain to the state.

Wuming county took Hsienhu commune, which had started from rice transplanters and then proceeded to overall mechanization, as a model to follow. Since 1967 the county Party committee has ar-



Exchanging experience
in rice transplanting.



Harrowing no longer
needs a buffalo.



Motorized "boat" for cultivating the paddies are much favored.

Workers of the Wuming County Farm Machinery Plant do timely repairs for the commune members.



ranged for its 13 communes to buy 680 tractors, 1,500 motors and over 6,000 processing machines such as rice threshers and huskers. Government departments are also helping the communes to speed the mechanization of paddy farming by continually providing the necessary farm equipment, machine tools, and iron and steel. Today the whole county has essentially mechanized or semi-mechanized its rice transplanting, irrigation, plant protection, threshing, transport and processing of crops and sideline products.

This increase in mechanization has in turn spurred the all-round growth of agriculture, forestry, animal husbandry, fish breeding and sideline production. In 1972, the county produced more than twice as much rice as in 1965. The value of its total industrial output was nearly six times the 1965 figure. The county, communes and brigades set up 143 industrial units including factories for making and

repairing farm machinery, producing chemical fertilizers, processing sugar and making ceramics — and also a manganese mine. These enterprises, in turn, provide funds and material resources for the further mechanization of paddy farming.

Technicians and Repair Network

Over 36,000 transplanter operators have been trained since Wuming county started its first class for them in June 1965. According to a plan, and through different organizational forms, its agricultural machinery department teaches commune members to run and repair farm machines. As part of preparations for the spring-summer busy season each year, it helps the communes train groups of machine operators. Communes and brigades also actively train their own — through veterans teaching novices, sending people to other units to learn, or bringing technicians from other units to come and teach. The peasants are glad to have their own technicians, born and bred on the spot, as the main force in farm mechanization.

A farm-machinery manufacturing and repair network has been gradually set up in Wuming. It includes two manufacturing and repair plants run by the county, 13 commune-run plants which make parts and do repairs and 118 repair groups in the brigades. This network guarantees that major overhauls of paddy-field machinery can be handled within the county, ordinary repairs within the communes and minor repairs within the brigades.

The resulting higher availability rate of machines helps the communes transplant their rice more quickly. This year the county had virtually finished transplanting its early rice by the end of March, about 15 days ahead of plan. By that time, stretches of fresh green rice shoots blanketed either side of the highway, delighting the eyes of travellers.

THE POLICY OF 'WALKING ON TWO LEGS'

What does the policy of "walking on two legs" mean?

In developing her national economy, China balances the relations between industry and agriculture, heavy industry and light industry, large enterprises and medium-to-small enterprises, modern production methods and indigenous methods, enterprises run by the central government and those run by local authorities, and other pairs of relations. She does not emphasize one to the neglect of the other but develops both simultaneously in such a way that they coordinate with and promote each other.

The relations between these pairs are like that between the two legs of a person. When both legs coordinate well, the person is able to walk steadier and faster. Therefore, the policies for handling these pairs of relations in developing the national economy have been named simply the policy of "walking on two legs".

What is the basic content of these policies and the underlying reasons for them?

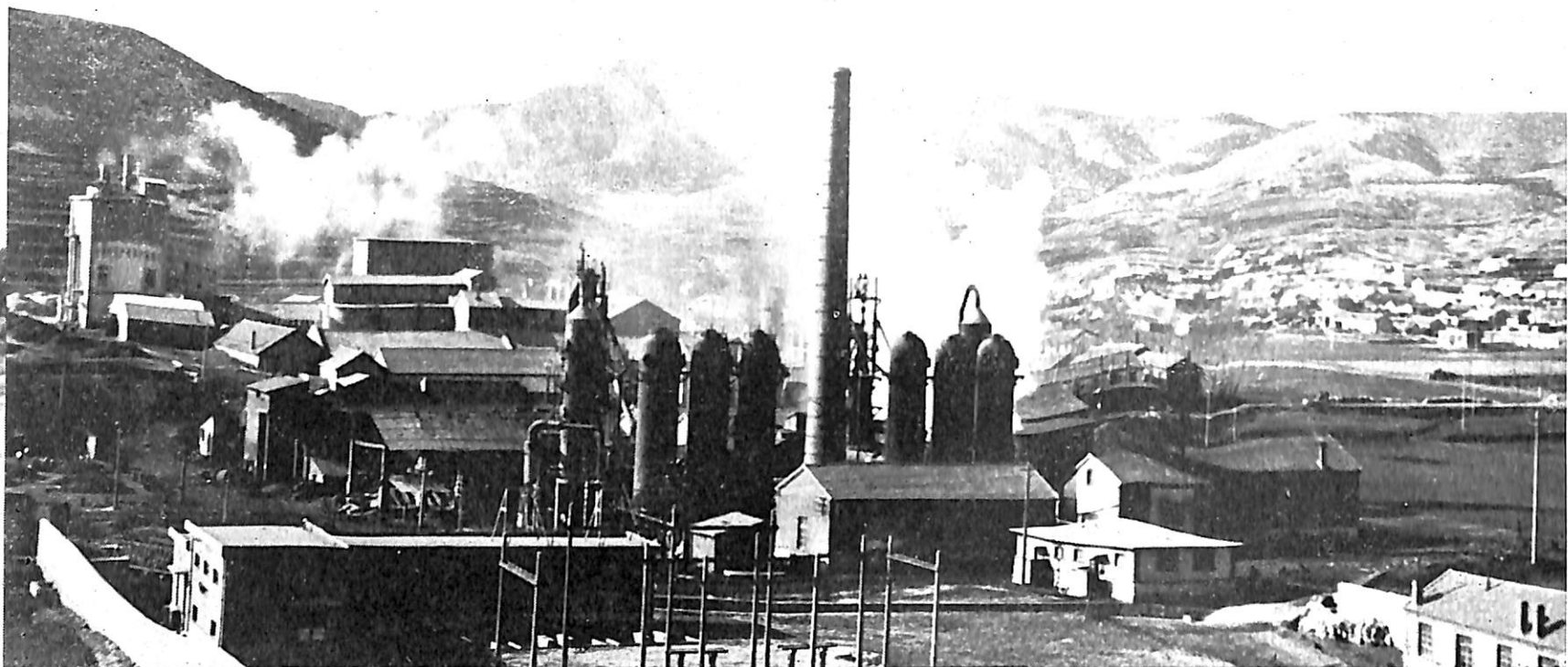
The basic content is as follows:

1. Industry and agriculture develop simultaneously. China is still a large agricultural country and most of her population is in the countryside. Only a rapidly developing agriculture can meet the people's food and clothing needs and provide industry with ample raw materials for development and a wide market for its products. At the same time, the development of agriculture depends on the support of industry. Only a modern industry can provide the large amounts of farm machinery, electricity, chemical fertilizers and insecticides necessary for a modern agriculture. Thus, industry and agriculture in China are developed simultaneously and the two complement each other.

2. Heavy industry and light industry develop simultaneously. Building a modern industry, modern agriculture and strong national defense requires advanced equipment and materials from heavy industry. To develop heavy industry, however, requires a great amount of funds. In China today, one of the main sources of these funds is the accumulations of light industry. Light industry needs comparatively less funds, goes into production faster and the period of capital turnover is shorter. Therefore, while giving priority to developing heavy industry, China is also actively developing light industry. As light industry progresses, more and more consumer goods are produced to satisfy the increasing needs

Casting steel ingots at the Capital Iron and Steel Works.





The smelting plant of a small iron and steel complex in the Yantai area.

of the people and a growing amount of funds is thus provided for heavy industry to expand reproduction. Developing light industry also promotes the development of heavy industry because light industry demands more and more machinery and industrial raw materials such as plastics and materials for the chemical and synthetic fiber industries.

3. Large enterprises and medium-to-small enterprises develop simultaneously. To build a modern industry, it is necessary to build some large leading core enterprises with a high level of technology and productivity. But large enterprises require large investment, a rather long time to build and the technological requirements are complicated. Therefore, at the same time that large-scale enterprises are being built, many medium-to-small enterprises are also rising up throughout the country. Medium-to-small enterprises require comparatively less investment, a shorter time to build and simpler technology. They not only provide the people with urgently needed industrial products but also train technicians and accumulate more experience and funds for the large enterprises to be built, thus promoting the development of the big enterprises.

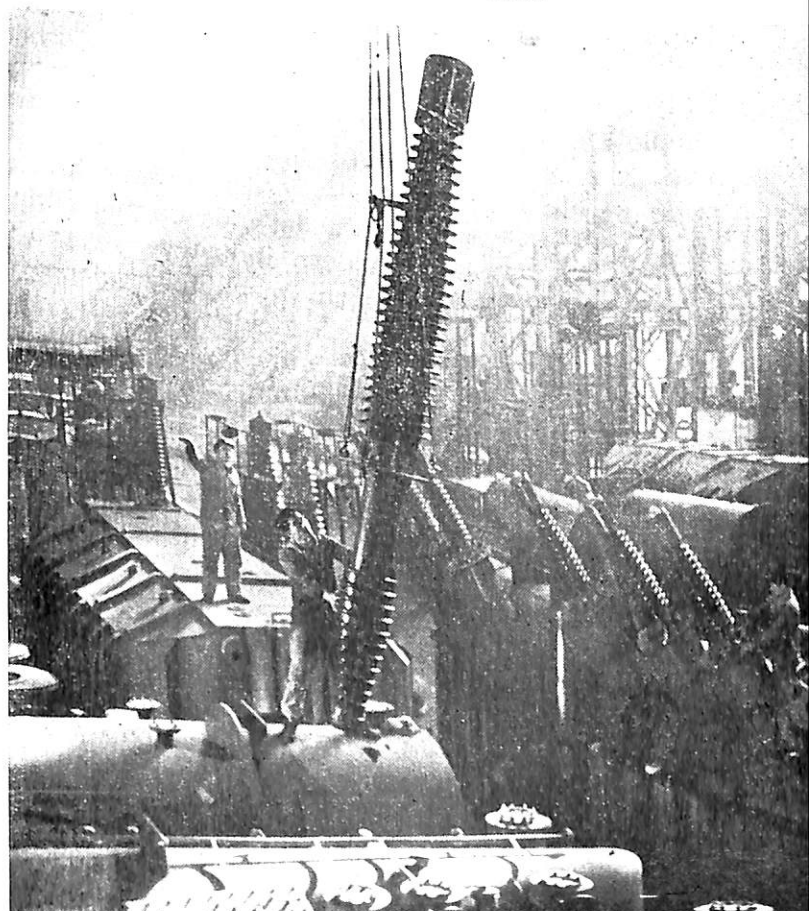
4. Modern production methods and indigenous methods develop together. This means that in the main China adopts the newest modern technology and at the same time actively adopts the simple and practical technical experience of the local people. New China's industrial basis was very weak, so it is impossible in a short time to have the newest equipment and technology for all factories and mines. Wherever it has not yet been possible to adopt the newest technology, simple, practical indigenous methods are being used. These methods are then continually improved upon. This saves time and speeds up China's industrialization.

5. National and local enterprises develop simultaneously. China is a big country with a huge popu-

lation. Its provinces and autonomous regions range from 100,000 to several hundred thousand square kilometers in area. Their populations range from several million to seventy or eighty million people. In such a large economically underdeveloped country it is not possible for the central government to run everything in economic construction.

China is carrying out a planned socialist economy in which the industries throughout the country are parts of the whole, like chessmen in a game of chess. On the one hand, important mines and factories

Assembling in the Shenyang Transformer Plant.



which act as the leading core in the country's industrial development have been built and are directly managed by the central government. On the other hand, the central government encourages every province, autonomous region, municipality, region and county to build local industries according to their particular conditions. These industries use the raw materials of their locality and manufacture for that locality. Their production plans are part of the unified national production plan.

By developing national and local enterprises at the same time, the initiative of both can be given full play, and the natural resources, funds, equipment and technology of every part of the country can be fully utilized. This speeds up China's economic construction.

What is the main significance of "walking on two legs" in developing the national economy and building socialism?

The policy of "walking on two legs" suits China's concrete situation and conforms to the objective laws of China's economic development. It enables China to mobilize all positive factors for the building of socialism, thus accelerating the country's economic development and guaranteeing that the General Line for Socialist Construction — "go all out, aim high and achieve greater, faster, better and more economical results in building socialism" — is put into effect.

Precisely because the initiative of the national and local authorities and the people has been brought

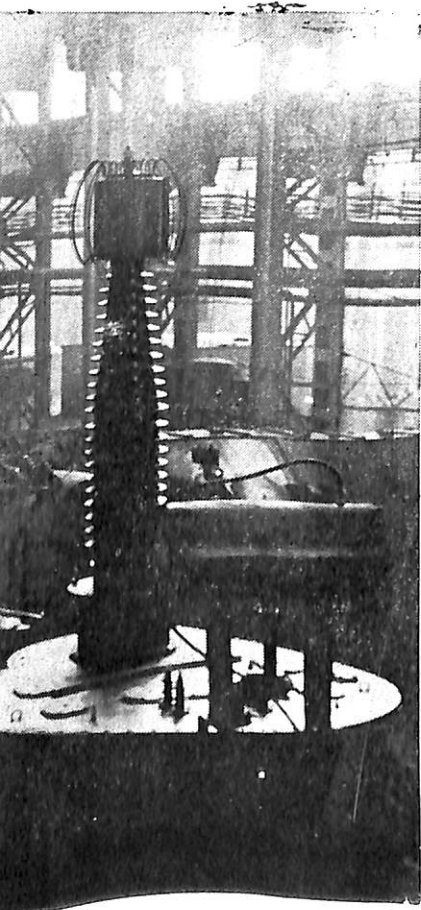
into full play, China's agriculture has had good harvests every year for the past decade, her main core enterprises have developed rather quickly — thus laying the preliminary basis for socialist industrialization, and local industries have shot up everywhere.

Every province (not including Taiwan), municipality and autonomous region has a multitude of factories and mines in production. Ninety-six percent of the counties have built their own farm-tool manufacturing and repair plants and 70 percent have built cement factories. As the masses set up factories, not only are engineers and experienced veteran workers able to display their initiative to the full, but the peasants' enthusiasm for building industries is also aroused.

China's large leading core enterprises utilize rich natural resources where they are concentrated, whereas the thousands of medium-to-small enterprises utilize natural resources that are scattered. This brings the people's initiative into full play and makes full use of materials and land.

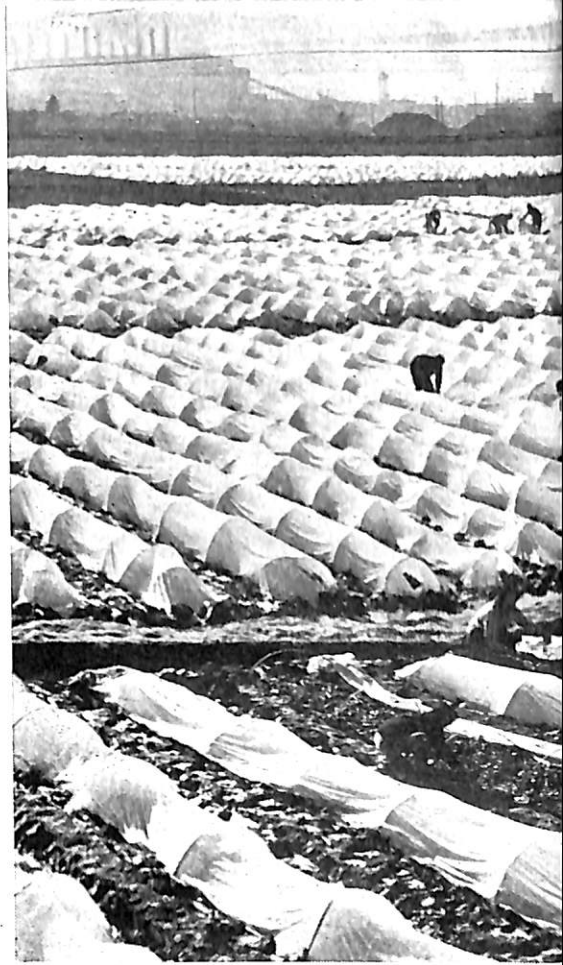
There is also a long-range significance of the "walking on two legs" policy. Because it has brought about the increasing numbers of modern industries in China's vast countryside which train many workers and engineers from among the peasants, the policy leads to reducing the differences between workers and peasants, city and countryside, mental and manual labor. The policy, therefore, will help China make the transformation from a socialist system to a communist society in which these differences will be eliminated.

The new Wuhu Textile Mill.





Commune members digging up river silt for fertilizer.



A nursery for aquatic plants used as fertilizer.

Fertilizer at the Wusih plant ready for delivery to the countryside.



Abundant fertilizer produces a bumper rice harvest.



A Double Approach to More Fertilizer

WUSIH county, on Lake Taihu in Kiangsu province, is "fish and rice country". It grows large amounts of rice, wheat and barley. After the communes were formed in 1958, the great strength of the new collective economy made it possible for the people to change the planting system. Where they used to get one rice and one wheat crop, they now get one wheat and two rice crops per year. This steadily increased the demand for fertilizer.

How did they meet the shortage of fertilizer? By handing the problem to the masses and by "walking on two legs" — in other words, setting up a small chemical fertilizer plant on the one hand and expanding the sources of farmyard and other manure on the other.

In 1959 the provincial government sent 80 installation workers and all the equipment for a chemical fertilizer plant designed to produce 800 tons of ammonia a year. The county selected 50 factory workers and chemistry teachers as the technical core and 200 young commune members as trainees.

The plant began producing a year later, but even 800 tons annually was far short of the need. In 1965, when Chairman Mao called on industry to support agriculture, the workers raised their plant's output to 3,000 tons a year with technical innovations and expansion. Still not satisfied, they raised output to 6,000 tons by increasing the operating pressure. By 1972 this small plant was producing 412 kilograms for every hectare of farmland in the county.

Recently the workers used their ingenuity to produce ammonia water, which evaporates slowly, has a quick effect and is easy to apply. At the same time they improved the recovery and use of waste gases and liquids. Their present annual

output of ammonia water is over 60,000 tons — an average of 1.1 tons per hectare in the county.

Meanwhile, the county increased the amount of fertilizer by promoting the raising of pigs and sheep. Individual families raise them and all production brigades run pig farms. Today the collectives own 350,000 head while individual families own 650,000, an average of 20 head per hectare, more than twice as many as before the communes were established. At 2.5 tons of manure a year per animal, the total in the county amounts to over 2,500,000 tons.

In 1972, for example, the outstanding Nunglien brigade of the Red Flag commune averaged 39 head of pigs per hectare of land and raised 500 sheep. This gave them 97.5 tons of manure per hectare and brought the output of rice, wheat and barley up to 13.9 tons per hectare — nearly 50 percent higher than two years ago.

The county has many rivers and waterways, out of which the peasants dredge silt for fertilizer — 4,000,000 tons of it a year, about 75 tons per hectare.

The commune members also grow such green manure as water hyacinth, water lettuce and other aquatic plants over an area of 4,650 hectares along the waterways and in ponds.

Because the commune members have carried out the policy of "walking on two legs" and relying on their own efforts, they have enough fertilizer to assure high yields. The county's per-hectare output of grain has surpassed the state target ten years in a row. In 1972 it reached over 9 tons. This has steadily strengthened the collective economy. In the past three years the communes have bought 1,649 tractors and the living conditions of the commune members have improved.



Militant Art from the Land of the Eagles

THE 60 oils and 30-some prints of "Every Man a Soldier", an exhibit from the People's Republic of Albania held in Peking last April, with vivid artistic imagery revealed much about life in Albania and the struggle of its people.

Among the works were scenes from the Albanian people's relentless armed struggle to liberate their country from the Italian and German fascists, a struggle which was led by the Albanian Party of Labor under Comrade Enver Hoxha. Others provided a glimpse of the people's revolutionary spirit as they build socialism today, ready at all times to defend their country.

The oil painting "Founding of the General Headquarters" pictures the historic occasion on July 10, 1943 when the General Headquarters of the Albanian National Liberation Army was founded to

lead the rapidly-developing guerrilla warfare against the invaders and Comrade Hoxha was elected its political commissar. Under his leadership the Albanian people, relying on their own efforts, fought courageously until final victory. July 10 is celebrated as the anniversary of the founding of the Albanian People's Army. Looking at the picture, viewers felt almost as if they themselves could hear the new headquarters' mobilization call to wipe out the invaders.

Every exhibition-goer was moved by "Heroes of Hekal", an oil showing the people's council of the village of Hekal, which chose death rather than surrender to the fascists during the national liberation war. As council members stand bound before the fascists' guns, their faces express fearless defiance and confidence that in the end the victory will still be theirs.

Born in the raging flames of the anti-fascist struggle, the Albanian People's Army carries on its heroic spirit today in its task of defending the socialist motherland. Other paintings showed the soldiers at theoretical study or helping with farm work in the cooperatives. The Albanian militia, who with hoe in one hand and gun in the other, always ready to defend the country, were the subject of a number of oils and prints.

The exhibit brought to China not only these fine examples of Albanian art, but the Albanian people's friendship for the Chinese people. This was particularly expressed in the fact that Fatmir Haxhiu and Skender Kamberi, noted Albanian painters who accompanied the show to China, sought out Chinese workers and peasants and made many sketches of them.

The Road of Victory (woodcut)



Lumturi Dhrami





Founding of the General Headquarters

Guri Madhi

Exhibition of Mexican Art and Culture

AN EXHIBITION on the traditional art and culture of Mexico recently on tour in the cities of Peking, Chengchow, Nanking and Shanghai was accorded an enthusiastic reception by Chinese viewers. The first to be held in China, it opened in Peking on the occasion of the visit of Mexican President Luis Echeverria to China. In addition to relics of Mexico's ancient past, the exhibit also included sections on modern and contemporary Mexican art and folk arts and crafts.

In the central hall of the first section, devoted to the Olmec, Mayan, Toltec and Aztec cultures, were models of the giant "Pyramid to the Sun" and "Pyramid to the

Moon". The structure of these landmarks of ancient Mexican culture is an indicator of the ingenuity of the working people of Mexico in those early days. The stone sculptures, caryatids, ritual objects, pottery funerary figures, drums, tripod vases and other vessels reflect the people's life through the ages.

The walls of three replicas of temple chambers off the main hall were covered with copies of some remarkable 6th to 8th century murals, part of a treasure house of such murals discovered in the dense forests of Bonampac in southern Mexico. In rich colors and a highly dramatic style, they depict magnificent scenes of cere-

monial preparations, battles and victory dances.

MORE than a hundred works by artists of the modern and contemporary periods — oils, lithographs, woodcuts, stone sculptures and others — made up another section. Woodcuts on the Mexican people's struggle for independence occupied a very important place, including varied renditions of the figures of heroes of the national democratic revolution, Zapata, Hidalgo, Juarez and Cardenas. Altogether seven were devoted to Zapata, leader of a great peasant revolution, and his comrades-in-arms. He devoted his entire life to fighting for the return of the land



Chinese artists view an ancient tomb figure at the exhibition of Mexican culture and art.

The central hall of the exhibition.



Combat on Horseback (woodcut)

Leopoldo Mendez



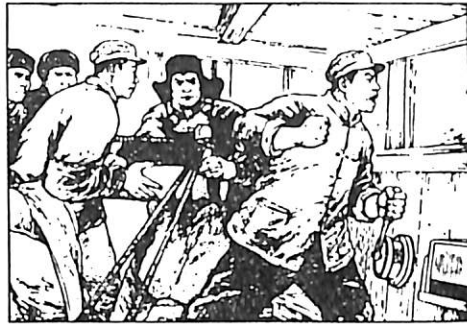
to the tillers. Though he was ambushed and assassinated in 1919, the legend has continued among the people down through the years, "Zapata is not dead. Soon he will return riding on a white horse." One woodcut in particular, showing him a brave and heroic figure astride a white horse, captured the vitality of his memory and of his spirit that still leads peasant struggles today.

Many works truthfully reflected the life and labor of workers, peasants, fishermen, vendors and teachers. On display were also models and photographs of modern architecture in Mexico and examples of folk arts and crafts. Though two entirely different types of thing, both show the Mexican people's outstanding talent for giving a national style to their art. Especially the folk paintings and clay figures, with their brilliant colors, reveal the optimism and humor of the working people of Mexico.

The exhibit, expressing the glorious revolutionary traditions of the Mexican people and their struggles against domestic dictators and foreign aggressors, left a deep impression on the Chinese spectators.

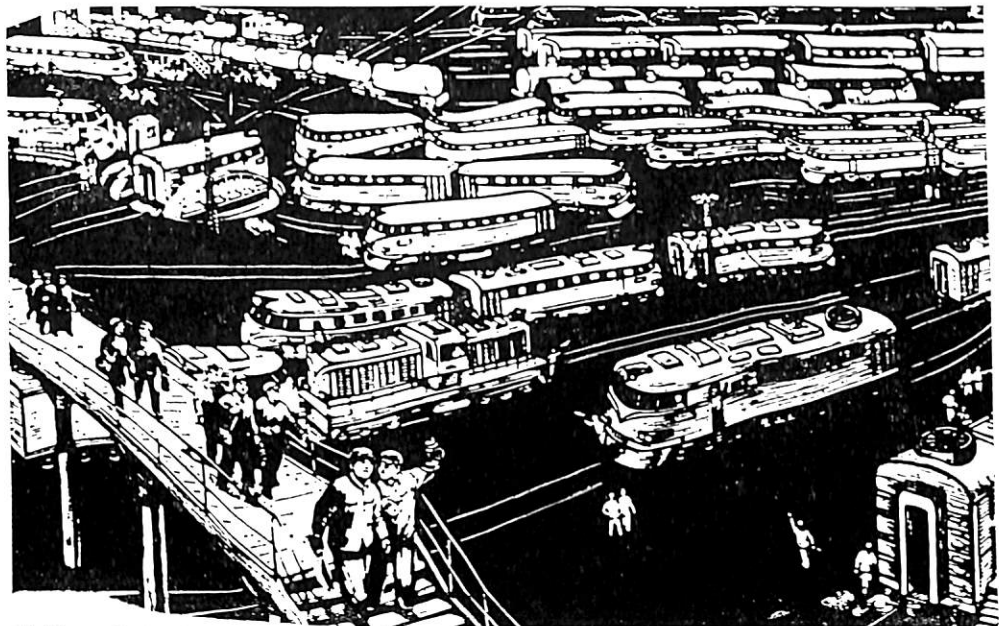
Both China and Mexico suffered from imperialist aggression and oppression over a long period. Today they face the common tasks of fighting against hegemony, defending national independence and sovereignty and developing the economies of their countries. For two such peoples with similar experiences, art is a common language. Thus Chinese people felt at home before scenes of Mexican workers, peasants, fishermen, artisans at work; they needed no explanation to be able to understand paintings such as "Workers Punching In" or "Land and Freedom"; and a scornful caricature of the dictator Porfirio Diaz evoked from them the same hatred it does from Mexican viewers.

Luta's Worker- Artists



The Heroic Crew of Changyu No. 7 (from a picture-story series) Yen Feng-chiao

THE northeastern port of Luta is a city with a thriving art movement among the workers. They are in the forefront of the struggle—the class struggle and that for production and for scientific experiment, which Chairman Mao Tsetung defines as the three great revolutionary movements for building socialism. Their creations, done in their spare time,



Rolling Out of the Plant (woodcut)

Hu Chuan-chih

New woodcuts by workers are displayed in a factory yard.



portraying new things and new people in the life of today, have been an inspiration to the city's other workers in the socialist revolution and in their tasks for socialist construction.

They often provide illustrations for workplace blackboard newspapers and wall-paintings for the streets. Some of their pictures have been exhibited at worksites and in street galleries. They have been steadily increasing and maturing as a result of Chairman Mao's revolutionary line for literature and art. Luta now has over 300 of them in some 20 amateur art groups jointly sponsored by the city and/or factories where the members work.

The group at the Talién Locomotive Plant has grown from 5 before the cultural revolution to 18, both



暢通無阻

七二年三月



men and women, ranging in age from 19 to 42. Among them are four veteran workers of over 20 years. The plant provides a studio and equipment and materials including brushes, ink, paper, paints, canvasses and blocks and tools for making woodcuts.

THE worker-artists have made fast progress as a result of support from the plant's Communist Party committee. Hu Chuan-chih, an electric welder there since 1949, is an example. He had always liked to draw and often did illustrations for wall newspapers in his shop. The plant arranged for him to attend city-sponsored spare-time art classes. Through hard work he brought about a marked improvement in his technique, and has produced a number of excellent works. A recent one is the woodcut "Rolling Out of the Plant". He got the idea one day as he stood watching diesel locomotives coming off the line for the first time. The model had been designed in the plant. Hu recalled the time when the plant had done only repairs, not even production, to say nothing of designing. He tried to express the workers' pride of accomplishment at the fast development of the country's diesel locomotive production in a woodcut.

Yen Feng-chiao, a worker at the Luta Transport Company, had been much impressed by the story of the fishing boat *Changyu No. 7*, whose crew risked their lives to save 16 Luta fishermen caught in a sudden unusually fierce snowstorm. With the intention of doing something on the incident, he got leave from his job to live and work for a period on the *Changyu No. 7*. He had thought that the boat, having bested winds of full gale force, would be a large modern fishing vessel. He found it was only a 30-meter-long wooden junk with a 60-horsepower motor and a crew of ten. He learned how Chang Liang-shan, the chief engineer, had stayed at his post in the hot, stuffy engine compartment

for three days and nights in succession during the rescue. When Yen went down into the engine compartment to make some sketches he wondered how Chang could have stood it, for when he himself came up he almost passed out and had to be helped to the cabin.

The crew took the boat to the spot of the rescue. Unfortunately for Yen the landlubber, just then a stiff breeze blew up. Though suffering from seasickness, he kept on working with the crew as they cast and hauled the nets and sorted the fish. In this way he got to know them well and learned much from their good points. In the ten days he was with them he was able to make a lot of vivid sketches of the fishermen in their struggle with nature. Afterward he worked these up into a set of 57 drawings which were widely displayed in poster form.

MA HSUEH-LI, a worker at the Talien Freezer Plant, spent over a year making the color woodcut "Each Day Is New, Each Month Different", about a shipyard. When he asked workers in the shipyard what they thought of his initial design, they said it was just a view of the yard but didn't express the workers' spirit. "It's more like a photograph than a work of art," they said. He spent two periods living and working there trying to absorb the spirit, and made a second and a third design before he decided on the final one.

The woodcut shows night work on a 10,000-ton ship. Viewed from a low angle, the hull of the ship rises up strong and magnificent to dominate the picture. The towering crane, the sparks from the welders, the figures of the workers are a perfect complement to it. Detailed delineation of people and surroundings bring out the verve with which the workers are building ships for the revolution.

The Luta worker-artists have set themselves the task of fulfilling whatever demand the revolution places on them. This rises out of the fact that they follow the prin-

ciple that art should serve the workers, peasants and soldiers and serve proletarian politics and socialism. Their works, full of meaning, cover a wide range of themes and pulsate with life. "Workers Study Philosophy", a painting in the Chinese traditional style, reflects the earnestness with which the workers are studying the works of Marx, Engels, Lenin, Stalin and Mao Tsetung. The woodcut "Study" and the poster "Good Quality, High Output" show scenes from the movement for industrial workers to learn from the Taching oilfield. Both the woodcut "Our Village Gets a Lathe" and the gouache "Between Workers and Peasants There Is Deep Friendship" express the new relationship between them.

WITHIN the past four years the worker-artists of this city have produced several thousand works. Over 300 have been shown in exhibitions in the city or province or in national shows. Reproductions have been made of about 1,000.

Over the years close relations of cooperation and mutual help have developed between the amateurs and the city's professional art circles. Luan Wan-chu, a railway signalman, first conceived the idea for his picture "All Clear" after helping with emergency repairs on a line in the winter of 1971. He roughed out a sketch but lacked the technical hand to execute it. He was able to finish it with help from Wen Chung-sheng, a painter in the Chinese traditional style. The painting, which shows a signalwoman triumphantly reporting back to headquarters over a newly-repaired line, is a successful use of the traditional style to depict a scene of labor. The snowflakes whirling in the wind in the background bring out the young woman's spirit of revolutionary optimism in the face of difficulties. A loaded freight train speeding by below points up the "all clear" theme. The picture presents a fresh treatment, with lively characterization and careful attention to shading.

All Clear (traditional-style painting)
Wen Chung-sheng and Luan Wan-chu

The Home of Peonies

Staff Reporter

HOTSE county in Shantung province is well known as the home of *moutan*, the tree peony. The local people call late April, when the peonies bloom, "the season of flowers".

Cultivated in China 1,400 years ago, the *moutan's* large and gorgeous blooms make it the "king of flowers". Its original home was in north China, and the wild peony can still be found today in the Chinling Mountains of Shensi province. Hotse began to cultivate peonies in the 16th century.

When we arrived at the county's Chaolou production brigade of the Chaolou People's Commune, a sea of magnificent peonies spread before our eyes. The paths between the long stretches of square peony beds were crowded with visitors, either taking pictures or painting these beautiful flowers. Most of them were artists or designers in textile mills from 20 places in China. One from Liaoning province in the northeast told us that his plant's quilt covers with peony designs were especially popular with the customers.

The peonies of Hotse county possess a high medicinal value. When



A peony cultivation group doing artificial pollination.

the roots are four years old, the peasants dig them up and peel them. The dried peelings become *tanpi*, effective in reducing fever and in regulating menstrual flow. Because of suitable soil, climate and careful cultivation, Hotse produces abundant high-quality *tanpi*.

Chao Yung-chen, an old peasant and vice-secretary of the Communist Party branch of the brigade, told us that aside from the peony plots run by the 11 production teams, 13 hectares of peony fields were under the care of a special group of flower growers whose job

was to improve the method of cultivation and increase the variety of flowers. In their special fields, known as the "Ten-thousand-flower Garden", peonies of eight main colors grow — yellow, white, pink, red, violet, ink-black, green and blue. Ink-black and green are the most rare. Petals may be of one or many layers and the flowers belong to old varieties and new ones recently developed by the group.

The "Black Dragon in a Dark Pool", large and black tinted with purple, with yellow stamens, is



semble snowballs swaying in the gentle breeze in a sea of flowers. The "Yao Family's Yellow" has layers of light-yellow petals, deep-yellow stamens and fills the air with its fragrance.

Today's bright fields of peonies give no hint of the sorrows and difficulties of peasant flower growers in the old society. In those dark days, vice-secretary Chao Yung-chen and old peasant Chao Yung-tai told us, the landlords and Kuomintang reactionaries seized the flower fields and stole the carefully-bred varieties to make profits.

On the eve of liberation, only a few hectares of peony fields and a few dozen varieties were left in the once-flourishing "home of peonies".

IN THE AUTUMN of 1948 the new people's government came to power in Hotse county. It gave the peasants interest-free loans and supplied them with soybean-cake fertilizer. The state pharmaceutical company set up a purchasing center here, sent technicians to

help process the *tanpi* and bought it at a good price. Since 1955, Professor Yu Heng of the horticulture department of Shantung Agricultural College has come every spring and autumn to work with the peasants, studying cultivation methods, analyzing experience and developing new varieties.

In the winter of 1956 when agricultural cooperatives were formed throughout China, the peasants pooled their scattered peony plots into the cooperatives for collective cultivation. The formation of the people's commune in 1958 further broadened the prospect for peony growing. As the plant thrives in high and dry terrain, the commune, under a general plan, marked out the sandy soil as peony fields, with each square devoted to one variety. Special peony cultivation groups were formed in most of the production brigades and production teams. Veteran flower growers became technical advisers, their skill growing rapidly with the new freedom to use their initiative to the full.

During our visit, young members of the special peony groups

An old flower grower and a young commune member examine the roots of a new variety.



supported on yellow-green stems with pointed leaves. The "Three-change Beauty", standing proudly on tall, slender stems with thick and round leaves, is jade-green when it first opens, becomes tinted with red in full bloom, and turns snow-white as it begins to fade.

A new red variety recently developed by some veteran growers is particularly brilliant. It is shaped like a ball of flame with many layers of large, thick petals. The "Kunshan Night Glow", white like pure jade, gives viewers a delightful feeling, and at night they re-





Purple Chieftain



Spring over a Heavenly Pool



Twin Beauties



Blue Dragon in a Pink Pool



Pea Green



The Yao Family's Yellow

Smoke-veiled Purple



Kunshan Night Glow



Ten-thousand-flower Garden

were busy with artificial pollination. Their 63-year-old adviser, Chao Shou-chung, told us that the development of traditional medicine and pharmacology required more *tanpi* and the movement to beautify the urban centers increased the demand for more varieties. "For years our peony groups," he said, "have been trying to improve the method of cultivation. Artificial pollination is one of the best ways we've found to increase the number of varieties."

To breed peonies in the past, Hotse flower growers used to dig up the roots in the fall every four years, split each into three or four pieces and replant them. This slow and laborious method could not produce new varieties and kept the output of *tanpi* low. Natural pollination seldom gave more than a kilogram of seeds over several hectares.

To find the secret of getting more seeds, Chao Shou-chung stayed in the flower patches when the peonies were in bloom, observing and pondering. Other peasants artificially pollinated corn, and he wondered if the same method could make peonies give more and better seeds. He told his idea to the young members of his group.

As an experiment, they picked the seedless variety "Chao Family's

Pink", with beautiful blooms and high yield of *tanpi*, pollinated 20 flowers and got good seeds from most of them. Then they experimented on more flowers and after 10 years of effort they succeeded in making peonies yield seeds over large areas. The "Ten-thousand-layer Peony", long regarded as seedless, also began to bear seeds. Last year the 13 hectares of peony fields produced 140 kilograms of seeds.

The good features of crossbreeding show in the new varieties. The plants grow faster, the flowers have more layers of petals, are more beautiful and the roots are bigger and firmer. The *tanpi* produced has finer texture and yields more dried powder. The per-hectare yield increased from 6,000 kilograms from the best old variety to as high as 9,750 kilograms.

For five years Chao Shou-chung and his helpers grafted thousands of tree peony stems onto the roots of the herbaceous variety at seven different times from late September, checking the survival rate the following spring. Now they are clear as to which variety should be grafted at what time of the year.

TODAY, 28 of the 34 production brigades of the Chaolou commune have special peony fields,

their area totalling 200 hectares. *Tanpi* output is almost three times as much as 1965, before the cultural revolution. Chaolou commune's magnificent flowers are grown in the Summer Palace and Peihai Park in Peking, Hsuanwuhu Park in Nanking, West Lake Park in Hangchow and many other scenic places. Last year alone, the commune supplied nearly 8,000 rare varieties of peonies to 17 cities in different parts of China.

The income from the peonies has strengthened the collective economy of the commune. Peonies give the Chaolou brigade 100,000 yuan a year, 20 percent of its total income.

The living conditions of the flower growers have greatly improved. We visited the home of old peasant flower grower Chao Shou-mi. Facing the main street of the village, the spacious yard, with three rows of tall elms and poplars, was shady and cool. The new three-room house was bright and clean. Now 68, a broad smile on his weather-beaten face, he greeted us and told us about his life.

Before liberation, he had neither house nor land. He, his father and two brothers were hired hands for a landlord. Though they worked like beasts, they could not escape hunger and cold. His mother had to walk the roads begging for food. For nearly forty years the whole family lived in a tumbledown temple, and for this reason the villagers had called him Chao Shou-miao (Chao the Temple-keeper).

"When the People's Liberation Army arrived in 1948," he said, "I thought of changing my name. When I received rooms and land in the land reform, my life got better and better — as sweet as honey. So I changed my name to Chao Shou-mi (Chao the Honey-keeper)." The old man chuckled heartily.

Chao Shou-mi told us that his wife and daughter also work in the commune. Last year, with a total of 700 workdays, they received 300 yuan after deducting food and other expenses. Their new house was built last year.

Loosening the soil around the peonies.





Insect control in Liu Village brigade's cotton field.

Scientific Farming

Staff Reporter

SPRING came early this year on the northern plains of Honan province. As the time for planting cotton approached, agricultural experts of the Chiliying People's Commune became busy. Insect control groups were out in the orchards and yards estimating the number of cotton aphids which had survived the winter. Experts in the production brigades were in the fields three times a day, recording the temperature of the soil in order to plot the right time for sowing. Science group members were inspecting and drying sacks of cottonseed which had been heated, cleaned and selected during the winter.

Today, wide-scale scientific activities are a part of the Chiliying commune's approach to agriculture. Each of the commune's 38 brigades has a scientific research group of three to a dozen members. The 298 production teams have their own technicians, plant protectors and seed breeders, a total of 1,200 people. They are veteran farmers and primary and middle school graduates. This big technical force has been divided into six networks, one for each administrative area. Guided by the commune's agriculture technical station, it has become a scientific experiment collective highly important to the development of agriculture.

Chiliying was one of the first people's communes set up in the country. On August 6, 1958, when Chairman Mao came to inspect it, he approved of this new advanced form of the collective: **"It is good to set up people's communes."** Inspired by this, the Chiliying people developed their commune rapidly into one of today's model units for high yields of grain and cotton.

A harvest of 750 kg. of staple cotton per hectare was unthinkable here in the past. But by 1965 the commune's 2,000 hectares of cotton fields had already surpassed this figure. In grain, the commune members, as cotton growers, no



The research group uses a light trap to eliminate cutworm moths.

longer depend on the state as in the past. Some 3,500 hectares now grow three times as much grain as when the commune was set up. This not only supplies its members but enables them to sell 500 tons to the government every year.

Pest Control

After the commune was formed, cotton constantly improved as the members built irrigation works, transformed alkaline land, levelled fields and raised more animals for manure.

But healthy plants attract aphids, boll weevils and red spiders. Insect control became an urgent problem. In the early period of the commune most of the members knew little of the life habits of insects. While the cotton was growing, half of the labor force was spent eliminating them. Even so, crops were damaged. There was no commune-wide control and when one brigade sprayed, the insects only moved to other brigades.

To solve this, the commune technical station set up a center in charge of watching and forecasting insect attacks. Each brigade has an insect forecast group, each production team its plant protectors. During the winter they are

busy in orchards, villages and along the sides of ditches and roads overgrown with grass, searching, observing and estimating the number of insects which have survived the winter. After sowing they examine the fields daily. Every other day from May to August, the brigades report the insect situation to the commune's insect forecast center.

The commune's technical station and the insect forecast groups also mobilize the members for pest control. The station broadcasts prevention and elimination knowledge. The brigades' insect control groups also publicize this knowledge. The result has been that the masses in the commune have gradually mastered scientific knowledge about insects, their control and elimination — and thus practically everyone has become an active assistant in pest detection and control. Sixty-seven-year-old Ma Hsin-ching, for example, voluntarily inspects the fields daily during the cotton season, using his acquired knowledge to spot insects early and report them.

With accurate insect reporting, everybody's participation, and 5,000 insecticide sprayers bought

over the last few years, Chilying commune has increased its ability to deal with pests. "It's like warfare," the members say. "Now we have the initiative in our hands." When insects strike, 38 brigades swing into action and the commune's 2,000 hectares of cotton can be treated in three days. Today the commune has the upper hand in insect control. Boll-weevil damage, for example, has dropped from 10 percent to 2 percent.

Disease Control

One of the most serious cotton diseases is wilting, which ruins young plants over large areas. Commune members in the past called it incurable. Liu Village brigade was the most seriously affected. The scientific research group there set out to learn the secret of the disease and eliminate it.

Inspecting the diseased fields every day, they found several healthy plants among the wilted ones. They tagged these and continued to observe. In August these plants again survived a wave of wilting. After the harvest, they took seeds from these plants and,

The Litai research group discusses coating cottonseeds with insecticide to prevent aphids.



to test them, sowed them in badly infected fields the following year.

By 1972, the group had developed a wilt-resistant variety. They sowed it in a fifth of a hectare of seriously infected fields — and lost only 4 percent, while losses with other varieties were as high as 70 percent. The commune members enthusiastically urged them to go ahead. They are now crossbreeding their wilt-resistant variety to eliminate its defects, small bolls and poor quality.

Breeding Their Own Strains

While the commune has increased its grain output, it has also improved the quantity, quality and staple of its cotton. This was done by sowing good strains over large areas. Today all wheat and maize, and 70 percent of the cotton, is sown with new varieties developed in the commune.

In the past, seed strains got mixed because they were brought in from other places in large quantities. But a commune network for increasing good strains was formed and the picture changed. Three large seed farms run by brigades and assisted by the commune now supply improved varieties of cotton, wheat and maize. Scientific research groups, in turn, propagate these for the fields. Some groups have set up seed plots to breed their own varieties.

Litai seed farm is the biggest in the commune. It was created on waste land. Half of its land is used for breeding pure varieties. In the last four years, the farm has provided the commune with 50 tons of good long-staple cottonseed and 100 tons of wheat and maize seeds.

The farm not only grows strains introduced from other places but also good ones bred by people in the commune. It has become the commune's scientific experimental center. During the cotton growing season every year, the commune calls meetings here to exchange technical experience. The farm also helps brigade scientific research groups set up seed plots and carry out experiments.

The techniques involved in improving cotton strains are very



Members of different research groups exchange experience in growing cotton.

complicated. But many research group members have mastered them and succeeded in developing good strains. The scientific research group of Chen Village brigade is an example.

The group set out to improve cotton varieties in 1965. Most of its members were only primary or middle school graduates and ran into many difficulties at first, both with techniques and equipment. They asked for help from the commune's technical station and scientific research center. They discussed all problems together.

At sowing time, they measured the distances between plants and rows. When the cotton came up, the fields were like chessboards. After two years of isolated breeding, the seed becomes an improved variety. During this period, whenever they found a heterozygous plant, they pulled out the whole row. They raised the purity of the seeds by carefully selecting only the best. In every plot they kept detailed records on the time of sowing, sprouting, elimination of insects, application of fertilizer, and the size and yield of the bolls. Their records on the best individual plants were even more comprehensive. Eight years of persistent work gave them increasing understanding of the laws governing cotton growth.

Since 1967, improved seeds have brought Chen Village's cotton yield

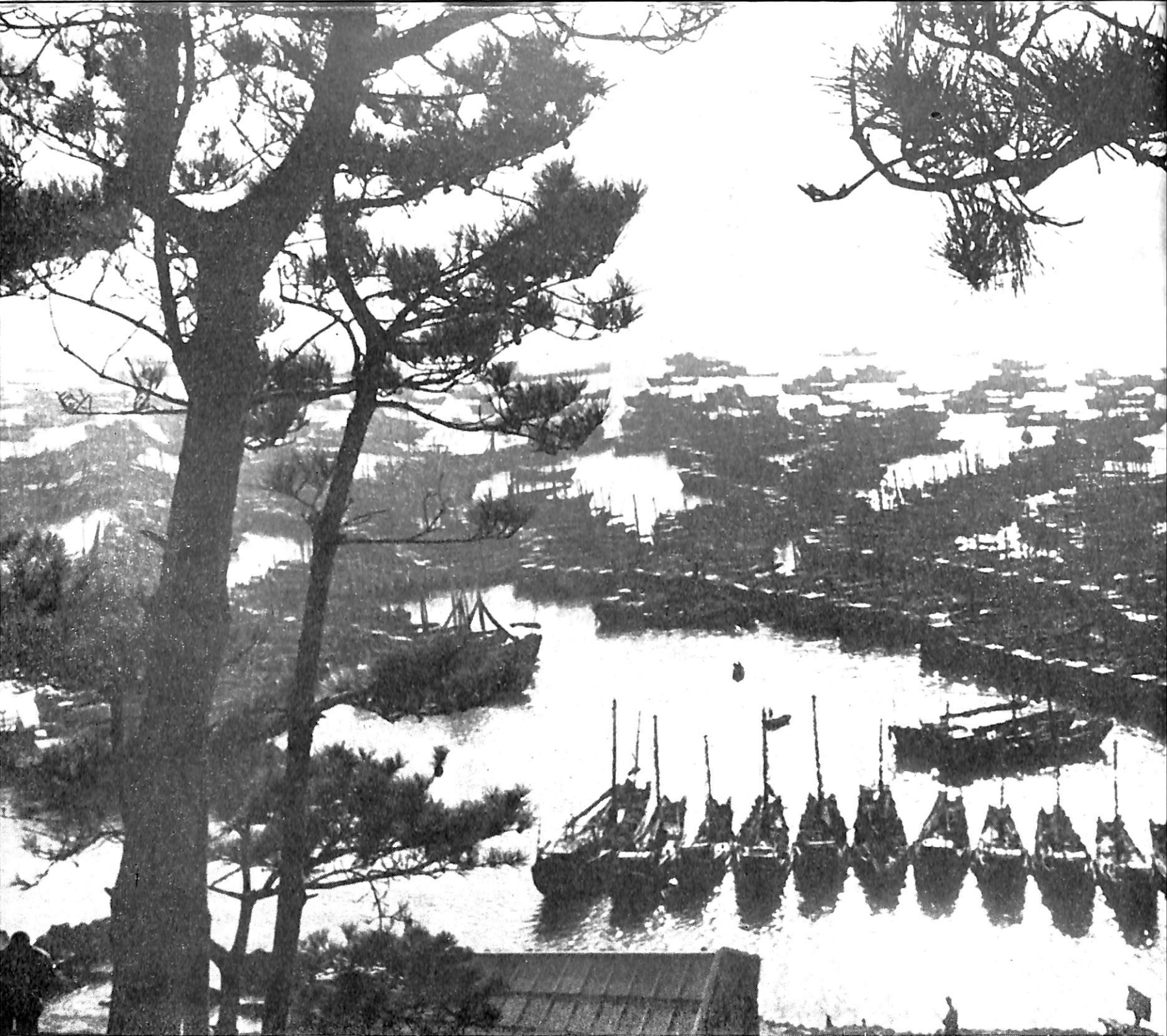
higher every year. The fiber of their cotton is the longest in the commune.

Training a Technical Force

The Chiliying area has grown cotton for 300 years. The peasants' rich experience, plus their participation in scientific research, has enabled them to constantly improve their techniques.

The commune's technical station recently analyzed the peasants' experience and compiled it into a book published by the Science Press. Thus, their experience spread through the main cotton growing areas of the country.

In 1968 the commune started a one-year agricultural school to train their own technicians in a planned way. All the students are junior middle school graduates. The brigades where they work pay all school expenses. There are four full-time teachers and 13 experienced peasants and local farm experts as part-time teachers. The technicians of the Honan Research Institute for Plant Protection and other organizations working in the commune are often asked to give lectures. During the growing season, the students have their classes in the fields. For the past four years, the school has trained 204 technicians for the brigades, a new force in agricultural scientific experimentation.



Shengshan fishing harbor, Choushan archipelago.

A good catch of hairtail.



Commune members gather kelp which is cultivated in the shallow water.





Kuo Ching-tsai, a poor fisherman in the old society, is now a labor model and an expert on marine products.

THE Choushan archipelago in the East China Sea consists of over six hundred large and small islands covering an area of 14,000 square nautical miles between the Yangtze River and the south shore of Hangchow Bay. One of China's famous fishing grounds, it provides a rich variety of marine products, including many kinds of croakers, squids and hairtails.

Offshore fishing in the Choushans developed into deep-sea fishing after the liberation. The catch has increased over sixfold. While fishing is still the main occupation, a diversified economy has been built up on the islands. With factories, schools, hospitals and stores, they have a new look.

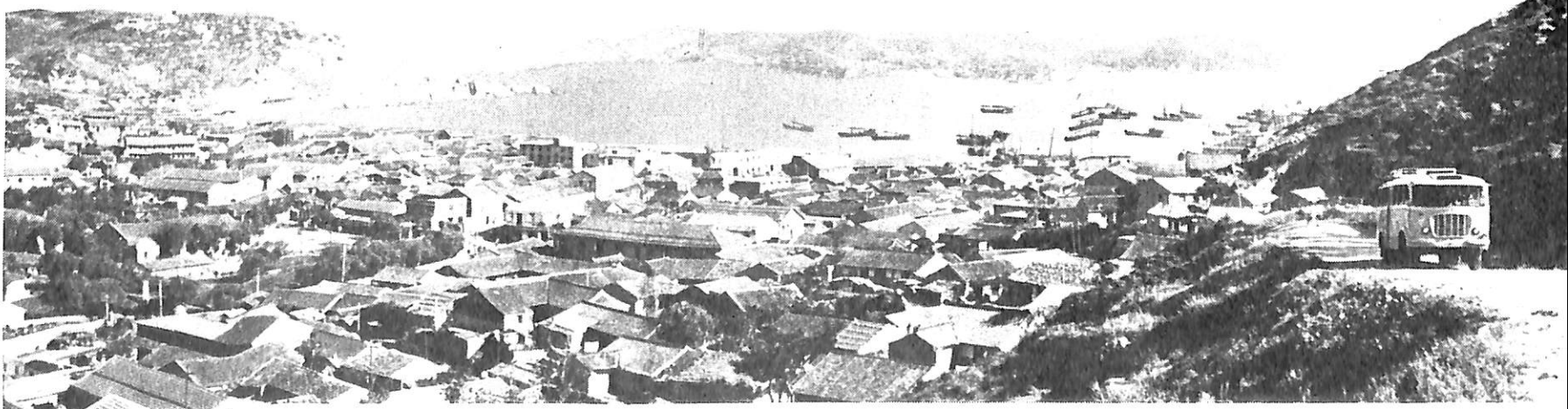
Across the Land

THE CHOUSHAN FISHING ISLES



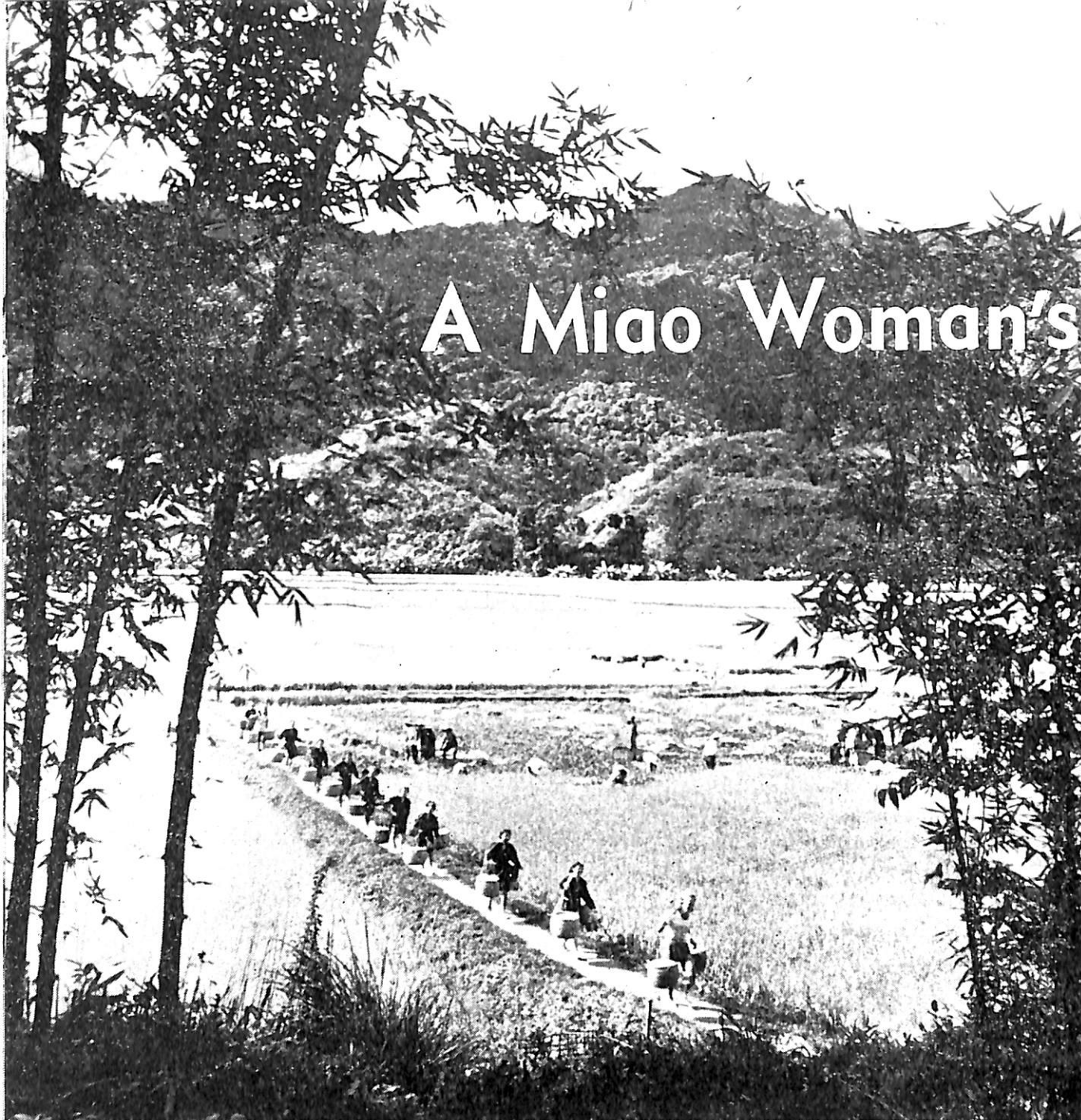
A new fishing vessel is launched at the Choushan shipyard.

This island was originally a barren fishing village.



A Miao Woman's Story

TENG YUAN-YING



Another bumper rice harvest.

IN my life there have been many unforgettable moments, but the one I shall remember above all others occurred in 1956 when I was invited to Peking as a representative of the Miao people of my village. There I had the good fortune of meeting Chairman Mao. I shall never forget how he clasped my hand and asked about conditions among our people. Thousands of words welled up in my heart and tears rolled down my cheeks. Scenes of the past rose up one after another before my eyes.

TENG YUAN-YING, of Miao nationality, is a member of the Taiping commune's Hsin-an brigade in Chiung-chung county on Hainan Island.

Commune members of Miao nationality have started to use rice transplanters.



It was 1943. When the Japanese army had invaded Hainan Island where we live, the Kuomintang hadn't fired a shot. But, because we Miaos had dared to resist, the Kuomintang, in collusion with local landlords and mountain chieftains of the Han and Li nationalities, embarked on a drive to exterminate us. On the 13th day of the fifth lunar month, on the pretext of issuing "citizenship certificates", they tricked over 2,000 of us into coming out of the mountains. They killed all but 100 of us on the spot, machine-gunning them down, bayonetting them, strangling them. During the slaughter they shouted, "Don't leave even a three-jin Miao!" meaning that even tiny babies were to be killed. They wanted to "exterminate the race".

My family was lucky, we escaped. There were eight of us. My husband carried his father, who had been wounded in the foot. With my baby on my back and carrying another child in my arms, I led the other three through the mountains. We walked for ten days and nights until we came to a hollow in the Tiaolo Mountains where we found a cave to live in. My father-in-law's wound got worse and a few days later he died. We finished all the cassava we had brought with us and before long my second and fourth child died of starvation. My husband went down the mountain to look for food, but he was grabbed by the Japanese invaders and pressganged for hard labor. He escaped and came back, his body covered with the marks of their whips, his heart filled with hatred for them. On the morning of the third day he died. There was a heavy rain that night. As I sat there thinking of all my dear ones who had died and seeing my three remaining children reduced to nothing but skin and bones, I felt as though a knife were sticking into my heart.

The next day I told my oldest child, Li Chung-hsing, 13, to stay



Li Mei-hua



Li Chung-hsing



Teng Yuan-ying with her family.

in the cave and look after my third child, who was six and already too weak to move. Carrying the baby Mei-hua on my back, I went out to look for wild fruit. After a day of picking I had a handful of wild fruits and vegetables, which I

took back to the cave. With my heart full of joy, I placed them before my third child, only to find that she had already stopped breathing. In her mouth was still the little root she had been chewing to stave off hunger.



Hsin-an brigade members install pipe for a hydropower station.

MY remaining two children and I spent seven years in the mountains living on wild vegetables and wearing clothing made of bark. One day several soldiers appeared before our cave with grain and clothing. "Mother," one of them said, "Chairman Mao has sent us to bring you down the mountain." They told me that Chairman Mao and the Communist Party had led the people to drive out the Japanese invaders, overthrow the reactionary Kuomintang and liberate the whole country.

When I saw Mei-hua in a flowered print dress given her by the PLA men, her first real clothing, and Chung-hsing, who was so thin, gobbling up the white rice dumplings they gave him, tears streamed down my face.

The PLA spent over four years combing through some 60 mountains, bringing one Miao family after another down from the heights. The people's government distributed land, farm tools and household utensils to us. The local Li and Han people brought us grain and clothing and helped us build row after row of tile-roofed houses. Our new home in the mountains became known as Hsin-an (New Settlement) Village. People of the Li nationality nearby gave us seven hectares of paddy fields they had made, helped us out with seed and let us use their water buffaloes and farm tools. From them we learned how to really farm instead of growing crops by our former "slash and burn" method, so we stopped depending so much on hunting for a living.

IN 1956 when I came back from Peking and told the Miao people of Chairman Mao's concern for them and brought back his regards, it was like a holiday. I told our village what Chairman Mao had said about agricultural cooperatives, and how other nationalities elsewhere in the country had organized to develop production and improve their livelihood. When they heard this the people said that they too wanted to follow the road of collectivization pointed out by Chairman Mao. That year we set up an agricultural producers' cooperative. In 1958 we got together with co-ops of Li and Han people nearby to form the Taiping People's Commune.

After that we could concentrate our manpower on soil improvement and water conservation works. About half our land lay waist-deep in water, so could not be cultivated. We dug a deep drainage ditch one kilometer long around it, then levelled and plowed it, turning it into paddy fields. Production per hectare increased from around one ton to over six tons. At the same time we opened up over 20 hectares of new fields.

With our Li brothers in the Taiping brigade nearby, since the cultural revolution we have built a three-kilometer-long canal and a 30 meter cement aqueduct to bring spring water to 30 hectares of land which formerly had no source of water but rain. Although in recent years our area has been hit by a dozen windstorms and floods, we have still been able to get good harvests because of our irrigation. Now our brigade has a grain reserve. Every home has surplus grain and we are able to sell over 50 tons a year to the state.

In addition to grain, we raise 20 hectares of black pepper, pineapple and other tropical crops. We also have over 400 pigs and about the same number of cattle.

With funds accumulated by the brigade we have set up a small hydropower station, a shop for making farm tools and a small brick and tile yard. Last year we bought a tractor, a reaper, a thresher and some rice transplanters.

The people's government has built a road to our village. Now medicinal ingredients such as deer antlers and bear gall which we obtain by hunting are taken out by truck. These same trucks bring in farm tools, things needed for daily use, sewing machines, radios and other household equipment. Before we had never even heard of these things which now everybody wants to buy.

No one here had ever known how to read, and many people were not even sure of their own age. For centuries the only way we had of recording things was by drawing pictures or notching a piece of bamboo. Now our children go from primary school through junior middle school right in the village. Some of our middle school graduates have become teachers and six have gone off to universities in Peking or the provincial capital, Kwangchow. We no longer use pine or bamboo torches for illumination; now we have electricity. When the lights go on at night, even people in their sixties like myself go to the village reading room to study Chairman Mao's writings and improve our general knowledge.

When we first came down from the mountains and settled here, it was a desolate place. Now we are a thriving market town with 72 families and over 400 people. My son Chung-hsing got married shortly after we came here and now has two boys and three girls. Mei-hua has also married and has three sons. It really makes me happy that my grandchildren are able to eat and dress well from the time they are born, and even to go to school!

The old society was hell on earth for us poor Miaos. Now we have a say in managing state affairs, along with the people of other nationalities. Twenty-six people from our village are delegates to peoples' congresses at various levels in Kwangtung province. My Mei-hua was elected vice-chairwoman of the Chiungchung county revolutionary committee. Chung-hsing is secretary of our brigade Communist Party branch and a member of the Kwangtung province revolutionary committee.

Who Came in First?



—a short story for young people

YU SHAN-MING and
WEI CHUN-JUNG

BANG!" The starting gun barked and the 2,000 spectators focused their eyes on the track shimmering beneath the sun. The thirteen runners in the 1,500-meter race broke away from the starting line like a pack of tigers.

Interest was concentrated on No. 437 who took the lead and No. 289 who was close behind him. "Look, they're even!" the spectators shouted. The former was Li Hung-chih, in the third year, class five; the latter, Chang Tu-chiang, in class one of the same grade.

Why was there so much interest in these two?

Ever since the boys had entered junior middle school they had been good students and worked hard at physical training. Every day sunrise found them practicing long-distance running around the park. Neither the summer heat nor winter cold could stop them. Hard training had made them outstanding contenders in the school's long- and middle-distance races. In the previous sports meet they had been like a man and his shadow. They had even speeded up in the same way on the last lap. It was only at the very end that Chang Tu-chiang with a final spurt was able to breast the tape.

Now, as they passed the 600-meter mark, Coach Ai Hsin, who

YU SHAN-MING and WEI CHUN-JUNG are teachers at the No. 53 Middle School in Shenyang, Liaoning province.

was also chief judge for the meet, began to think they might set a new record.

A year ago he had recognized them as promising. Their thinking was progressive, each had determination and a good physique. They had made considerable progress during the year. In the three laps they had just run they showed good form: a spring in their legs, arms swinging at ease, body bent forward at the correct angle. Coach Ai Hsin smiled with satisfaction as he stood in front of the scoreboard with two stop watches in his hands.

When they entered the fifth lap he noticed Li Hung-chih clenching his fists. He looked tired. The coach left the board and called out, "Relax! Don't get nervous!" But Li really was tired. His muscles were tense. On the sixth lap Chang Tu-chiang passed him, but Li, mustering all his strength, stayed right behind him. "What's the matter with Li?" the coach wondered. "He's not himself today."

As the gun signaled that the first runner had entered the final lap, Chang sprinted and left Li a dozen meters behind. The spectators had already concluded that Chang would win. He made the turn and swung into his last 100 meters. Coach Ai Hsin looked at the time: 4 min. 15 sec. "Come on! Come on!" he shouted, leaning forward,

holding the watches above his head. He was drowned out by the cheering, but still went on yelling at the top of his voice. Suddenly on the last 25 meters Chang Tu-chiang fell.

The coach wished he could go over and help him up. Just at that instant Li Hung-chih ran up. "Come on!" he said, pulling Chang up and linking arms with him. Together they spurred toward the finishing line.

"What kind of race is this?" The coach was so surprised that he let the stop watches slip from his hands and they collided on the string around his neck. Li Hung-chih and Chang Tu-chiang breasted the tape together at 4 min. 40.1 sec., breaking the school's record of 4 min. 45.2 sec.

But, since they had arrived arm-in-arm, how could one decide who was first? Coach Ai Hsin pondered. "According to the rules, the one who breasts the tape should be first. . . ."

Chang Tu-chiang, who had actually breasted the tape, objected, "Li Hung-chih should be first. If he hadn't stopped to help me I would have been far behind."

"No, that's not right," Li Hung-chih put in. "He fell but it was an accident."

Neither boy would accept the honor. The argument was even more fierce in the spectators' stands.

"Li Hung-chih should be first," Chang's classmates proposed, "he showed good sportsmanship."

"Chang Tu-chiang should be first, he ran well." This from Li Hung-chih's classmates.

Both classes sent representatives to the judge with their recommendations. It was the first time in 20 years in physical education that Ai Hsin had faced such a predicament. He turned to the chairman of the meet who was standing nearby. "How shall I decide it?

The rules don't cover a situation like this."

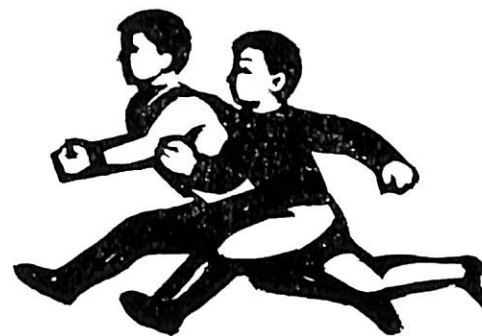
"True," replied the chairman, "but young people of new China can't be measured by stop watches and finishing lines. They take a broad view because they are armed with Mao Tsetung Thought." His words were interrupted by something being read over the loudspeaker. It was a note to the meet presidium from Liu Hsueh-ying, a first-year student.

Please commend runner No. 437. Yesterday my grandmother came from the country and lost her way. A boy carried her luggage for her and went from door to door helping her find the right house. It was past 11 at night when they finally got to our house. When we asked, he wouldn't even tell his name, he only answered, "A member of the Communist Youth League." But I remember him clearly. He is runner No. 437.

Now coach Ai Hsin realized why Li Hung-chih looked so tired. He

jumped onto the platform and announced over the microphone, "Li Hung-chih and Chang Tu-chiang have set a new record for our school in the 1,500-meter race!" A wave of applause shook the stands.

Coach Ai Hsin had not said who was first. It wasn't necessary, he decided. The athletes' own actions had proved that what was on their minds was "friendship first, competition second". Who won didn't matter.



Answers to LANGUAGE CORNER Exercises

II

- 故事的结果怎样, 你听下去就知道了。
 - 经过锻炼, 他的身体健康起来了。
 - 最近我们忙起来了, 所以那本书我没有看下去。
- 那个电影很好, 我想再看一次。
 - 昨天他们游览了长城, 今天又游览了故宫。

III

On the Worksite

One day PLA man Lei Feng went to the hospital for treatment. On his way back he

passed by a construction site and was drawn to the hustling and bustling scene. Forgetting that the doctor had told him to rest, he ran over and started to work. Lei Feng's action moved the people on the site. A reporter ran over and asked, "Comrade, which unit are you from? What is your name?" Lei Feng said only one sentence, "I'm from a nearby unit."

After work, looking at the nearly-finished factory building, Lei Feng felt very happy. When a lot of workers came over to shake hands with him, Lei Feng said, "I should learn from you worker comrades," and left.

Lesson 20

捉鸡还蛋

Zhuō Jī Huán Dàn

Catching the Hen to Return the Eggs

小白是中国人民解放军某
Xiǎo Bái shì Zhōngguó Rénmín Jiěfàngjūn mǒu
Little Bai is Chinese People's Liberation Army (a) certain

部队的一个炊事员。一天，他打扫院子，
bùduì de yíge chūshìyuán。 Yìtiān, tā dǎsǎo yuànzi,
unit's a cook. One day he swept compound,

发现乱草堆里有七个鸡蛋。他
fāxiàn luàn cǎodūlǐ yǒu qī ge jīdàn。 Tā
discovered messy straw pile in have seven chicken eggs. He

拣起鸡蛋，拿回厨房来。这是谁
jiǎnqǐ jīdàn, náhuí chúfáng lái。 Zhè shì shuí
picked up eggs, took back (to) kitchen. These are whose

家的鸡下的蛋呢？炊事班长和
jiā de jī xià de dàn ne? Chuīshì bānzhǎng hé
family's hen laid eggs? Cook squad leader and

小白一起，问了村子里的很多人，
Xiǎo Bái yìqǐ, wènle cūnzǐlǐ de hěnduō rén,
Little Bai together asked village in very many people,

也没找到鸡蛋的主人。
yě méi zhǎodào jīdàn de zhǔrén。
still not find chicken eggs' owner.

过了三天，这七个鸡蛋还在
Guòle sāntiān, zhè qī ge jīdàn hái zài
Passed three days, the seven chicken eggs still on

桌子上放着。晚饭以后，班长对大家
zhuōzishàng fàngzhe。 Wǎnfàn yǐhòu, bānzhǎng duì dàjiā
tabletop lay. Supper after, squad leader to everyone

说：“咱们应该赶快找到鸡蛋的
shuō: “Zánmen yīnggāi gǎnkuài zhǎodào jīdàn de
said, “We should quickly find chicken eggs'

主人。”接着，大家就议论起来。
zhǔrén。” Jiēzhe, dàjiā jiù yìlùn qilai。
owner.” Following, everyone then (to) discuss began. (After)

半天，小白才说：“我有个办法，
Bàntiān, Xiǎo Bái cái shuō: “Wǒ yǒu ge bànfǎ,
a long while, Little Bai finally said, “I have a way,

不知道怎么样。”班长说：“什么办法？
bù zhīdào zěnmeyàng。” Bānzhǎng shuō: “Shénme bànfǎ?
don't know how it is.” Squad leader said, “What way?

快说下去。”小白说：“那只母鸡
Kuài shuōxiàqù。” Xiǎo Bái shuō: “Nàzhī mǔjī
Quick, talk on.” Little Bai said, “That hen

去惯了那儿，再下蛋一定还会去。
qùguǎnle nàr, zài xià dàn yíding hái huì qù。
goes habitually there, again lay eggs surely still will go.

如果捉住鸡，就能找到鸡蛋的主人。”
Rúguǒ zhuōzhù jī, jiù néng zhǎodào jīdàn de zhǔrén。”
If catch hen, then can find chicken eggs' owner.”

大家都说：“这个办法好。”
Dàjiā dōu shuō: “Zhège bànfǎ hǎo。”
Everyone all said, “This way good.”

第二天午饭以后，班长派
Dìèrtiān wǔfàn yǐhòu, bānzhǎng pài
(On) second day lunch after, squad leader dispatched

小白去草堆附近等着。一会儿，
Xiǎo Bái qù cǎodūlǐ fùjìn děngzhe。 Yíhuìr,
Little Bai go straw pile vicinity (to) wait. (After) little while,

一只黑母鸡向乱草堆跑去。小白
yì zhī hēi mǔjī xiàng luàn cǎodūlǐ pǎoqù。 Xiǎo Bái
a black hen toward messy straw pile ran. Little Bai

马上跑过去，捉住了母鸡，又拣起来
mǎshàng pǎoguòqù, zhuōzhùle mǔjī, yòu jiǎnqǐlai
at once ran over, caught hen, also picked up

三个鸡蛋。然后，小白拿着十个
sān ge jīdàn。 Ránhòu, Xiǎo Bái nǎzhe shí ge
three chicken eggs. Then Little Bai took (the) ten

鸡蛋，抱着黑母鸡，挨家去问。
jīdàn, bào zhe hēi mǔjī, āi jiā qù wèn。
chicken eggs, holding black hen, house to house went ask.

最后，找到了鸡蛋的主人，他就是
Zuìhòu, zhǎodào le jīdàn de zhǔrén, tā jiù shì
Finally found chicken eggs' owner, he was

老贫农黄大爷。黄大爷紧紧地握着
lǎo pínóng Huáng Dàye。 Huáng Dàye jǐnjǐnde wòzhe
old poor peasant Huang Uncle. Huang Uncle tightly gripped

小白的手，非常激动地说：“多么
Xiǎo Bái de shǒu, fēicháng jīdòngde shuō: “Duōme
Little Bai's hand, extremely moved said, “What a

好的战士！多么好的军队啊！”
hǎo de zhànshì! Duōme hǎo de jūnduì a!”
good fighter! What a good army!”

Translation

Little Bai is a cook in a unit of the Chinese People's Liberation Army. One day while sweeping the compound he discovered seven eggs in a pile of straw. He picked up the eggs and took them to the kitchen. Whose hen laid the eggs? The cook squad leader and Little Bai asked a lot of people in the village, but could not find out.

Three days passed and the seven eggs still lay on the table. After supper the squad leader said to everyone, "We should hurry to find who the eggs belong to." Then they began to discuss the matter. After a long while, Little Bai finally said, "I have a way, but I don't know how good it is." The squad leader said, "How? Quick, go on."

"That hen is used to going there," said Little Bai. "Surely it will go there again to lay. If we catch the hen we'll be able to find who the eggs belong to." Everyone said, "That's a good way."

Next day after lunch the squad leader sent Little Bai to wait near the pile of straw. After a while a black hen ran toward the pile. At once Little Bai rushed over. He caught the hen and picked up three more eggs. Little Bai took the ten eggs and, carrying the hen, went from house to house to inquire. Finally he found the owner of the eggs. It was Uncle Huang, an old poor peasant. Uncle Huang gripped Little Bai's hand and said with emotion, "What a fighter! What an army!"

Notes

1. *Names.* Bái 白 is a family name. Xiǎo 小 (Little) is a familiar form of address for a younger person, as for instance Xiǎo Wáng 小王 (Little Wang), Xiǎo Zhāng 小张 (Little Zhang). Older people may be referred to familiarly as Lǎo Wáng 老王 (Old Wang), Lǎo Zhāng 老张 (Old Zhang), and so on.

2. *More uses of the compound directional complements qilai 起来 and xiàqu 下去.* 起来 sometimes denotes "to begin". For example: Chūshì bānzhǎng gāng shuōwán, dàjiā jiù yìlùnqǐlái 炊事班长刚说完, 大家就议论起来 (As soon as the cook squad leader finished speaking, everyone began discussing). Péngyou tingle wǒ de huà, jiù xiàoqǐlái 朋友听了我的话, 就笑起来 (Friends heard what I said and began to laugh). Tiānqì rèqǐlái 天气热起来 (The weather is getting hot). Mángqǐlái 忙起来 (to get busy). Jiànkāngqǐlái 健康起来 (to get healthy). 下去 sometimes denotes continuation. For example, Bānzhǎng shuō: "Shénme bànfǎ? Kuài shuōxiàqu." 班长说: "什么办法? 快说下去。" (The squad leader said, "How? Quick, go on.") Nǐ zài Běijīng zhùxiàqu, zhōngwén yíding shuō de fēicháng liúli 你在

北京住下去, 中文一定说得非常流利 (If you continue to live in Peking you will surely be able to speak Chinese very fluently). Again, zuòxiàqu 做下去 (keep on doing); kànxiàqu 看下去 (keep on looking).

3. *Repetition of an action, yòu 又 and zài 再.* The character 又 shows that an action or condition has been repeated. For example, Zhèzhǒng màozi hěn hǎo, wǒ yòu mǎi le yí dǐng 这种帽子很好, 我又买了一顶 (This kind of hat is very nice, I've bought another one). 再 shows that the action will be repeated. For example, Zhèzhǒng màozi hěn hǎo, wǒ yào zài mǎi yí dǐng 这种帽子很好, 我要再买一顶 (This kind of hat is very nice, I'll buy another one). Nàzhī mǔjī qùguānle nàr, zài xià dàn yíding hái huì qù 那只母鸡去惯了那儿, 再下蛋一定还会去 (That hen is used to going there. Surely it will go there again to lay). In both cases, 再 shows the actions will be repeated.

Exercises

I. Answer the following questions on the text:

1. 小白是作什么工作的?
2. 有一天, 小白打扫院子的时候, 发现了什么?
3. 小白和同志们怎样找到了鸡蛋的主人?
4. 这十个鸡蛋的主人是谁?

II. Fill in the blanks:

1. With compound directional complement 起来 or 下去:
 - a. 故事的结果 (jiéguǒ result) 怎样, 你听_____就知道了。
 - b. 经过锻炼, 他的身体健康_____了。
 - c. 最近我们忙_____了, 所以那本书我没有看_____。
2. With 又 or 再:
 - a. 那个电影很好, 我想_____看一次。
 - b. 昨天他们游览了长城, 今天_____游览了故宫。

III. Read the following passage:

在工地 (gōngdì worksite) 上

一个星期日, 解放军战士雷锋 (Léi Fēng) 去医院看病, 回来的时候, 经过一个建筑工地, 那热烈、紧张的劳动场面 (chǎngmiàn scene) 把他吸引住了。他忘 (wàng forget) 了大夫让他休息, 跑过去就干 (gàn work) 起来。雷锋的行动 (xíngdòng action) 使工地上的人很感动。有个记者 (jìzhě reporter) 跑过来问他: "同志! 你是那个部队的? 叫什么名字?" 雷锋就说了一句 (jù sentence): "我是附近部队的。" 劳动结束 (jiéshù end) 了。雷锋看着快要修建好的厂房, 非常高兴。这时候, 很多工人走过来跟他握手, 雷锋说: "我应该向工人同志学习。" 说完, 就走了。

(Answers on p. 46.)

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