

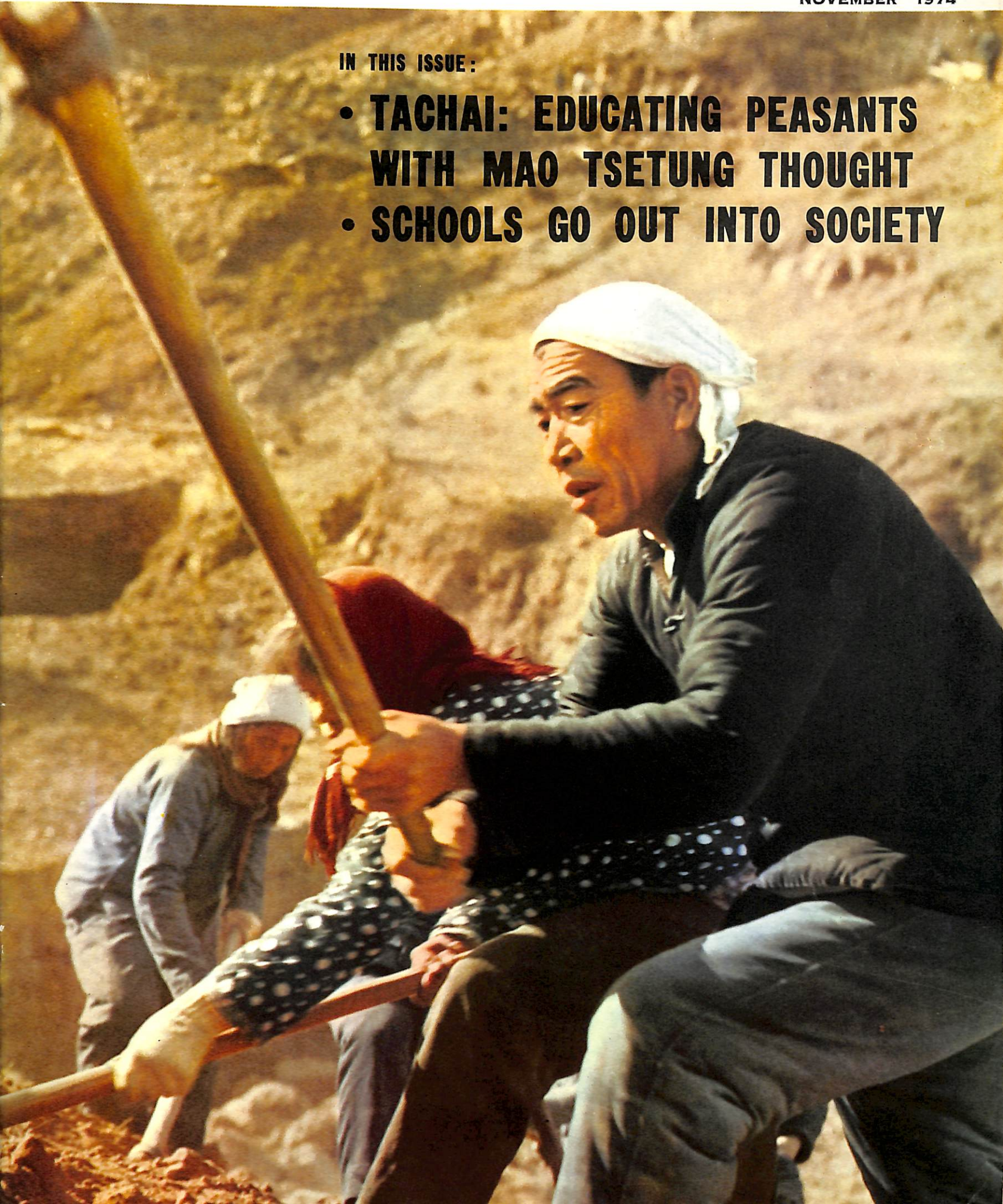
China Reconstructs

VOL. XXIII NO. 11

NOVEMBER 1974

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- **SCHOOLS GO OUT INTO SOCIETY**





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Inside back: Stonecutter.

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'Open-door' School



THE No. 28 Middle School in the northeastern industrial city of Shenyang has 36 classes,* but when I arrived on a visit only 14 of them were in the school. The others had gone to what they call their "big classrooms" — factories, communes outside the city and the People's Liberation Army (PLA) units.

For six years now this middle school has been experimenting with a new educational system — "open-door" schooling. This new system follows Chairman Mao's revolutionary line, training and tempering students by placing them in the midst of social practice. It is a strong repudiation of the revisionist line in education based on the idealism and contempt for the working people expressed in such sayings as "born with knowledge" and "he who excels in learning can be an official" spread by Confucius in ancient times and Liu Shao-chi and Lin Piao in modern times.

Why 'Open-door'?

A leading member of the school's revolutionary committee described

* Primary school in Shenyang is from the 1st to the 5th grades; middle school from the 6th to the 9th.

the tremendous changes the new system has brought.

Before the cultural revolution began in 1966, No. 28, like many schools throughout the country, was basically ruled by the revisionist line in education pushed by Liu Shao-chi — a system based on books, classroom lectures and teacher authority, isolated from proletarian politics, the workers, peasants and soldiers, and from actual production.

Back in 1957 Chairman Mao pointed out that **"our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture"**. He also insisted that **"education must serve proletarian politics and be combined with productive labor"**.

Following these principles, No. 28 Middle School began some reforms in 1958. It set up a few small factories for students to practice working in and also sent them to the countryside to help during the busy seasons.

However, as in other schools in China, education was basically under revisionist control. Thus, these new activities were soon stopped by the revisionist line on the pretext that they "disrupted the normal procedures of education". The students were again in an ivory tower, separated from reality behind closed doors, reading books, pushing for high marks and driving to become famous experts above the masses.

This was just another edition of Confucius' reactionary idea that "he who excels in learning can be an official". This kind of educational system not only lures students away from political struggle and teaches them to despise manual work, but gives them a great amount of homework. In No. 28, the burden broke the health of some and they had to leave school.

Liu Shao-chi's reactionary educational line served those who were attempting a capitalist restoration in China. The cultural revolution broke this line and gave a new birth to the school. After Chairman Mao's call, **"The working class must exercise leadership in everything"**, a "Mao Tsetung Thought Propaganda Team" of workers from a Shenyang ceramics factory entered the school in 1968 to put it into effect. They helped set up a new leading group — the revolutionary committee — and led the revolution in education.

Like schools all over the country, No. 28 adopted "open-door" schooling, a fundamental measure which put education back on the correct orientation and made it possible to train **"workers with both socialist consciousness and culture"**. With the doors of the school flung wide open, the students' divorce from proletarian politics, the people and production was ended. The small classroom of the school was integrated with the "big classroom" of society so that book learning became closely related to the actual class struggle, production and scientific experiment in society. Teachers and students came into contact with the workers, peasants and soldiers.

How the Doors Were Opened

"For our school this was no ordinary reform but a very difficult revolution," the leading comrade said thoughtfully. "You see, we had to abolish the old system altogether, but what should we set up in its place? We had no model. Follow Chairman Mao's directives and cut a new path of our own, was our conclusion."

Under the Communist Party's guidance, the workers' team led the teachers and students in overcoming the obstacles and difficulties with a pioneering spirit and made progress in the direction pointed out by Chairman Mao's educational line.

ooling

Staff Reporter

On the principle of diligence and thrift, they set up three small factories for making electric motors, electronic equipment and doing electroplating. These became classrooms for physics and chemistry lessons. (Today these factories make up-to-standard products for the state. In 1973 they turned out 510 three-kilowatt electric motors, 640 low-voltage power-supply units, 2,000 silicon diodes and 12 tons of electroplated parts.)

On part of the school grounds they opened up an agricultural experimental plot and outside the city set up a 2.7-hectare farm. Teachers and students work together on various crops according to the needs of their agricultural lessons.

In addition to its own factories and farm, the school made agreements with 14 outside factories (producing such things as household ceramics, miniature electric motors, explosion-proof electric motors and electrical supplies), four agricultural brigades, three state farms (stock-raising, fruit-growing, forestry and fresh-water products) and three PLA companies. These became permanent "big classrooms". Students study seven months in school classrooms and three months in society's "big classrooms".

This not only added classrooms but increased the number of teachers and raised the quality of teaching. Originally there were 112 teachers. Now there are an additional 53 part-time teachers from among workers, peasants and soldiers. The full and part-time teachers draw up a teaching plan together at the beginning of every term and decide on what parts of school subjects will be taught and practiced in the "big classrooms". Methods, time, place and teachers are set. Since the plans match teaching material with actual production in factory and farm, the content of the students' studies is greatly enlarged.



A student makes an assembly for a miniature motor with the help of a worker in the factory.

The students are not the only ones to benefit. The contact with the workers, peasants and soldiers and with actual productive work is also promoting profound changes in the teachers. The resulting change in their ideology has helped them raise the quality of their teaching. As one put it, "Open-door' schooling is a fine chance to remold our thinking with the help

of workers, peasants and soldiers and to learn more vocationally."

Theory with Practice

The three factories in the school itself are small but adequately equipped. The machines are not very modern but the students and teachers are proud of them because they made them themselves with



Learning pest control in the cornfields of the Pitai brigade.



In the countryside, students live with the commune members.

the workers' help. From a small electroplating tank to a big lathe, all were made over a period of several years from old machinery and equipment discarded by neighboring factories.

I went to see a class of 50 students working in the school's factories, experimenting with electroplating, casting, wiring electric motors and assembling low-voltage

power-supply units. The physics and chemistry teachers and some full-time workers (graduates of the school who had remained in its factories) were guiding the work. These factory-classrooms required the knowledge of middle-school physics and chemistry — electricity to make an electric motor, the theory of electromagnetic induction and rectification to make a low-voltage power-supply unit, inorganic chemistry to do electroplating.

The students not only become tempered in work but learn much practical knowledge, the foundation for more advanced knowledge. Having to apply what they already know deepens their knowledge and raises it to a higher level. One student said, "Just studying theory, I couldn't see the use of it. Putting it into practice, I can see it and feel it. It's easier to understand and remember. What's more, I can use what I learn right away."

A teacher told me, "With our school-run factories and farm we'll never have to detach theory from practice anymore — operating machines on the blackboard and planting crops in the classroom, so to speak. We've started on a new road: combining teaching with actual production and scientific experiment."

Why Go Outside of School?

"But with factories and farm inside the school," I asked, "why do



Pitai brigade's leader tells students about the village's past.

you still need to go to factories and farms outside the school?"

I found the answer by visiting the factories and commune production brigades with which the school has regular agreements.

One of these is the Pitai brigade in the Forward commune 10 kilometers north of the city, an advanced brigade of 300 people and 45 hectares of land, whose grain production is rising yearly. Fifty eighth-grade students and their homeroom teacher were doing a month of agricultural study.

It is good training for city teenagers to hike out to the countryside with bed rolls on their backs to live and work with the poor and lower-middle peasants,* prepare their own meals and do their own chores. And the commune is a good classroom for expanding knowledge learned in school. But the more important fact is that these students are now actually living with the peasants who make up 80 percent of China's population, working with them to build a socialist countryside, taking part in their class struggle and joining them in pushing the revolution forward. In short, they are learning the revolutionary thinking and other good qualities of the poor and lower-middle peasants — something they cannot learn inside their school.

The truths of revolution learned in textbooks are now the reality around them. This reality is absorbed by working with the peasants, struggling with them against attempts by class enemies to sabotage production and criticizing such reactionary thinking as the contempt for manual work and the working people which Lin Piao copied from Confucius and spread. Revolutionary thinking, habits and attitudes are essential for those who will carry on the revolutionary cause of the proletariat.

Working in the fields also makes great changes in the students' studies. In political class a brigade leader described the struggle between the proletariat and the

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

bourgeois lines in his brigade. In composition class the students were asked to investigate and write up the history of the village and its families. In mathematics the lesson on accounting was given by the brigade's accountant. He didn't just show how to make accounts, he emphasized how important it is to learn accounting in order to keep the commune's finances firmly in the hands of its members, a vital factor in consolidating and developing the socialist collective economy. (At the time of liberation practically all those who were educated enough to do accounts came from the exploiting class.)

The agricultural lessons were even more varied. Experienced peasants, agricultural technicians, electricians and tractor drivers were ready teachers. Combining their lessons with actual farming problems made the lessons lively and concrete. They left a deep impression because the students could put what they had just learned directly into practice.

In the outside factories associated with the school, the workers, like the peasants, feel that their first duty toward the students is to help train them to become revolutionaries. One of these, a factory making miniature electric motors, has had an agreement with the school since 1970. It has set up a "revolution-in-education" group, led by factory leaders. This group organizes the students' program. As soon as the students arrive workers are assigned to guide their political, technical and daily life.

The workers are first of all concerned about the students ideologically. It has become a tradition in the factory that to train the young people to carry on the revolution one must start them with a correct attitude toward work. Once when a group of students came, those assigned to the lathe shop and fitters' shop were happy, while those who were assigned to the assembling shop and foundry felt their jobs heavy and boring and became disheartened. Some even asked to be transferred to another shop. One day after work Comrade Wang of the lathe shop, a veteran worker and Communist Party member, called



A student winds a coil in the school-run power-supply shop.

the students to his lathe. Pointing to the aluminum motor housing in the chuck, he asked, "How was this made?"

A student in the foundry answered, "We cast it in our shop."

Wang then turned the housing on his lathe, and asked, "How is this housing going to be fitted onto the motor?"

"It has to be assembled in our shop," a student from the assembling shop replied.

With a broad smile Wang concluded, "So it seems that a lathe worker cannot produce a motor by himself!" From the structure of a motor Wang went on to describe the division of labor in a factory, pointing out, "Why should we be choosy? No matter what kind of work we do in this factory, it's all for the same revolutionary cause."

Wang's talk was a profound lesson for the students. It became a tradition which initiated every new group of students to the work of the factory so that from the very beginning they would have a working-class attitude toward their job and the collective. What had to be learned first was not technical know-how but the stand of the working class and its outlook on the world.

In the 'Small Classrooms'

How have the lessons in the school classrooms, where students



Track-and-field practice.

spend seven months a year, changed? I sat in on a Chinese language class of the 7th grade. They were studying Chairman Mao's article, "Where Do Correct Ideas Come From?"

Before class the young woman teacher told me that in the past she conducted such a lesson mainly by explaining the background, central theme, special characteristics, grammar and structure of the article. Her only source of concrete examples was her own limited experience or the newspapers. The students, who were always in the classrooms, deep in books or listening to teachers talking, naturally had even less experience in life to relate to the article. So their understanding of it was shallow.

"It's different now," she said. "We study the article in four sessions. A few days ago a talk at the first session was given by Comrade Sui, a model textile worker and part-time teacher here. With vivid accounts of how the workers in his plant made technical innovations and continually raised the quality of dyeing and printing, he showed the truth of Chairman Mao's words that correct ideas 'come from social practice, and from it alone. . . . Once the correct ideas characteristic of the advanced class are grasped by the masses, these ideas turn into a material force which changes society and changes the world.' The students were so interested they didn't want to leave the classroom when it was over. Today

we're going to have our second session."

In class the teacher introduced the social background and historical significance of the article and its practical significance today. She pointed out its clear logic and tight construction. Then she raised the question: "Why do we say correct ideas come only from social practice?"

The classroom became very lively, with students speaking from their own experience out in the "big classrooms" of society.

One boy said, "Class struggle is protracted, complicated and sometimes very sharp. I came across this view many times in studying Chairman Mao's works. During the cultural revolution it was also impressed on me, but it became especially concrete and close to me when I went to the Pitai brigade to work. There was a former landlord there who had been under supervision for a long time. He was old but not at all resigned to his overthrow and was still thinking how he could recover his lost paradise. While we and the brigade members were criticizing the reactionary thinking of Lin Piao and Confucius and their attempts at restoring the old order, he was resisting by spreading feudal ideas and superstition. So I saw with my own eyes that class struggle is really acute."

A girl added, "What we learned in the factory shows that knowledge only comes from practice. In physics class we studied electric

motors and understood some of the theory, but we didn't really understand it until we helped make such a motor with the workers. Recently the factory put out some motors of even higher standards. Each one was produced only after the workers had made many experiments. There's no such thing as Confucius' 'born with knowledge' or Lin Piao's 'born geniuses' — that's only rubbish to fool the people with!"

Another girl said, "Once when some PLA soldiers were leading us in a military drill. . . ."

One after another the students spoke up, talking from all the depth and variety of life, connecting the school's small classrooms with the "big classrooms" of society.

As I walked out of the classroom with the students, two things Lenin said about education came into my mind:

"We could not believe in teaching, training and education if they were restricted only to the school-room and divorced from the ferment of life."

"An ideal future society cannot be conceived without the combination of education with the productive labor of the younger generation: neither training and education without productive labor, nor productive labor without parallel training and education could be raised to the degree required by the present level of technology and the state of scientific knowledge."

WORKERS IN SCIENCE AND TECHNOLOGY

—the Shanghai Science and Technical Exchange

SHANGHAI industrial workers often meet in a small but attractive building on Nanchang Road to exchange scientific and technical information. This is the Shanghai Science and Technical Exchange.

Before the cultural revolution, influenced by the revisionist line, the Shanghai Association for Science and Technology accepted for membership only people who were "university graduates with five years of work experience and publications to their credit". Even workers with wide experience were kept out of scientific experiments. Indignant workers accused the association of having "a stone door with an iron bar" so that

workers "couldn't break in with a sledgehammer".

Today's Science and Technical Exchange has changed all that. Founded in 1970, it has 1,400 members. Eighty percent of them are industrial workers — both veterans with decades of experience and young people interested in science. The rest are engineers, technicians, research workers, grass-roots leaders and teachers at institutes of higher learning. Based on the research needs of the country and the specialities of its members, the Exchange has 22 spare-time teams and professional groups. These dig into problems in such fields as electronics, electricity, metallurgy, lasers, dies, chemical engineering and electronic computers.

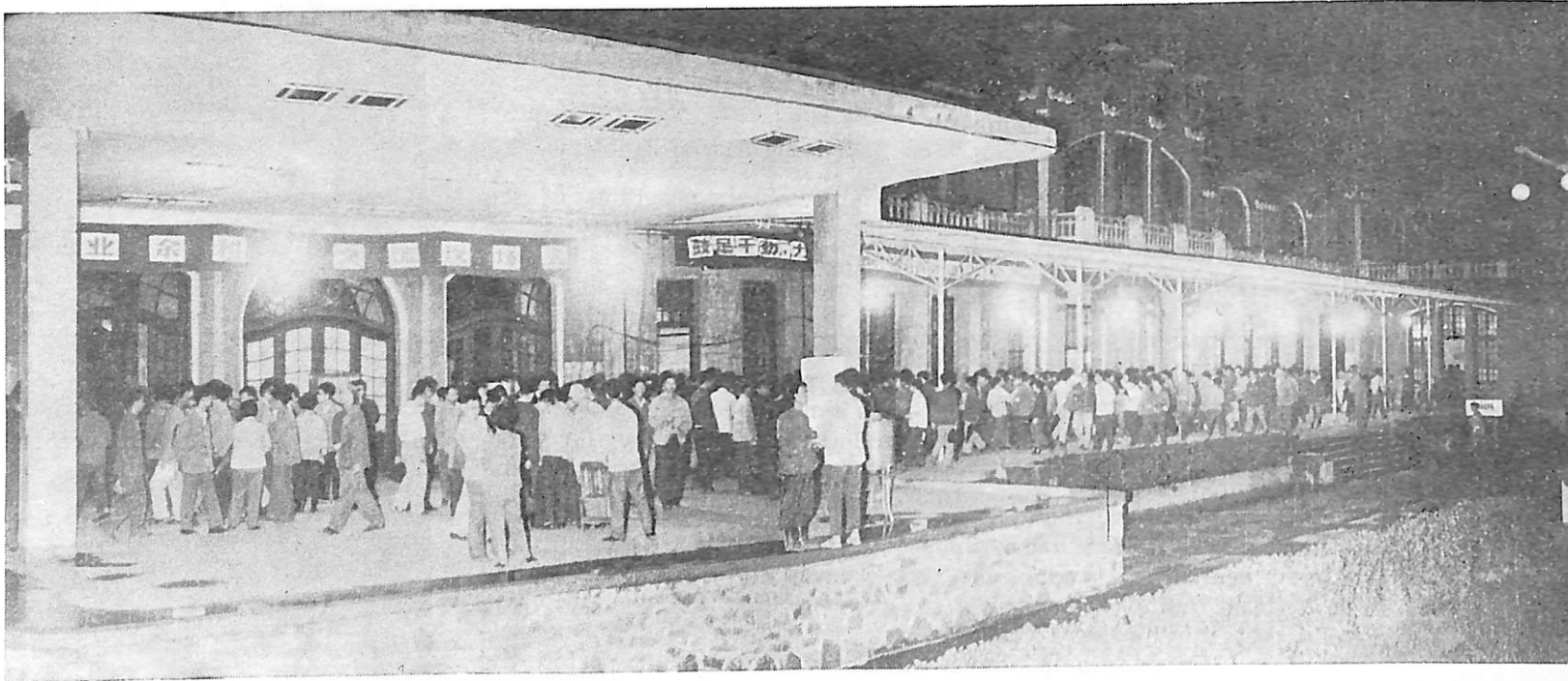
Liberating New Technology

Exchange members work diligently and dare to innovate. One of them is Chou Kuei-jung, widely praised by workers for his research on simplifying numerical control equipment. He began working in a meter plant in 1966.

Numerical control is a new technique for automating production. An imported unit can cost over 100,000 yuan. A few specialists claimed the technique was "out of China's reach" and kept workers from taking part in research.

After joining the electronics and electricity technical exchange team, Chou Kuei-jung kept thinking of what Chairman Mao had said: "Break down foreign conven-

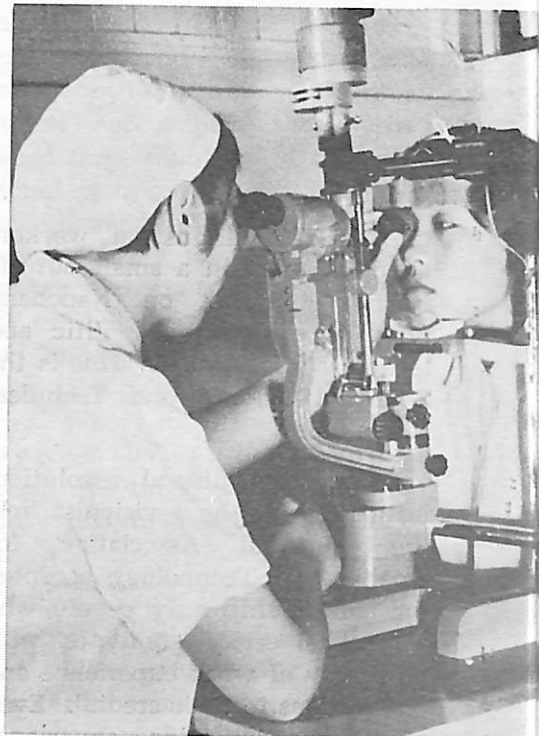
A meeting held by the Shanghai Science and Technical Exchange.





Chou Kuei-jung (front, second from right) explains a new technique.

Treating an eye ailment with an argon laser at Shanghai's Juichin Hospital, a new technique adopted with the help of the laser team of the Science Exchange.



Using a radio-controlled sliding nozzle to cast steel at the Shanghai No. 5 Iron and Steel Plant, a joint project of the plant's workers and the metallurgy team of the Science Exchange.

tions and follow our own road in developing industry." Was it possible to design a simple, general-purpose numerical control unit? Such a unit would make this technique widely available to industry. He brought up his idea in a technical course run by the Exchange. Workers from 50 units encouraged him and promised support. The leadership of the Pengpu Machinery Plant where he works gave him time and funds for his experiments.

Chou Kuei-jung was often seen around printing, plastics, machine-tool and a dozen other plants, finding out their requirements for a numerical control unit. Back at his own plant he thought about what the requirements for the automatic control of various types of machinery had in common. Before long he had worked out rough drawings of a numerical control unit which he took to the Exchange to get others' opinions. Workers more familiar with the theory of numerical control gave him technical advice. Those familiar with electronic components cooperated in designing circuits. Experienced metalworkers and welders joined the project. With this help, Chou

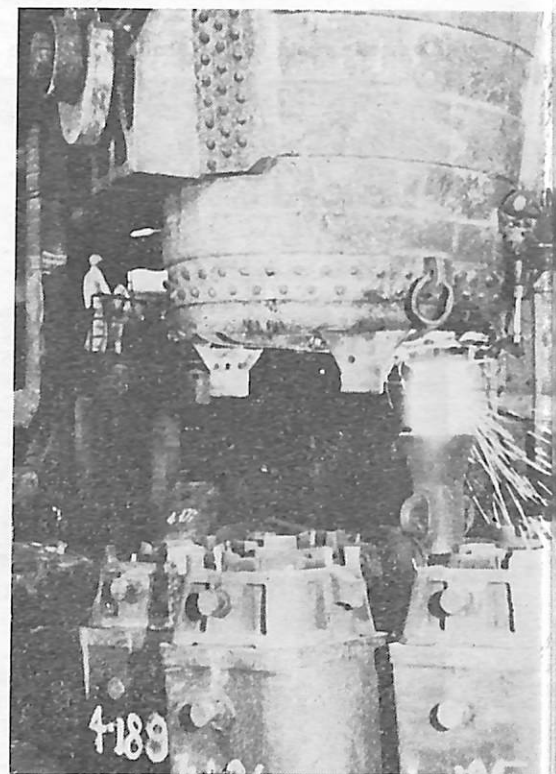
produced Shanghai's first simple, general-purpose numerical control unit in less than two months.

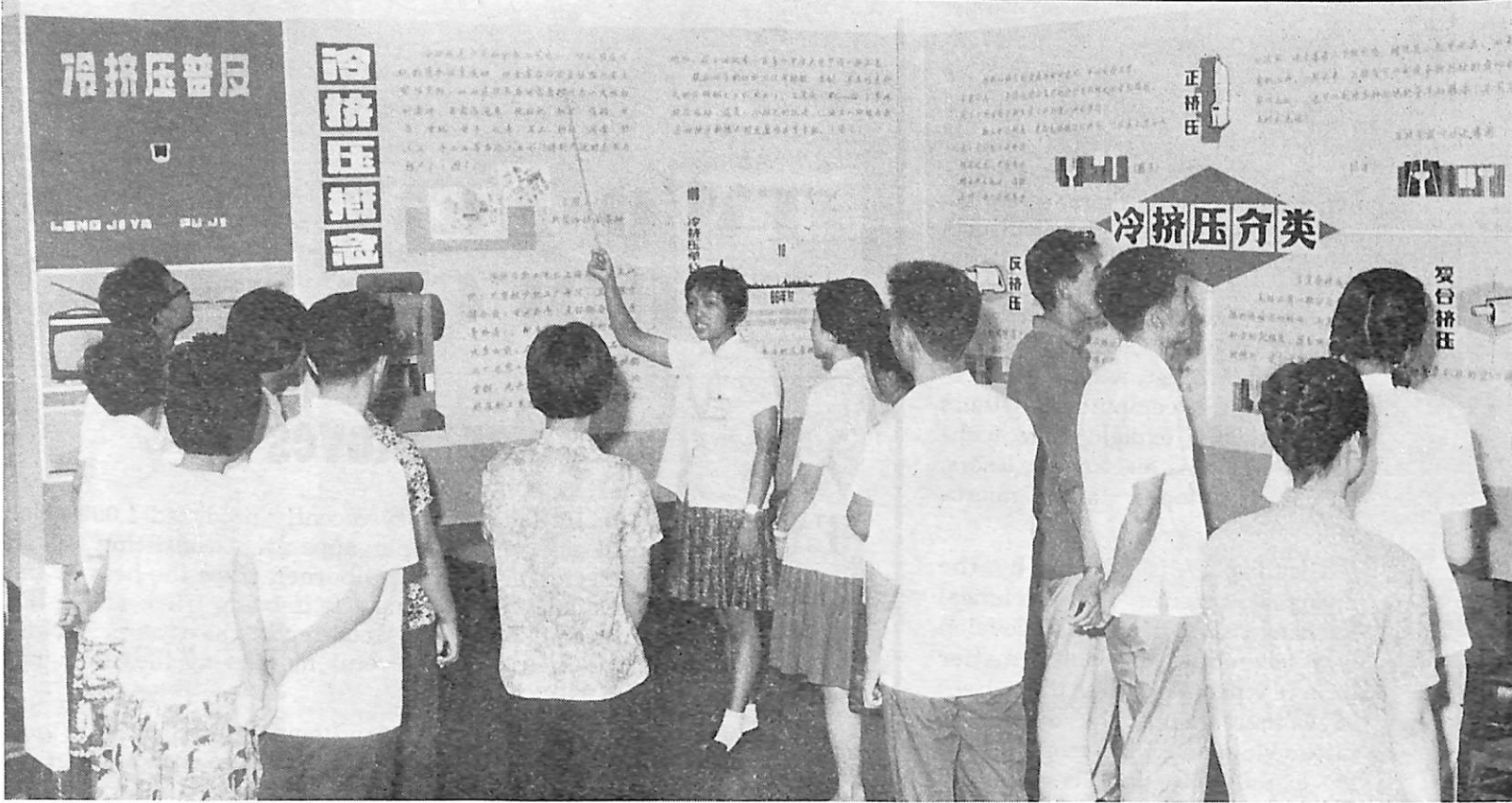
The unit is the size of a five-tube radio, simple in construction, stable in operation and easy to program. It can be used on printing presses, mechanical hands, automatic production lines and combined machine tools. Easy to make and generally applicable, the unit quickly became a powerful means of developing production and speeding up the technical transformation of industry.

Solving Actual Problems

The research programs of the original science association used to be decided by specialists in its various member societies and often were not connected with real production problems. Today's worker members of the Science Exchange have a clear understanding of production methods, know the workers' demands for technical transformation and make their plans accordingly.

Electroplating, for example, had always used sodium cyanide, which damages workers' health and pollutes the environment. Before the





An exhibition to popularize cold extrusion.

cultural revolution, workers had wanted to change the process and eliminate sodium cyanide. But technical authorities of the old Chemistry and Chemical Engineering Society had never put this topic on the agenda.

No-cyanide electroplating began to receive attention after the cul-

tural revolution started. The Science Exchange made it a major project. The electroplating team held two on-the-scene meetings at the 200-worker Nanshih Electroplating Plant which had been experimenting with no-cyanide electroplating since 1969.

Three university teachers had been invited to help the Nanshih workers with their experiments. After initial success in a laboratory beaker, it was necessary to test it with 1,000 liters of electrolyte before trying it in actual production. The teachers hesitated. But the workers began animated discussions. "Sodium cyanide is imported," one said. "We used to trade lots of rice for it. This isn't merely a question of changing a process but a matter of whether or not we're going to be self-reliant." The workers decided to keep trying. A year later they had succeeded.

The Science Exchange tried the process out on different products in 23 plants and then made a systematic summary of the results. Then, to spread the new process, they held exhibitions, courses and forums on no-cyanide electroplating. Now it is being used in nearly all of the city's 400 electroplating plants, shops and groups. Waste

gas and liquid are not toxic and can be recovered and made into fertilizer. Working conditions are greatly improved.

Working on technical problems crucial to the development of production, the Exchange has given science and technology a big boost.

The Exchange's heat-treating team cooperated with related factories, research units and institutes and developed a new type of electronic temperature control which reduces the intensity of work and improves quality. The metallurgy team worked with many units to develop an advanced method of controlling the casting of steel. The Exchange has coordinated with factories and mines in Shanghai and other places to solve 1,000 difficult technical problems in production. They have summarized their experience in some 400 technical papers with a total printing of over 300,000.

Mobilizing Millions

Across from Shanghai's International Hotel, lighted display cases run for 150 meters along the edge of the People's Park. They contain photos, charts, samples and models, some of them working. Thousands of people see them daily. Some show the results of



experiments by workers, scientists and engineers during the cultural revolution, such as controlling the sinking of the Shanghai area, 125,000-kilowatt generators with internal water-cooled rotors and stators, and integrated circuit electronic digital computers. Others systematically explain new technologies such as electronics, lasers, fluidics, isotopes and micro-organisms.

The display is put up by the Shanghai Science and Technical Exchange. Experiments to develop new techniques are not a matter for a few people but for the masses of workers. Thus the display is intended to mobilize more people to experiment in science and technology.

As scientific experimentation begins to move on a mass scale, the Exchange regularly organizes meetings in factories to spread experience. It also sets up different types of technical courses and forums to stimulate technical innovation by workers and staff.

Numerically controlled line cutters are a new tool for processing precision dies. Because workers did not understand their principles and the cutters were not stable enough in operation, at first they were only used by a few plants on a trial basis. The Exchange's electronic computer group ran a course on the technical principles of computers and the design of electronic circuits for 200 electricians, mechanics, tool and die workers and engineers. They then held meetings to analyze problems commonly encountered in using the machines. After many trials they found out how to raise line-cutting efficiency. The number of units in Shanghai that make and use the cutters increased seven times in two years.

Members of the Exchange are active in factories throughout the city. They organize innovators in various branches of industry, conduct scientific experiments on a mass scale and publicize new techniques. The Shanghai Science and Technical Exchange holds an important place in scientific experimentation by the city's workers and staff.

TWO NEW PRODUCTS

Solar Stoves

THE Shanghai No. 15 Radio Factory recently produced 1,000 solar stoves for trial use. The simple apparatus, consisting of an umbrella-shaped reflector, a stand and a burner, traps the heat of the sun and makes it available for cooking. It is being tried out in the outskirts of Shanghai and elsewhere. Good reports have already been received about those in use over several months in the Shanghai suburbs.

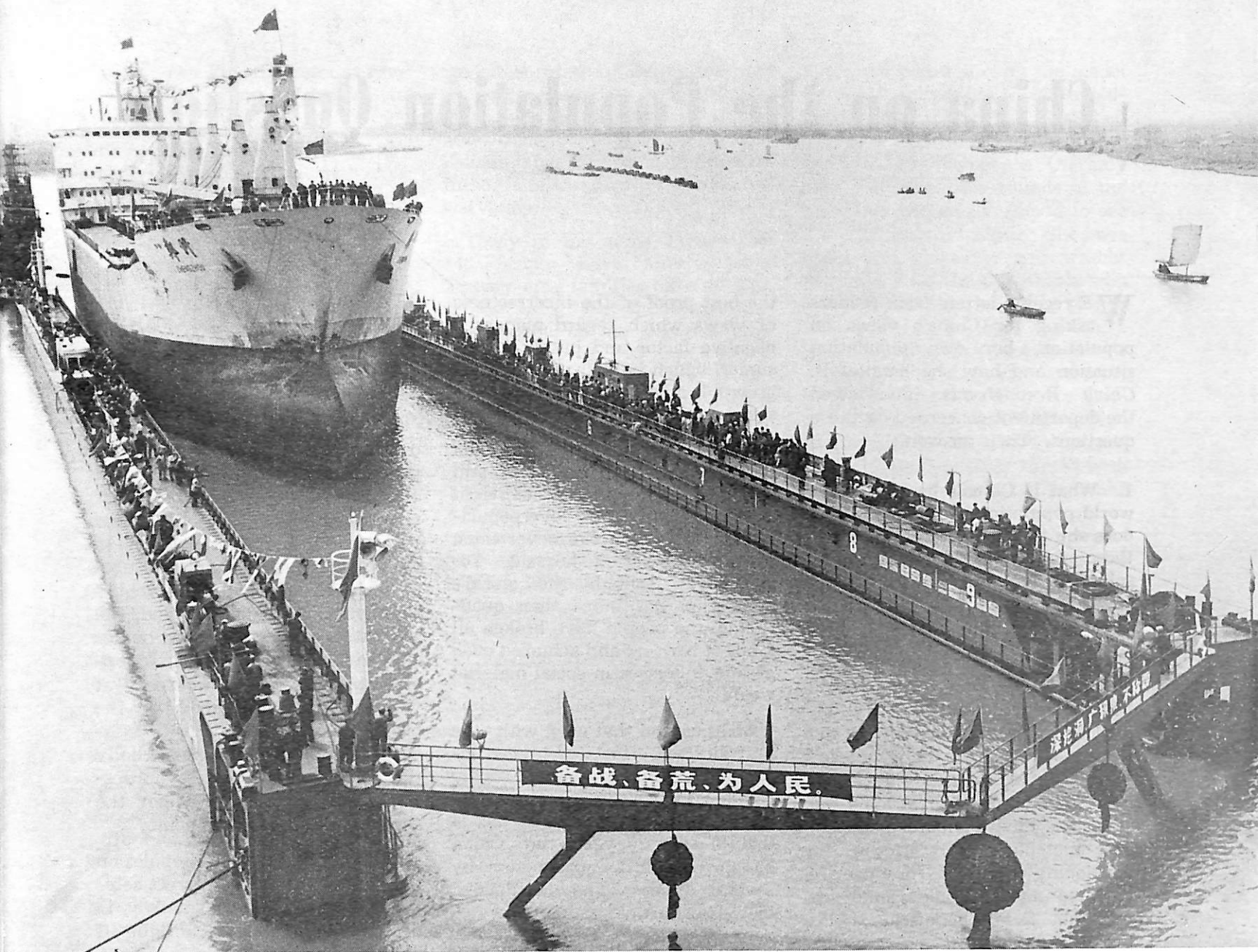
Between 11 a.m. and 12 noon in May (temperature 24° C.) it took 20 minutes to boil three liters of water, 15 minutes to cook a kilogram of rice and less than four minutes to fry two eggs. The stoves can be used at the Shanghai latitude from 6 a.m. to around 4 p.m. Commune members welcome the idea of cooking without firewood, smoke, ashes or danger of the fire being blown out.

Shanghai workers and technicians began to study the utilization of solar energy in 1954. In 1958, the year of the big leap forward, they produced prototypes of a medical instrument and four other items as well as a few dozen solar stoves made of glass and wood. During the cultural revolution they carried their experiments with solar devices further and in 1973 made two lighter types of solar stoves. These were manufactured in a short time by the No. 15 Radio Factory's worker-technician-cadre group in charge of technical innovation, who improved structure and materials in the process. Further improvements were made after factory representatives gathered opinions from the users in villages and factories.

This plant has also produced a fan-shaped solar stove, a collapsible portable solar stove and single and multiple stage solar water heaters, and cooperated with the Shanghai Knitwear Mill, the Shanghai Chemical Engineering Institute and other units on the problems of automatic tracing of the sun and energy storage for solar stoves.

Cooking with a solar stove.





A 25,000-ton ship enters the *Huangshan* floating dry dock.

China's First 25,000-ton Floating Dry Dock

CHINA'S first domestically-designed and made 25,000-ton floating dry dock, the *Huangshan*, is now operating.

A floating dry dock is like a giant ship, used to repair vessels while on the water. Its advantages over dry docks on shore are its mobility, the fact that it needs less time and money to build and that it does not take up precious waterside land. Such docks are important for the development of China's maritime

transport and shipbuilding industry and for her harbor renovation.

When the operator presses the buttons of the central control console, the dock slowly sinks to a depth of 12.6 meters. After a freighter is pulled onto the dock by a winch and fixed in position, the bottom tanks of the dock begin to empty and it gradually rises. The ship is lifted above the surface of the water. The dock has shown good performance in use.

This dock involved somewhat more complicated technology than the 10,000-ton floating dry docks completed during the cultural revolution. Measuring 190 meters by 38.5 meters, with 15.8-meter-high walls and equipped with a power plant and modern machinery, this floating dry dock can lift and repair ships ranging from 25,000 to 30,000 tons deadweight. After six months in assembly, it lifted its first ship on March 20 this year.

China on the Population Question

WE receive letters from readers asking for China's views on population, her own population situation and how she handles it. *China Reconstructs* interviewed the department concerned on these questions. Their answers:

1. What is China's basic view on world population problems? What does she think is the root cause of these problems? How can they be solved?

Many countries have population-related problems, such as unemployment, poverty, hunger, disease and high death rates. Some people hold that these problems arise because the population is growing too large too fast. "Too many people" is their explanation for the poverty, backwardness, strain on resources, environmental pollution and wretched family life in the developing countries. They declare that too many people cannot be fed, that a big population holds back social progress.

We think these views are wrong. They do not square with facts.

We believe that people are the most precious thing in the world. When the people take their destiny into their own hands they can perform miracles. Of all the factors in the forces of social production, man is decisive. When man the producer makes continuous progress in production in both breadth and depth he will be able to create more products than he needs.

Under given social and historical conditions, the growth of population produces problems. This is because the forces of social production are being hindered. History shows that the people have always been able to sweep away these barriers, steadily develop the social productive forces and create more and more social wealth. This is

the best proof of the incorrectness of views which regard man as a negative factor and purely a consumer, which hold that population growth is a barrier to economic and social progress.

More than a century ago when the world's population was still under 1,000 million, Malthus raised a hue and cry about "overpopulation". Production can never catch up with population, he said. Today, even though the world's population has more than quadrupled, the people have broken all kinds of barriers and achieved even greater increases in social material wealth.

Malthus said that even with "the best directed efforts of human industry", China could hardly "double the produce . . . in any number of years". Yet the fact is that in only 25 years new China has increased her production by several times. The Malthusian view is bankrupt.

The basic reason many developing countries are poor and backward and face population problems is that imperialism, colonialism and neo-colonialism invade and plunder them, ravaging their productive forces. This is especially true of the two superpowers who practice hegemony. The people of the developing countries are industrious and intelligent. Their lands are rich in natural resources. They have made outstanding contributions to the civilization of mankind. Only in the modern age have they been plunged into poverty and backwardness—the result of prolonged colonialist and imperialist aggression and oppression.

The poor countries have not always been poor. Nor are they poor because they have too many people. They are poor because they are plundered and exploited

by imperialism. In fact, the population density in the great majority of the developing countries is fairly low. Can we say they have too many people?

It is well known that relative overpopulation and widespread poverty exist in the superpower countries too. In one superpower country millions are jobless and tens of millions live in poverty. In the other, which flaunts the label of socialism, the gap between the rich privileged stratum and the poor working people grows wider and wider, the bureaucrat-monopoly-capitalists fire workers at will, and the livelihood of the broad masses of workers is insecure. This state of affairs is wholly the result of the ruthless oppression and exploitation which the superpowers practice at home.

Once the root cause of population problems is clear, the correct solutions can be found. The key in developing countries is to fight off imperialism, colonialism, neo-colonialism, and the domination and competition of the superpowers, win and defend independence, and self-reliantly develop their economy and culture.

Each country should work out its own policy according to its population situation. This policy can work effectively, however, only when foreign aggression and interference are thrown off, political and economic independence won and the people are masters of their own countries.

Some persons say the developing countries should put population policy first, that it plays a decisive role, and even that birth control is a cure-all. This is putting the cart before the horse. This view tries to cover up imperialist aggression and divert the world's people from struggling against imperialism, co-

lonialism and superpower hegemony. We are firmly against this.

2. How did China solve the population problems left from the old society?

China is the most populous country in the world. Before liberation, oppression and exploitation by imperialism, feudalism and bureaucrat-capitalism ravaged her social productive forces and kept her poor and backward. Relative overpopulation was a very serious result. In the cities there were 4 million unemployed workers and intellectuals. In the countryside there were many millions of bankrupt peasants who had lost their land and could not find work. Masses of people were cold, hungry and sick. Famine broke up families and starved millions. The death rate was at least 25 per thousand.

With the Chinese Communist Party and Chairman Mao's leadership, the Chinese people smashed the rule of imperialism, feudalism and bureaucrat-capitalism and became masters of their own country. Fundamental changes took place in the political and economic situation — and also in the population situation.

Land reform and collectivization of agriculture ended bankruptcy and unemployment among the peasants. A planned socialist economy put the city unemployed to work. By 1958 unemployment left from the old society was history. Young people coming into the work force were given jobs in a planned way. Housewives able to take part in production also found jobs. China is putting her enormous human resource to use in a planned way, making her people the principal factor in production and construction.

China is developing an independent and self-reliant socialist economy. In this process the growth of production has outstripped the growth of her population. New China's population has grown from 500 million to nearly 800 million, an increase of nearly 60 percent. Grain production more than doubled, from 110 million tons to over 250 million tons. Cotton cloth and other light industrial goods in-

creased by several to over a dozen times. The rate of heavy industrial growth is even higher.

China is a developing socialist country. Her living standard is still relatively low. But her people are fed and clothed and have work. As production increases, the people's material and cultural life improves steadily. On the eve of China's liberation, some people said that no government could solve her food problem. The facts have long ago exploded this. From our own experience we know that revolution plus production can solve the food problem.

3. What is China's policy of planned population growth? How is it carried out?

China was able to develop her economy in a planned way only after she had overthrown the rule of imperialism and its lackeys. And only then was she able to work for planning in population growth. We do not believe in anarchy in material production, and we do not believe in anarchy in human reproduction. Man must control nature, and he must also control his numbers.

How do we achieve planning in population growth? First of all we develop production and improve people's living standard. On this basis we develop medical and health work in cities and rural areas in the widest possible way, giving special attention to maternity and child care. In this way we work to lower the death rate. On the other hand, we introduce family planning to regulate the birth rate.

What we mean by family planning is not simply birth control. We urge different approaches for different situations. In areas where the population density and birth rate are high, we advocate late marriage and birth control. At the same time we give special medical attention to couples who want children but are unable to have them.

In minority and other areas where population density is low, we take measures to increase the population and develop production.

We do not advocate birth control, but do give guidance and assistance to couples who want to limit the size of their family. Contraceptives and related medical services are free for all who want birth control.

We believe China's policy benefits many aspects of life — national construction, the emancipation of women, protection of mothers and women and children, proper bringing up of the young, better health for the people and prosperity for the nation. It is, in other words, in the interests of the masses of the people.

In promoting family planning we combine advice and education from the state with the voluntary wishes of the people. With government and social organizations at all levels publicizing and explaining the importance and advantages of family planning, more and more people now wish to practice it. Since family planning concerns the personal well-being of the people, it can be successfully carried out only by relying on the people.

This policy has brought good initial results. There has been some drop in the rate of population growth in densely populated areas. It is 4.8 per thousand for Shanghai (and surrounding countryside); 9.7 per thousand for Peking (and surrounding countryside); 12 per thousand for Kiangsu province. Progress is uneven in different areas and continued effort is needed.

In the past, persecution by reactionary forces caused the population of many minority peoples to decrease year by year. Some came close to extinction. Not anymore. After liberation the Party and government did many things to protect the health of the people in the minority areas and help them increase their numbers. In some places in the Inner Mongolia Autonomous Region, before liberation there was the saying: "We hear of mothers giving birth to babies but never babies living long enough to call their mothers." Today the rate of population growth there is 21 per thousand. In the Sinkiang Uighur Autonomous Region it is 30 per thousand.

New Music for an Ancient Instrument

FIGHTING THE TYPHOON is a new composition often heard in concerts or over the radio. It reflects the selflessness of Chinese longshoremen who protect state property in a storm.

This piece was written for the improved *cheng*, a stringed zither-like instrument with a rectangular sound-box and strings tuned to the pentatonic scale. It was already popular in the 4th century B.C. in the State of Chin (today's Shensi province). After Emperor Chin Shih Huang (259-210 B.C.) unified China, its use gradually spread throughout the country.

The *cheng* was played by plucking the strings with the thumb and the index and middle fingers of the right hand, while the fingers of the left hand pressed the strings to vary the tone shadings. Its sound was beautiful and distinctly expressive.

Through centuries of feudal society the instrument did not develop further. Melodies for it became monotonous, its range was limited and it was difficult to

change key. These shortcomings restricted its use with other instruments. Before it could express the vigorous new life of the workers, peasants and soldiers after liberation, improvements were necessary both in music composed for it and in the instrument itself.

In 1970, Kang Mien-tsung, a *cheng* player, collaborating with

the workers and technicians of the Northeast Musical Instruments Factory in Yingkow, Liaoning province, began to remodel this ancient instrument. After some two years, they produced a new type of *cheng*. Retaining its traditional structure, they increased the number of strings from 16 to 21 and replaced the silk strings with steel. This expanded its range beyond four octaves, increased its volume and enriched its tone. Modification made key-changes easier so that it could be used with an orchestra. The improvements opened the way to broader use of the *cheng* and made it capable of expressing a wider range of musical thought and figuration.

Fighting the Typhoon is played on a remodelled *cheng*. Such a work cannot be found in traditional compositions for the *cheng*. During the cultural revolution the teachers and students of the Shanghai Conservatory of Music and members of the Shanghai Philharmonic Society went to work and live with the longshoremen at the docks. They saw them selflessly working for socialism and heard many stories of the risks they took to protect state property during

Researchists discuss changes in the ancient *cheng* in the Northeast Musical Instruments Factory.





Playing a remodelled *cheng* for commune members to get their opinions.

typhoons. Deeply impressed, they composed this work.

Fighting the Typhoon is in three parts. The first is the introduction, an exuberant melody played in the upper register, conveying the lively dock scene.

Part two is the focus of the work. It begins with the sudden approach of a typhoon and the roaring of waves. This is followed by a powerful and steady melody in the lower register — a portrayal of the dock workers battling

shoulder-to-shoulder to save state property. Though the theme contains images of the raging storm and waves, it emphasizes the selfless heroism of the workers. After a fierce struggle, the typhoon's damage is minimized. A beautiful flowing passage in the upper register follows which expresses the joy of the workers with their victory and their deep love of socialism.

The last part is again lively, a description of the return of bustling life to the docks after the

typhoon and the longshoremen's readiness to plunge into new tasks.

In performing *Fighting the Typhoon*, the player gives new life to the *cheng* by using new techniques developed from the old. The portrayal of the longshoremen's fight against the typhoon in the second part, for example. It is done with a traditional *cheng* technique — quick and repeated quadruplicate plucking, the middle finger once and the thumb three times. Done with only one hand in the past, it could not produce an effect powerful enough. Now the right hand does this accompanied by a chord in the lower third produced by brushing the strings with the fingers of the left hand. The result is striking in two ways: it brings out the heroism of the longshoremen and at the same time portrays the tense atmosphere during the storm.

Another new technique is also used: continuously plucking one string with the thumb of the right hand, a special style of *cheng* playing popular in Chekiang province. It is skillfully accompanied with glissandos produced by the tension of the strings caused by the pressure of the left hand. This creates beautiful singing melodies and renders the *cheng* music much more expressive.

Only a few minutes long, *Fighting the Typhoon* makes full use of the special characteristics of the traditional playing of the *cheng* and reflects the socialist epoch in sharp images.

Not long ago Kang Mien-tung and some other musicians wrote a concerto for the *cheng* entitled *The Red Flag Canal*, portraying the heroism of the people of Linhsien county in Honan province in cutting a canal through the steep mountains (see August 1974 issue of *China Reconstructs*). This is another effort to adapt the *cheng* for use with an orchestra.

A Slave Leader Tells Off Confucius

—Based on Narratives of Ancient Writers

AS the Spring and Autumn period (770-475 B.C.) drew to a close, China was undergoing a great social change from the slave to the feudal system. Trying to prevent their collapse, the declining class of slave-owning aristocrats stepped up their exploitation and oppression of the slaves. But this only sharpened the conflict and in many places slaves rose in large-scale rebellions.

Largest of the rebel slave armies was one 9,000-strong led by Liuhsia Chih, which battled all over the states of Chi and Lu (present-day Shantung province) dealing smashing blows to the slaveowners' forces. Wherever Liuhsia Chih's army went the aristocrats either fled or barricaded themselves in walled cities and fortresses.

Liuhsia Chih was an outstanding leader, resourceful, courageous, farsighted and a good fighter. The slaveowners, who hated and feared him, called him a "big bandit", but he was loved and respected by the slaves.

Confucius, a diehard upholder of the slave system, hated Liuhsia Chih to his very bones. Liuhsia Chih was lawless, lacking in filial piety, "a scourge to the world", said Confucius, determined to get rid of him. Pretending to be friendly, but really in league with the slaveowners, Confucius decided to visit Liuhsia Chih and persuade him to give up the battle.

ARRIVING at the place south of Mount Taishan where Liuhsia Chih and his troops were resting and reorganizing, Confucius dismounted from his chariot and

addressed the sentry on duty, "I am Kung Chiu* from the State of Lu. I have heard that your general is a righteous man. Please tell him I am an admirer of his and have come especially to pay him a call."

When he heard who was there Liuhsia Chih became very angry. "Isn't this that old hypocrite from the State of Lu? Go and tell him this: 'You spread lies and rumors and are always praising kings Wen and Wu of Chou.** You're a parasite that gets your food without farming and your clothing without weaving. You do nothing but spread evil theories all day long. With your claptrap about filial piety and brotherly love you try to fool the people and prevent them from rising in revolt. You just want to curry favor with your masters and climb to a high position where you can rule over the people and enjoy special privileges. Death would be too good for one with crimes like yours! Get out!'"

Confucius shook in his boots when he heard this reply. After he calmed down he implored the guard, "May I trouble you to tell him something else? Say I don't dare look him in the face but I'd really like to talk to him personally. I'll come into his tent with my head bowed."

"Oh, let him in," Liuhsia Chih said.

*The man known to the world as Confucius bore the family name of Kung and given name of Chiu.

**Confucius preached that rulers of his time should follow the example of kings Wen and Wu, rulers and biggest slaveowners of the Western Chou dynasty (11th century to 771 B.C.) when slavery was at its height, that is, to restore the strictest codes of slave society.

Confucius entered, and then retreated several steps, bowing and scraping. Standing firmly, his feet wide apart, his hand on his sword, Liuhsia Chih glared at Confucius. "Listen Kung Chiu," he said, "if you talk honestly I'll let you go alive. If you talk your nonsense, you'd better watch out for your head."

Confucius bowed again and again. "I have heard that there are three virtues under heaven," he said. "To be tall and handsome, to be possessed of a wisdom that encompasses heaven and earth and to have courage and skill in battle. Anyone with even one of these qualities is fit to be a king. You have all three of them. You are eight feet two inches tall, with flashing eyes, red lips, straight white teeth and a voice like music, yet you are known as 'Chih the Bandit'. I really feel embarrassed for you. You deserve much better.

"If you'll just take my advice, I'll be your envoy and go to every state praising you before the kings and urging them to let you rule over a big walled city several hundred *li* around and give you a domain with hundreds of thousands of households who will honor you as duke. If you mend your ways and start a new life, demobilize your troops, stop this fighting, follow the doctrine of filial piety and brotherly love and never rise in revolt again, you'll be hailed as a scholar and a sage."

KUNG CHIU, come over here," said Liuhsia Chih angrily. "Let me tell you, only a fool or a spineless creature would let himself be pulled down a dead-end road by promises of riches and

fame or let sweet words stop him from resisting. As for my height and looks, I don't need you to praise them. Don't you think I know that the person who flatters you to your face is just the one who slanders you behind your back? So you're offering me a city and a large domain. You're just trying to use the promise of fame and fortune to change me into the kind of person who won't want to revolt. You'll never do it!

"I know what you really think of me — that I'm nothing but an 'inferior person', an animal not fit to associate with nobles. How come you suddenly want to promote me to being a noble? You want me to become an official who will oppress my own impoverished brothers. Well, that's what *you* think!

"You try to control public opinion and to educate the younger generation in 'benevolence, righteousness and virtue', like kings Wen and Wu. You pose as a gentleman in your wide robe with all its decorations and its broad belt. You mouth fancy words but your actions are treacherous. You're just trying to make your own fame and fortune. You're the biggest bandit of them all. Behind my back you call me a bandit, but it's you who are the bandit.

"You hold yourself as a superior man and a sage. Then why is it that wherever you go you run into a stone wall? What's the good of all your doctrines? The things you're talking about are just the things I reject. Get going and don't let me hear this stuff from you again!"

Confucius, almost reeling with the force of these words, bowed several times and quickly left. His hands were trembling so that he lost hold of the reins three times. Deathly pale, he leaned over the front bar of his chariot gasping for breath and in a daze.

On his way home someone asked him what happened.

"It's my own fault," he sighed. "I should not have touched the tiger's head and tried to stroke its whiskers. It almost swallowed me."

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Tachai: Educating Peasants Mao Tsetung Thought



Chen Yung-kuei (speaking) and author Kuo Feng-lien (on Chen's right) chatting with brigade members during a work break.

ts with

KUO FENG-LIEN



VISITORS to our Tachai production brigade in Shansi province like to climb Tiger Head Hill for a bird's-eye view of our land and village. They see staircase after staircase of green terraced fields held on the slopes with stone walls. A canal winding around the mountains and an electric pumping station guarantee water for fields which get more than 7.5 tons per hectare. Hoppers running on five aerial cables lift manure up to the terraces and bring quarried stone down for construction.

At the foot of the mountain is our village, easily identified by the asphalt road flanked by a supply-and-marketing co-op, credit co-op, restaurant, bookstore and post office. At the end of the road are our homes — rows of houses, cave-style or brick-and-tile, built on steps cut into the hillside with fruit trees growing in front of them. We can draw water from taps in front of our houses and all homes have electric lights. Our 80 families — about 400 people — have a seven-grade school, clinic, nursery-kindergarten and recreation club within walking distance.

Right next to our homes, though, behind a big willow tree, we have kept several mud cave-dwellings. We have preserved them because we don't want our young people to forget what the old Tachai was like. We lived in low, damp caves like these before liberation, and the landlords often tied peasants to the willow and beat them.

In those days the village's 53 hectares of land lay in 4,000 tiny plots scattered over badly eroded slopes and ravines. Most of this was owned by one landlord and three rich peasants. The forty poor and lower-middle peasant families were either their tenants or hired hands. All year long they worried about paying the rent and exorbitant interest on the debts they owed. There was no energy left to try to get better harvests. If they got 50 kilograms of grain on a small piece of land 20 × 30 meters, it was considered a good year.

How did the old Tachai change into today's Tachai? Chen Yung-kuei, our old Party branch secretary, says it was because "we work

to revolutionize people's thinking". This is our first task in everything we do. Peasants armed with Mao Tsetung Thought worked harder to build socialism. Changes in our thinking translate into changes in our land, our harvests and our village.

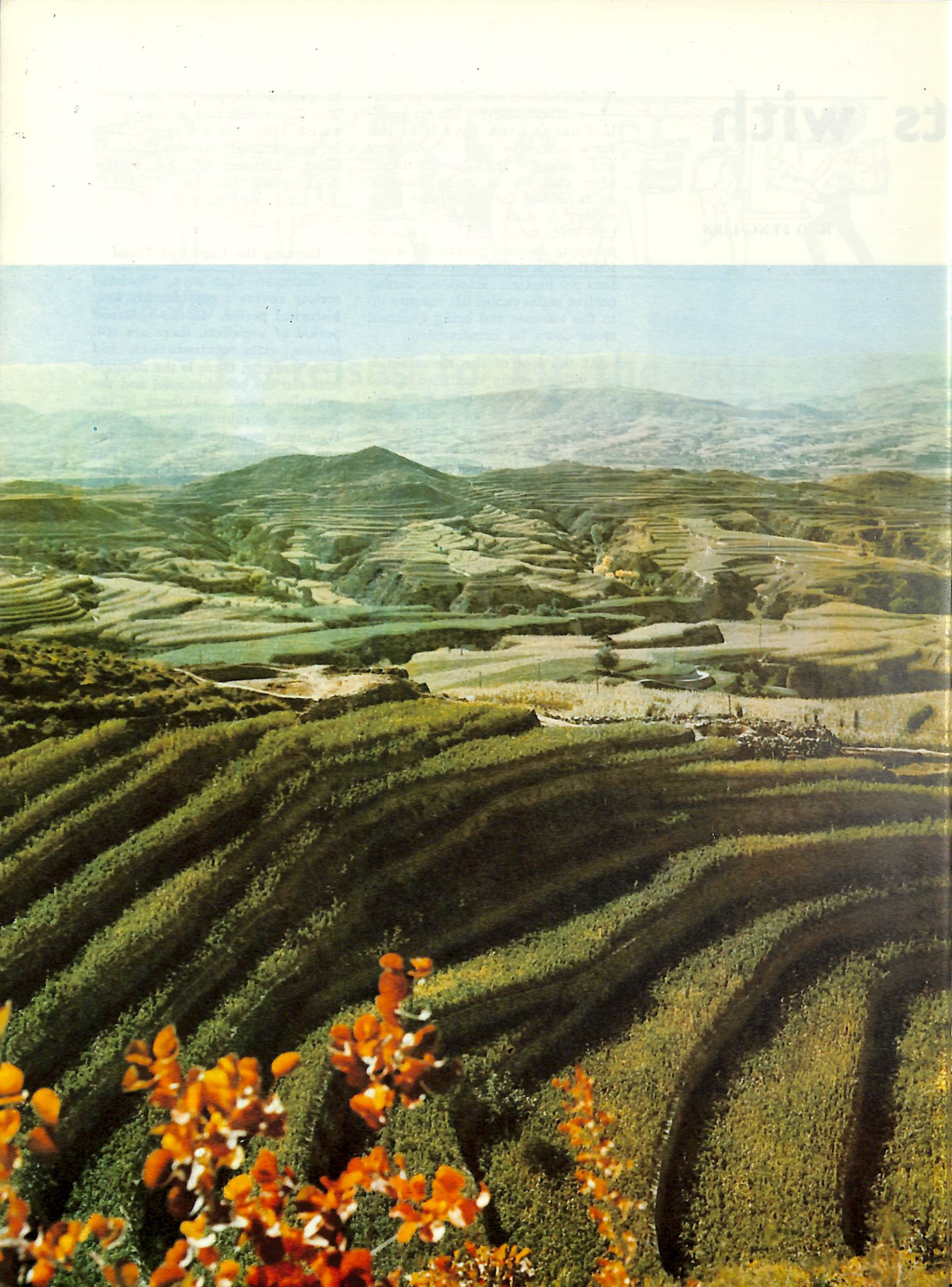
Bucking the Capitalist Trend

Chairman Mao says, "Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration. We must recognize the protracted and complex nature of this struggle. We must heighten our vigilance. We must conduct socialist education. We must correctly understand and handle class contradictions and class struggle, distinguish the contradictions between ourselves and the enemy from those among the people and handle them correctly. Otherwise a socialist country like ours will turn into its opposite and degenerate, and a capitalist restoration will take place. From now on we must remind ourselves of this every year, every month and every day so that we can retain a rather sober understanding of this problem and have a Marxist-Leninist line."

This is the Party's basic line during the socialist period. Our Tachai Party branch constantly educates its leaders and the brigade members with this concept, urging them to keep to the socialist road in class struggle.

Tachai was liberated in 1945. The next year the peasants received land in the land reform. Chairman Mao had called on everyone to get organized and Chen Yung-kuei and some poor and lower-middle peasants formed a mutual-aid team. In 1952 Chen went to the

KUO FENG-LIEN is secretary of the Communist Party branch of the Tachai production brigade, a post which she took over from Chen Yung-kuei after he was elected a member of the Political Bureau of the Central Committee of the Chinese Communist Party at its Tenth National Congress last year.





Tachai yesterday and today.





New homes for the Tachai peasants who used to live in rundown cave-dwellings.

county Party committee and applied to form a semi-socialist farming cooperative in which the land would be pooled. But for a year the committee withheld its approval.

Impatient with the delay, the Tachai Party branch got the poor and lower-middle peasants together and discussed Chairman Mao's speech, "Get Organized!", particularly this: **"Among the peasant masses a system of individual economy has prevailed for thousands of years, with each family or household forming a productive unit. This scattered, individual form of production is the economic foundation of feudal rule and keeps the peasants in perpetual poverty. The only way to change it is gradual collectivization, and the only way to bring about collectivization, according to Lenin, is through cooperatives."**

They were sure that a cooperative was the right step to take next. What they didn't know was that the influence of Liu Shao-chi's revisionist line was causing the county Party committee to put off its approval. Liu had been against

agricultural collectivization since the first mutual-aid teams appeared. He was for an individual economy and "giving a free hand to hiring labor". He insisted on "a policy to preserve the rich-peasant economy". He even said, "Exploitation should be welcomed." Later he was to order the agricultural cooperatives disbanded on a large scale.

The Tachai Party branch kept insisting on forming a cooperative. Finally in 1953 the county Party committee approved — but limited it to 30 households. Thirty households! We already had 49 in mutual-aid teams. The Party branch decided to ignore the limit and go ahead with all 49. That year the new co-op brought in a bumper harvest of 1.8 tons per hectare — more than twice what the individual farmers got. More households joined.

After two years we took another step forward in collectivization and advanced to a fully socialist co-op. Our land became collectively owned, individuals' draught animals and farm tools were bought by the co-op.

In 1958 an even bigger and stronger form of collective economy, the people's commune, was formed in China's countryside. Tachai became a production brigade in one of them. We worked even harder to improve production and that year reaped an average of four tons per hectare, five times more than when we farmed individually.

Again, Liu Shao-chi was dead set against the people's communes. When drought and flood hit most of the country in 1959-61, he used these difficulties as a good opportunity to break up the communes. With his encouragement, capitalist trends appeared in the countryside that seriously hurt the socialist economy — free markets, private plots, small enterprises responsible for their own profit and loss, harvest quotas based on individual households. Lin Piao also supported fixing quotas on individual households.

It was a critical time. The Tachai Party branch got the brigade members together to discuss Chairman Mao's statement that **"only socialism can save China"**. They

recalled the bitter life of the old society, analyzed the capitalist trend in the countryside and talked about the superiority of socialist collectivization.

During these three hard years, the Tachai people kept firmly to the socialist road. They loaned several dozen tons of their own reserve grain to other brigades in trouble. At the same time they fought the crippling results of bad weather, won good harvests and were even able to sell their surplus grain to the state in all three years. Tachai's stubborn defense of socialism inspired the poor and lower-middle peasants of the other brigades to struggle against capitalist trends in their own areas.

In the autumn of 1962 Chairman Mao, at the Tenth Plenary Session of the Eighth Central Committee of the Communist Party of China, sharply criticized Liu Shao-chi's right opportunist line and warned the nation, "Never forget class struggle." In 1964 he pointed out, "In agriculture, learn from Tachai."

A movement started by Chairman Mao to educate the peasants in socialist thinking was already under way in the countryside. A Liu Shao-chi man in the Shansi province leadership sent a work team to Tachai under the pretext of helping with socialist education. Instead, they tried to frame its leaders on false charges, claiming they had reported higher harvest figures than the brigade had actually reaped. The work team spent days weighing the grain in our storehouse and that distributed to the members. The figures were accurate to the kilogram.

Then the Tachai Party branch and the poor and lower-middle peasants held meetings in which they discussed right and wrong in the light of Chairman Mao's ideas on class struggle. They came out of the meetings more confident than ever that they were on the correct road. They told the work team, "You're here to wreck our brigade, not do revolutionary work." More and more isolated, the work team finally withdrew quietly.

In 1965 Chairman Mao specifically named the target of the so-

cialist education campaign in the countryside: "Those persons in authority in the Party taking the capitalist road." The target was the same in the cultural revolution that followed. In the cultural revolution and in the present movement to criticize Lin Piao and Confucius, we have settled accounts with Liu Shao-chi, Lin Piao and their followers, repudiating their counter-revolutionary revisionist line and their conspiracy to restore capitalism.

With Our Own Hands

The Tachai Party branch also teaches the brigade members how to use Mao Tsetung Thought in the struggle for production. It encourages us to develop production through self-reliance.

"We cannot lean on others when we make revolution," Chen Yung-kuei often tells us. "We can build a new Tachai only by relying on our own will and our own hands."

When we first formed our co-op in 1953 we drew up a ten-year water and soil conservation plan which included basic improvement of our land. We would turn the slopes into terraced fields, build fields in the ravines and plant trees on the mountains. We were less than 300 people — with only 50

able-bodied men and women. We had only hoes and shoulder poles. Transform the harsh pattern of nature? It seemed an unequal struggle, but we accepted the challenge.

In the winter of 1955 we went to work on Wolves' Den, a sharply-sloping ravine 1.5 kilometers long and 6.6 meters wide. By spring we had turned it into terraced fields. That summer a rainstorm swept it all away. We built the terraced fields all over again the following winter. Again mountain torrents washed everything away.

In the winter of 1957 we went to Wolves' Den for the third time, led by our Party branch. This time we increased the number of terraces, curved the retaining walls against the torrents and made them wider at the base. There were 44 walls built with 300-kg. blocks of stone which we quarried in the mountains and carried down with shoulder poles. We filled these terraces with thousands of cubic meters of soil. It took us 27 days in the piercing cold, but the hard work paid off. The walls have withstood many mountain floods since.

In ten years and 250,000 work-days we built 200 stone walls and linked up separate plots. We spread

A general meeting of the brigade.





Tachai girls moving boulders.



Building a stone wall for a terraced field.

Cultivating a new level field.





Scientific experimental group analyzing soil.



Writing big-character posters to criticize Lin Piao and Confucius.

soil at least a foot deep in the terraces, deep-plowed it and built it up with manure and compost. With water, fertilizer and the soil safely held in, our terraced fields gave us more than 5 tons per hectare in 1962.

Then the next summer we had the biggest flood in a hundred years. Driving rains began in early August and did not let up for seven days. Water crashed down through the ravines, destroyed most of our terraced fields, flattened the crops and wrecked all but two of our houses.

As soon as the rain stopped the Party branch called a general meeting. Chen Yung-kuei stood up and proposed reconstruction through self-reliance. Together with the members he reviewed our ten-year plan and how we had finished it by relying on our own efforts.

"There will always be difficulties in building socialism," he said. "If we hold out our hands to the state for help now, we will be setting a bad example for the young people. We'll be encouraging them to ask the state for help every time they are in difficulty. What kind of successors will we be bringing up to carry on the cause of the proletariat?"

The state did send us relief — money, winter clothing, medicine.

Three times it came, three times we sent it back. A few bad elements in the brigade called us fools. But when the enemy said we were wrong we knew we were right.

We went ahead to rebuild our land and homes. In the daytime we repaired the fields, made compost, fired bricks. At night we rebuilt our wrecked homes by the light of gas lamps. The winter of 1963 was very cold. One day we were rebuilding fields in a ravine two kilometers from the village. At noon we found our lunches frozen. "If we had had even bits of frozen food in the old days," Chen Yung-kuei said to us young people, "we wouldn't have had to go begging." He talked about the history of his family and the village.

He said there were five "manys" in the old Tachai — many hired out to landlords or rich peasants, many who owed debts, many who had to beg, many forced to sell their children, many who committed suicide. His family of five had nothing to their name. Two hired out to landlords, three went begging. One particularly bad year the landlord they worked for pressed so hard for the debts they owed him that there was no way out but to sell his mother, sister and brother. He and his father went on as hired laborers. When the father was too old to be useful anymore, the landlord

kicked him out. He hanged himself. Chen Yung-kuei was left all alone.

The sun was setting. Chen Yung-kuei told us girls, "Go home now and get some rest."

"No," we said, "if you older people can go on working, so can we."

We young men and women formed two shock teams and vied for the heaviest work — carrying stones and building walls. "Our boys have iron shoulders," the older people said, "but our girls are made of iron too." After that we were called the "Iron Girls" team.

We finished rebuilding our fields in a year and a half. Soon the new houses — the ones you see today — were also completed. They had an average of one and a half rooms per person, more than we had before.

The year following the big flood, 1964, we averaged 6 tons per hectare of grain. In the ten years since then, we have gone in more and more for scientific farming, gaining experience in selecting and breeding good strains, close planting, field management, protecting crops from pests and diseases and reforming our system of cultivation. We used to grow only one crop a year. Now we interplant low-yield and high-yield crops and reap two harvests a year. We have

added wheat and rice to corn and millet.

Electricity came in 1965. With brigade accumulation funds, which had been increasing year by year, we bought machines for threshing, milling and grinding. This liberated a large part of our labor force, especially the women, who used to grind the 115 tons of grain we consumed every year by hand.

Most of the heavy transport has been taken over by vehicles and our aerial cables. We send up several thousand tons of manure to the fields every year. Transporting by cable hoppers saves us 10,000 workdays a year. We made our own explosives and since 1971 have blasted away 36 hilltops and levelled four ravines with the bulldozer to make large level fields which can be irrigated and cultivated by machines.

Our grain yield has long topped 7.5 tons per hectare, ten times more than before liberation. We have 60,000 fruit and timber trees. We have also multiplied our draught animals and pigs. We have an ample grain reserve. Our public accumulation fund is 800,000 yuan — about 10,000 yuan per household. Every family has its own reserve grain and savings in the bank, quite a few with deposits of one or two thousand yuan.

Farming for the Revolution

Just before liberation Chairman Mao pointed out that the education of the peasantry was a serious problem.

Collectivization has gradually done away with the system of private ownership of the means of agricultural production. But remnants of private-ownership thinking formed by several thousand years of individual peasant economy have yet to be wiped out.

Precisely because such a change cannot be brought about in one day, from the beginning of collectivization twenty years ago, the Tachai Party branch has helped its peasants to use Mao Tsetung Thought to develop the proletarian idea of farming for the revolution and the communist spirit of love for the state and the collective. This paves the way for a complete

break with private-ownership ideas.

Chao Hsiao-ho is a good example of how this works. He herded sheep for a landlord before liberation and was sold to another landlord in another county. After liberation he came back to Tachai. The year the co-op became fully socialist, it sent Chao to the next county to buy two oxen. He returned with three. The third one, belonging to a neighboring co-op, had followed him home. Chen Yung-kuei told him to take the ox back, but he said, "I'm doing this for the collective, not for myself."

"Small-groupism is actually a form of narrow individualism," said Chen Yung-kuei. "Chairman Mao pointed this out for us long ago. We must not only care for our own collective but also other collectives."

When Tachai became a commune brigade, Chao Hsiao-ho became a cart-driver. Carrying construction materials back from the county town one day, he brought back an extra section of rolled steel. Chen Yung-kuei said he should take it back. "But the state will never miss such a small section of rolled steel," Chao argued.

"The state is a big socialist collective," said Chen. "We should care even more for this bigger collective." Chao took the steel section back.

The Party branch helped Chao Hsiao-ho study Chairman Mao's works, showing him what revolution meant. Chao was inspired by the lives of the revolutionaries praised by Chairman Mao — Chang Szu-teh who served the people wholeheartedly, and Norman Bethune, the Canadian doctor who gave his life for the Chinese revolution in a spirit of utter devotion to others without any thought of self. Trying conscientiously to become like them, Chao Hsiao-ho grew into a new-type peasant with a proletarian world outlook and utterly devoted to the public.

In 1972 we had the worst and longest drought in a hundred years. It lasted 17 months, way into the spring of 1973. Our corn simply had to be watered or it would be lost. We got word that we could

bring water from the county reservoir through our canal. Chen Yung-kuei came to us and said, "The water in the reservoir is running low too. Shall we let the other brigades have it?"

We agreed. All the able-bodied men and women in our brigade went to get water from a well 2.5 kilometers away. With a shoulder pole, each could bring two buckets per trip, enough for just six plants. We needed 3,000 buckets — a total of 7,500 kilometers of walking — for every hectare. And there were 30 hectares. But we did it. Our 1973 harvest was the biggest in our history.

Every year in the last two decades we have not only fulfilled our quota of grain to the state but sold large amounts of surplus grain, too.

In the movement to criticize Lin Piao and Confucius, Tachai's leaders and members have shown they are fully aware of the importance of continuing the revolution. We held meetings criticizing Lin Piao and Confucius during work breaks and in the evenings. Many families hold their own small meetings. Applying Chairman Mao's theories on class struggle, we saw why Lin Piao regarded Confucius' idea of restraining oneself and restoring the old order as a maxim. Though the two lived two thousand years apart, they were alike. Both made last-ditch efforts to prop up the declining exploiting classes they represented. Confucius wanted to restore the slave system for the slaveowning class. Lin Piao wanted to restore capitalism for the landlord and bourgeois classes.

"We can see Lin Piao and Confucius were two rotten melons on the same rotten vine," the members said. "Lin Piao tried to overthrow China's dictatorship of the proletariat and let landlords and capitalists ride roughshod over us again. We'll fight anyone who tries to drag us back to the old ways!"

The criticism has made the Tachai brigade members more determined and more enthusiastic about building socialism. This year, as soon as the Spring Festival was over, we began a new battle to turn still another ravine into a level field.

Fruit trees cover once-barren slopes.



Another bumper harvest.

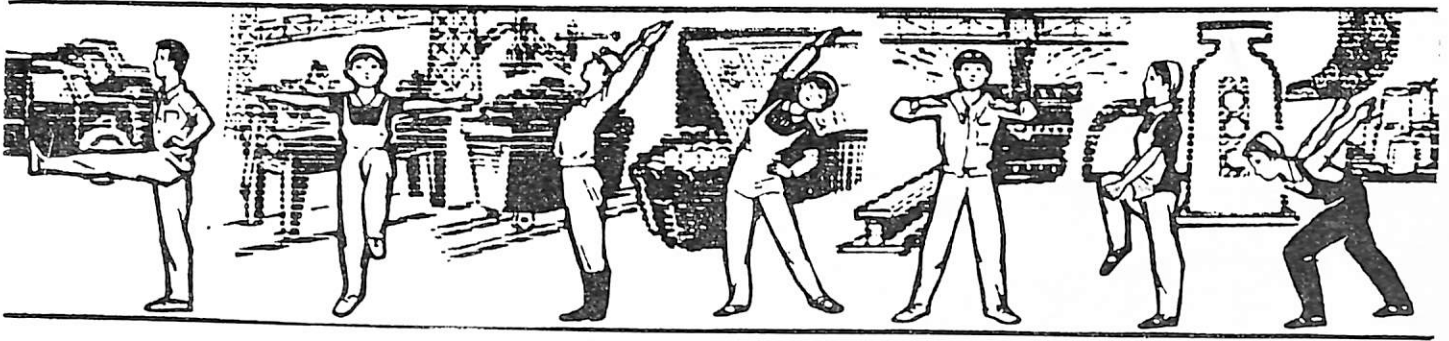




Rice successfully grown in this northern area.

Water will flow to Tiger Head Hill through this aqueduct.





SPORTS

Exercises to Fit the Job

KAO KEH

TO the sound of light, quick music, a group of women in white coats take their place in line before a workshop. To a leader's staccato "One . . . two . . . three . . . four . . .," they place hands on hips and move their heads first left and right, their eyes following the direction of their movements, and then up and down with their eyes closed. These are workers at the Peking Electron Tube Factory doing exercises specially designed for jobs of their type which require concentrated attention and use of the eyes. The exercises are intended to relax the muscles and eyes as well as for general physical conditioning and to reduce fatigue.

Exercises to music broadcast over the radio early in the morning or during morning and afternoon work breaks are common throughout China. Since liberation five sets of such calisthenics have been issued, the latest in September 1971, suitable for general use regardless of age, sex, occupation or state of health. Last year teachers and worker-peasant-soldier students from the Peking Physical Culture Institute created seven sets of 3-5 minute exercises especially for workers in different occupations.

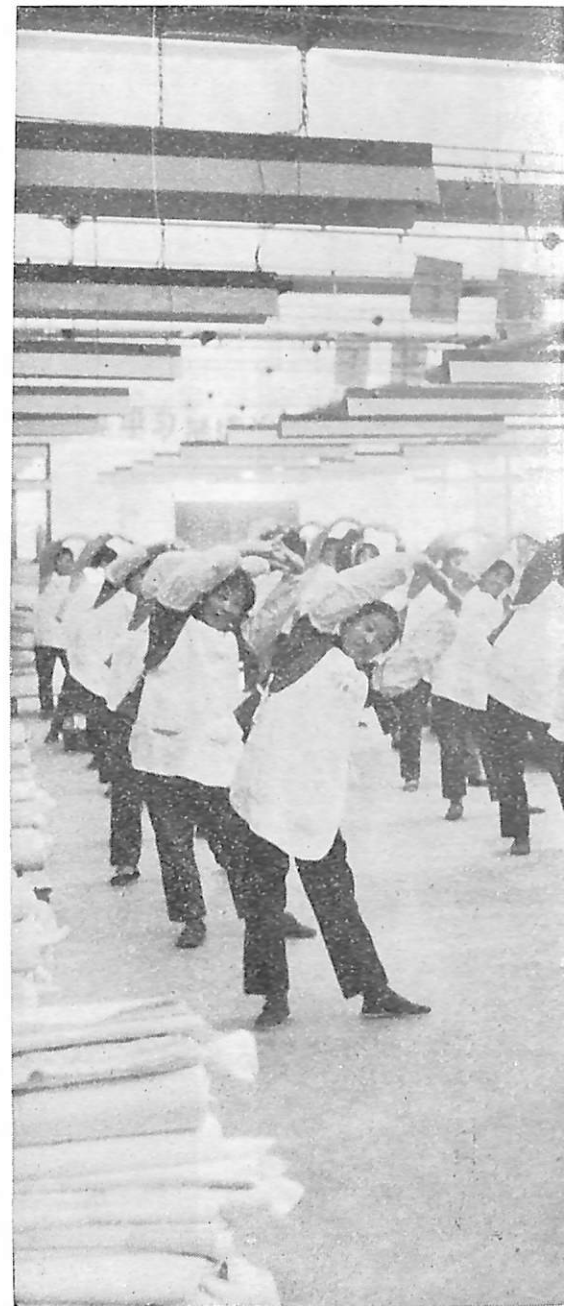
There are exercises which stress movement of the arms or legs for workers whose jobs do not entail much movement of these parts. The set for sedentary workers in-

cludes more movements involving the entire body. Movements for the back, chest expansion and stretching of arm and shoulder muscles are prominent in the set for workers who must bend over a lot while on the job. The exercises are aimed to relieve fatigue, relieve strain and aches when certain parts of the body are used constantly and to prevent occupational illnesses.

With the idea of making physical culture serve the workers, peasants and soldiers, and to learn from the working people, groups of teachers and students from the Peking Physical Culture Institute went to the Capital Iron and Steel Company, the Wangpingsun Colliery, the Peking Electron Tube Factory, the first and second state cotton mills, the No. 1 construction company, the No. 11 bus terminal and the Tungfeng Market, all in Peking.

In the first two eight-part sets of exercises made for the Wangpingsun Colliery the movements proved too complicated for the workers to follow and they didn't feel the exercises were much better than the standard set they had been doing. They wanted exercises more closely related to their work.

Working with the miners underground, the students and teachers came to know their conditions: the cramped workface where the miners often had to work with heads lowered or backs bent, the



heavy loads that are hard on the arms, legs and back. They also conducted investigations on labor intensity for mine workers of different ages, on different jobs and shifts, and collected materials about diseases frequently occurring or with a high incidence among the miners. They improved on their original exercises and produced a set which won the workers' acclaim.

They went on to devise variations on the set for people doing different kinds of work in the



Miners' exercises at the Wangpingsun Colliery.

Textile workers at the Peking No. 3 State Cotton Mill doing exercises designed for their type of work.



mine, for breathing, the knees, the back and the neck. "You think of everything," the workers said.

Working in the mines, before the furnaces, on the construction sites and living with the workers enabled the various groups to devise exercises based on the workers' actual life. Sometimes a set of exercises went through seven or eight versions before it was satisfactory. Altogether the groups held 91 meetings and interviewed 1,705 people, gathering facts on working conditions, job characteristics, the effect of the job on health and workers' participation in physical culture activities. Each of the 25 teachers and students who went to the No. 11 bus terminal spent an average of six days working on the buses, travelling a total of 14,359 kilometers. They collected detailed statistics on 45 drivers concerning weight, strength of grip, speed of reaction, pulse, motions while driving, and working conditions. In addition to providing data for their work it gave them a deeper understanding of the significance of Chairman Mao's instruction: "Promote physical culture and build up the people's health."

The seven new sets of exercises are now being promoted among iron and steel workers, coal miners, masons, textile workers, drivers, electronics workers and shop assistants.

BATTLE AGAINST CANCER OF THE ESOPHAGUS

LI MING-HSIN



A medical team approaching a mountain village.

IN 1969 I was a member of a medical research team sent to Linhsien county in Honan province to study prevention and treatment of cancer of the esophagus. The work was organized by the Chinese Academy of Medical Sciences and undertaken in cooperation with the Institute of Traditional Chinese Medicine, the Honan Medical College, hospitals and related departments in the Anyang administrative region where Linhsien county is located, and with leadership from the local Communist Party committee.

LI MING-HSIN is a professor at the Cancer Institute of the Chinese Academy of Medical Sciences.

Cancer or carcinoma of the esophagus, if not detected and treated early, results in death through gradual starvation of the patient. The incidence is geographically unevenly distributed, with marked concentrations in some parts of the world. In China it is most often seen in the north, particularly in the Taihang Mountains which run through the provinces of Honan, Hopei and Shansi. Linhsien county, an area of high incidence, is also located in these mountains.

Our country first placed emphasis on cancer research in 1958. Cancer hospitals and research institutes were set up in major cities, including Shanghai, Peking, Kwangchow, Hangchow and Taiyuan. In 1959 an anti-cancer network was set up in Linhsien, beginning with the county and reaching down into the people's communes and production brigades. It began to register all cases of cancer of the esophagus, collect death reports and make a general survey of the disease. The county hospital and those in the communes were equipped to treat cases and a research team was sent by the Chinese Academy of Medical Sciences and the Honan Medical College. However, the pernicious influence of the revisionist line in science made going to the rural areas chiefly a matter of collecting material for articles. Thus real work progressed very slowly.

During the proletarian cultural revolution the team again went to Linhsien county, this time for a prolonged stay with the specific purpose of studying how to prevent and treat the disease. Our first order of business was our own re-education, with the aid of the local poor and lower-middle peasants. When we saw how helpless the people of Linhsien were in face of this disease, we gained a deeper understanding of what Chairman Mao meant when he issued the directive, "In medical and health work, put the stress on the rural areas". We also were tremendously impressed by the Red Flag Canal built by the peasant masses there in ten long years of struggle.* Such experi-

* *China Reconstructs* No. 8, 1974 carries articles on the Red Flag Canal.

ences increased our determination to serve the laboring people. If they could accomplish things like this, we felt, perhaps we could make some progress on cancer research.

Making a Mass Survey

Starting with one people's commune, our team visited every production brigade to get a general picture of the situation, and not

A medical worker getting cast-off cells of the esophagus wall for examination.



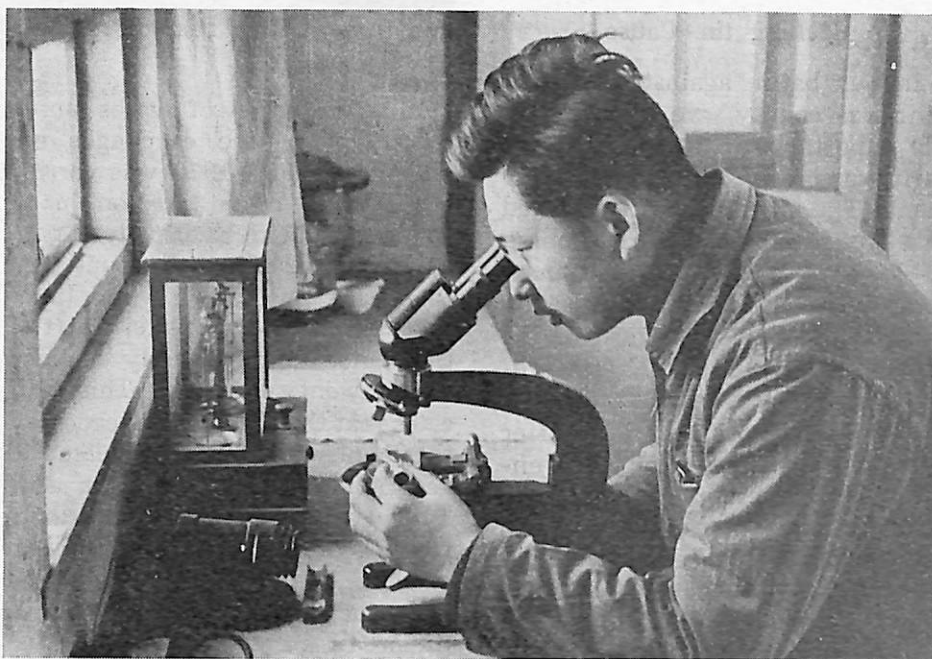
Treating cancer of the esophagus with direct internal radiation.



even neglecting four families living on top of a 1,500-meter-high mountain. Through treatment and prevention work and taking part in local public health campaigns we gained some understanding of the habits and sanitation conditions of the people. We then selected two production brigades as our test ground for deeper study. First we carried out a survey to find the incidence of cancer of the esophagus. As it usually shows up in people over thirty, we decided to give a general physical checkup to everyone over that age and an examination of the exfoliated epithelial cells of the esophagus, that is, cells that detach themselves from the lining of the esophagus. These were obtained by asking everyone to swallow a rubber tube with a tiny balloon, covered with a fine thread net, at the end, and then gradually withdrawing the inflated balloon.

We explained the meaning of this survey to the people, ourselves demonstrating how to swallow the tube and balloon. This allayed the fears of the peasants and won their support for the examination. The leading cadres and their families were among the first volunteers, and soon the survey became a mass affair. Originally planning to take three months, we were able to complete it in a little more than 20 days. Over 1,000 people were examined, more than 90 percent of those over 30. Because the survey was an all-over one, covering both persons with and without symptoms of digestive ailments, it was able to detect many more cases of cancer in its early stages. Similar mass surveys were later carried out in 20 more of the county's production brigades where cancer of the esophagus was prevalent.

The cytologic examination, or examination of the cells, was the main method used in mass screening. In cases where it revealed cells showing morphological changes, we made a reexamination and took barium X-rays. These more precise methods of diagnosis enabled us to detect cancer with a diameter of less than a centimeter. This in turn created



Microscopic examination for cancer of the esophagus.

conditions for a higher rate of recovery.

Such cytologic examinations are a suitable method for the rural areas. The technique is simple and easily mastered by basic-level health workers. The cytologic examination can also detect hyperplastic changes (an abnormal proliferation) of epithelial cells in the esophagus. While this condition is usually reversible, quite a few of the advanced cases develop into cancer of the esophagus in a year or two. In areas with a high incidence of cancer of the esophagus there are also a greater number of people suffering from epithelial hyperplasia, and the condition becomes noticeable on the average of 10 years earlier. Thus it can be assumed that there is a close relationship between the two. We continue with treatment and follow-up observations on patients with marked hyperplastic changes as one of the means of preventing cancer.

Treatment

Early detection provides opportunities for early treatment, thus greatly increasing the cure rate. Among the 52 early cases which had surgical resections at Linhsien county hospital, there were two

operative deaths. One died a year after operation from recurrence, one 4 years later from cancer of the cervix, and five 4 years later from diseases unrelated to cancer. Of the 43 cases still living, 21 have already reached 5 years.

We cooperated with the local doctors in treating the patients in their homes and trained "barefoot doctors" to handle the cases according to rural conditions. A variety of methods of treatment were used—surgery, radiation, chemotherapy and traditional Chinese medicine—with stress on combining traditional Chinese with western medicine in order to improve the effectiveness of the treatment. We devised a simple cobalt-60 apparatus for luminal or intracavitary radiotherapy for easy use in the countryside. Such radiotherapy can be useful against cancer in its early stages and also noticeably alleviates the symptoms and prolongs the life of patients with advanced cases. But radiation may cause pain in the esophagus. The use of Chinese herbal medicines reduces these side-effects. In addition to setting up simple medicinal laboratories to prepare some anti-tumor and palliative drugs, we also periodically went to the mountains with the peasants to collect medicinal herbs.

Seeking the Cause

In our battle against cancer in Linhsien county, we insisted on the importance of early detection, early diagnosis and early treatment. The masses, however, asked that prevention be put first, hoping to lower the incidence or even completely eradicate the disease. What is the cause of cancer of the esophagus in this area? Years of watching and thinking about it enabled the peasants to offer opinions on hereditary and environmental factors. We, too, constantly made investigations into the causes, collected data and carried on laboratory work. One investigation of seven families with a high incidence of cancer of the esophagus showed environmental factors to be more important than heredity. Examining local domestic animals, we had also found a high incidence of cancer of the pharynx or esophagus in chickens. In a short time we obtained 150 specimens of cancer of the squamous or scaly type in chickens ranging from two to seven years old.

We made a comparative study in another county in Honan where the incidence of cancer of the esophagus was low. There we found only two cases of pharynx or esophagus cancer among 11,399 chickens over six months old, compared with 33 cases among 18,774 chickens in Linhsien county. These figures showed that in areas of high incidence of cancer among human beings, cancer among chickens was also common. This led us to the conclusion that there must be a close relationship between the disease and geographical environment, though of course intrinsic etiological and other factors must still be considered.

We are now making chemical analyses for cancer-inducing chemical elements in the area's water and soil and the foods the people eat. Some foods, we have found, contain certain nitrosamines and their precursors, secondary amines and nitrite salts which may cause cancer. We have begun to study how to eliminate these suspected carcinogenic substances and prevent their assimilation into the

human body as a basic preventive measure.

In 1972 a survey of deaths caused by cancer of the esophagus between 1966 and 1970 was carried out in the Anyang region in 14 counties and cities with a total population of 6,200,000. It found that the death rate was several times higher in the northwestern part of the region and gradually declined as one went southeast. This indicates that the incidence of cancer of the esophagus is closely related to geographical conditions in the Taihang Mountains. With help from geological units in Honan province, we have begun to analyze and study the trace elements in the area's water, soil and foods.

To further clarify the relationship between the disease and geographical conditions we had to find the laws of its incidence over a much larger area. In 1973 a group was formed to coordinate work being done in Honan, Hopei, Shansi and the Peking capital district with that by the Chinese Academy of Medical Sciences. They made a survey of deaths caused by cancer between 1969 and 1971 among 50 million people in 181 counties and cities which provided much valuable data. Keen interest shown by leaders at various levels, the support of the masses and particularly the services of the "bare-foot doctors" and cooperative medical care system enabled this large-scale study to be completed in quite a short time. This was a result of following the mass line in science as Chairman Mao urges.

Some Lessons

Looking back at our five years of work in Linhsien county, I feel I have received a profound education. In the past we chose subjects for our research not from actual conditions but from things reported in medical literature, and the results of our studies became medical literature again without being put into practice. Subjects covered a very limited field and often had nothing to do with real life, so we turned up very few leads. Our field work in Linhsien has forcefully demonstrated that only by carrying on surveys and studies in

the very area where the disease is prevalent can we get really valuable data which can open up research subjects with practical meaning. When we adopted the policy of combining field investigations with laboratory studies, that is, linking our studies with life, we began to achieve results.

Chairman Mao has pointed out, "The masses are the real heroes." Things become easy to accomplish when the masses begin to move. The people in the areas of high incidence of the disease have great latent power. The support of the Linhsien county peasant masses enabled us to carry out a survey among a large population within a short time. This brought home to me the significance of combining professional scientific work with mass movements in our cancer studies.

My participation in this work has convinced me as a scientist of the practical experience possessed by the masses. To make useful contributions, intellectuals must drop their pretentious airs, go to the areas where the disease is prevalent—go among the people and learn from the poor and lower-middle peasants, and decide to serve the people wholeheartedly.

Field studies on cancer of the esophagus began only a few years ago. Arduous efforts still have to be made before we understand its causes and how to prevent and treat it effectively. Nevertheless, by making the rural areas as our base, following the policy "put prevention first", integrating western medicine with traditional Chinese medicine, bringing together the efforts of scientists in many different fields and combining their activities with mass movements we have made some progress, particularly on early detection. Chairman Mao teaches us, "Man has constantly to sum up experience and go on discovering, inventing, creating and advancing." I believe that now with the guidance of Chairman Mao's revolutionary line and the inspiration of the current campaign criticizing Confucius and Lin Piao these things will be done on an even wider scale to facilitate the battle against cancer of the esophagus.



Grandmothers' Choral Club

HUA HSIN

JULY 1, 1974. A bright sunny day. Ten thousand workers, peasants and soldiers were holding a concert at the sports field in Shenyang, capital of the northeastern province of Liaoning, to celebrate the 53rd anniversary of the founding of the Chinese Communist Party.

A ripple ran through the audience as a group of gray-haired women, smiling broadly, filed in and mounted the platform at the center of the field.

"Selections from model revolutionary Peking Operas," said the woman announcer, "by the Grandmothers' Choral Club."



A song from the revolutionary model opera "Song of the Dragon River".



Conductor Hai Yu-hsia.

A slight, silver-haired old lady in a white tunic and black trousers and wearing horn-rimmed glasses stepped to the podium and signalled with her right hand. The orchestra burst into a brisk prelude. At a wave of her left hand the chorus began, with split-second timing.

With repeated encores the old ladies gave selections from "The Red Lantern", "Shachiapang", "Song of the Dragon River" and "Raid on the White Tiger Regiment", all model revolutionary operas. The deep feeling and exuberance with which they sang

the well-known songs brought thunderous applause at the end of each number.

The average age of the 33-member chorus is 60. The oldest is 78. Only two had even some primary school education. This I learned the next day when I called on Chao Shu-chen, chairman of the choral club, in her home in the western part of the old city.

"You must have had a lot of difficulties learning to sing Peking Opera," I couldn't help observing.

Chao Shu-chen thought for a while and said, "Let me go and get

some of the members. More people can tell you more."

She went off and soon came back with about a dozen of the women. Among them I recognized the conductor.

"You did a fine job of conducting," I said.

"I don't do anything," she answered with a characteristic wave of her hand. "I just get the thing started."

This prompted them to talk about how the chorus got started. It began with the family of the conductor, Hai Yu-hsia, who is now 60. In 1970 there was a nationwide movement to popularize model revolutionary Peking Operas. Hai Yu-hsia's family was particularly moved by the opera "The Red Lantern" which tells how three generations of a family were ready to give their lives to fight the Japanese invaders and carry on the revolution. Hearing it over the radio almost every night, they came to know it by heart, especially the parts of Li Yu-ho, the Communist railway worker, his mother and his daughter Li Tieh-mei.

Like Tieh-mei in the opera, Hai Yu-hsia's husband, Ma Yung-hsiang, had been a pedlar and scavenger in the old society, picking unburnt coal from the cinders. Then he had learned some of the old operas standing outside theaters and listening to the singing inside. Now he suggested to his family that they learn to sing "The Red Lantern". The son took the part of Li Yu-ho, the daughter Li Tieh-mei and his wife Granny Li.

At first they sang at home, then they "performed" in their courtyard for their neighbors. The news spread and people from the neighborhood Communist Party committee came and suggested that the family take part in a neighborhood concert.

In June that year the Party committee decided that with the lane where Hai Yu-hsia lived as the center, they would start a campaign to learn the model revolutionary operas. The district cultural department sent cadres to help with coaching. With Hai Yu-hsia giving



Hai Yu-hsia and her family of Peking Opera fans.

the lead, more and more of the elderly women began to take part. A month later a dozen of them formed the choral club and more soon joined. In the last four years the group has given 183 performances in neighborhood gatherings, schools, factories, army units, government offices, theaters and parks. Some 200,000 people have heard them.

I COULD see that quite a few of the women were deep in memories, not just of the last four years but of much further back.

Hai Yu-hsia took off her glasses and wiped her eyes. "Of course learning to sing Peking Opera at our age is not at all easy," she said. "But we felt we had to. Do you know why? Ever since Peking Operas have been staged, they were never about the working people. Since the cultural revolution, workers, peasants and soldiers have become masters of the stage. These model operas are our own operas. When we think of this great change, we want to sing them no matter how hard it is, and singing them inspires us."

Her words bore a meaning far beyond that of mere opera. In old China the working people were nothing in society, nor on the stage, which was dominated by the ruling classes. Hai Yu-hsia began working in a factory when still a child. When she got married and became pregnant the Japanese factory-

owner fired her as soon as he found out. Her first two babies died of starvation. Worries over unemployment and a miserable life robbed her of her youth.

Hai Yu-hsia was in Shenyang on September 18, 1931 when the Japanese invaders attacked and seized the city and she shared the suffering of the people that followed. Every day she waited for her pedlar husband to come home with a few pennies so that she could buy a handful of rice and cook some gruel for her mother, who was blind. Hunger dogged them all through those years and the Kuo-mintang rule that followed. Hai Yu-hsia developed heart trouble.

This history of being oppressed and exploited ended when Shenyang was liberated in the winter of 1948. Soon her husband, son and eldest daughter found steady work in factories. Life kept getting better. They bought a radio, then a sewing machine, a bicycle, a wardrobe chest. They made a pair of easy chairs for themselves.

The past is engraved on Hai Yu-hsia's heart. That is why she loves the new society so.

During the cultural revolution, for the first time Hai Yu-hsia saw an opera in which the proletariat dominated the stage. The working people had stood up not only in society but on the stage. It was an exciting experience for her. She felt the heroes and heroines were

like her own kin, the veteran revolutionaries were examples to follow.

Once Hai Yu-hsia was so absorbed in listening to an opera over the radio that she forgot about her cooking and let the rice and vegetables burn. Granny Li's song in "The Red Lantern" about the 17 years of revolutionary struggle called up in her mind the many decades of struggle in her own life. When Granny Sha in "Shachia-pang" sang "On August 13 the Japanese invaders attacked Shanghai", it made Hai Yu-hsia think of the Japanese capture of Shenyang on September 18. This was what gave her conducting such force.

"Every one of our families has a history written in blood and tears," said 78-year-old Shih Cheng-chih. She was a beggar in the old society. Her husband died very early and her son became a coolie while still a boy. Then her son and daughter-in-law both died and she was left with the grandchildren to raise. After liberation a grandson became a factory worker and a granddaughter a schoolteacher. Now Shih Cheng-chih has seven in her household. Later her grandson suffered a serious illness. Besides getting free medical care, he received his regular wages all during his illness and convalescence. In addition, the family received a monthly living allowance and an extra sum for holidays and festivals. Leaders from the factory often came to visit the family.

"I am much luckier than Granny Li in 'The Red Lantern'," said Shih Cheng-chih. "She died rather than yield to the enemy. I've lived to see the new society. I have Chairman Mao to guide me and my class brothers and sisters to help me. I sing the model operas so I can learn Granny Li's fearless spirit and become a force for the revolution. I want to use the operas to denounce Lin Piao's plot for restoration of capitalism."

Many of the others nodded in agreement. Only one of the 33 families had regular work before liberation and that job was never a secure one. Members of the other families were sedan-chair carriers, cart-drivers, coolies, pedlars or did odd jobs when they could get them.

Seventeen of the families had one or more members pressganged, imprisoned or killed by the Japanese, their puppet regime or the Kuomintang. Fourteen children in these families died of illness or starvation.

Today in the same 33 families 142 people have steady jobs. Twenty-nine families have savings in the bank, and the others are free of debt. Of the 33 grandmothers themselves, 13 are active in local affairs, 16 are working in neighborhood-run factories. Unemployment is a thing of the past.

HERE were people who had won political, social, economic and cultural liberation. There was no need to ask why the new operas mean so much to them.

"Singing these operas helps us remember that we should be revolutionaries and do revolutionary work," said 52-year-old club chairman Chao Shu-chen.

She has been serving on the neighborhood residents' committee of her district since 1953 and now heads it and its work of caring for the 897 local residents.

Members of the choral club have great affection for their leader.

Since she began singing the model operas, inspired by their revolutionary example, Chao Shu-chen has been even more active in her work to serve the people. On rainy days she makes the rounds of the homes in her neighborhood to see if any of them is leaking. She buys grain and groceries and washes bedclothes for the old people who have no children. Elderly people who are sick, mothers who have just had babies are sure to have a visit from her. Last year a woman in her neighborhood whose husband was away was hospitalized and needed night-and-day attendance. Chao Shu-chen stayed with her in the hospital for 21 days. She makes sure an 80-year-old neighbor gets to see new films. Now one of her main tasks is to organize the local people to study Marxism-Leninism and criticize Lin Piao and Confucius.

Several of the old people took me to their homes. Almost every one had pots of flowers, and some had goldfish. The fruit was ripening on apple trees and grapevines in the courtyards. Children were playing along the sidewalks on their way home from school. Through the windows came the sound of one of the new Peking Operas. . . .

Choral club members reading the newspaper together. Club chairman Chao Shu-chen is holding the paper.



Across the Land

Little Red Guards' Weather Station



Observing changes in nature as a guide to changes in the weather.

The instrument yard of the Hsingfu Road School's Little Red Guard weather observation post.

A young weather-watcher uses her own experience to criticize the idea advocated by Lin Piao and Confucius that people are born with knowledge.

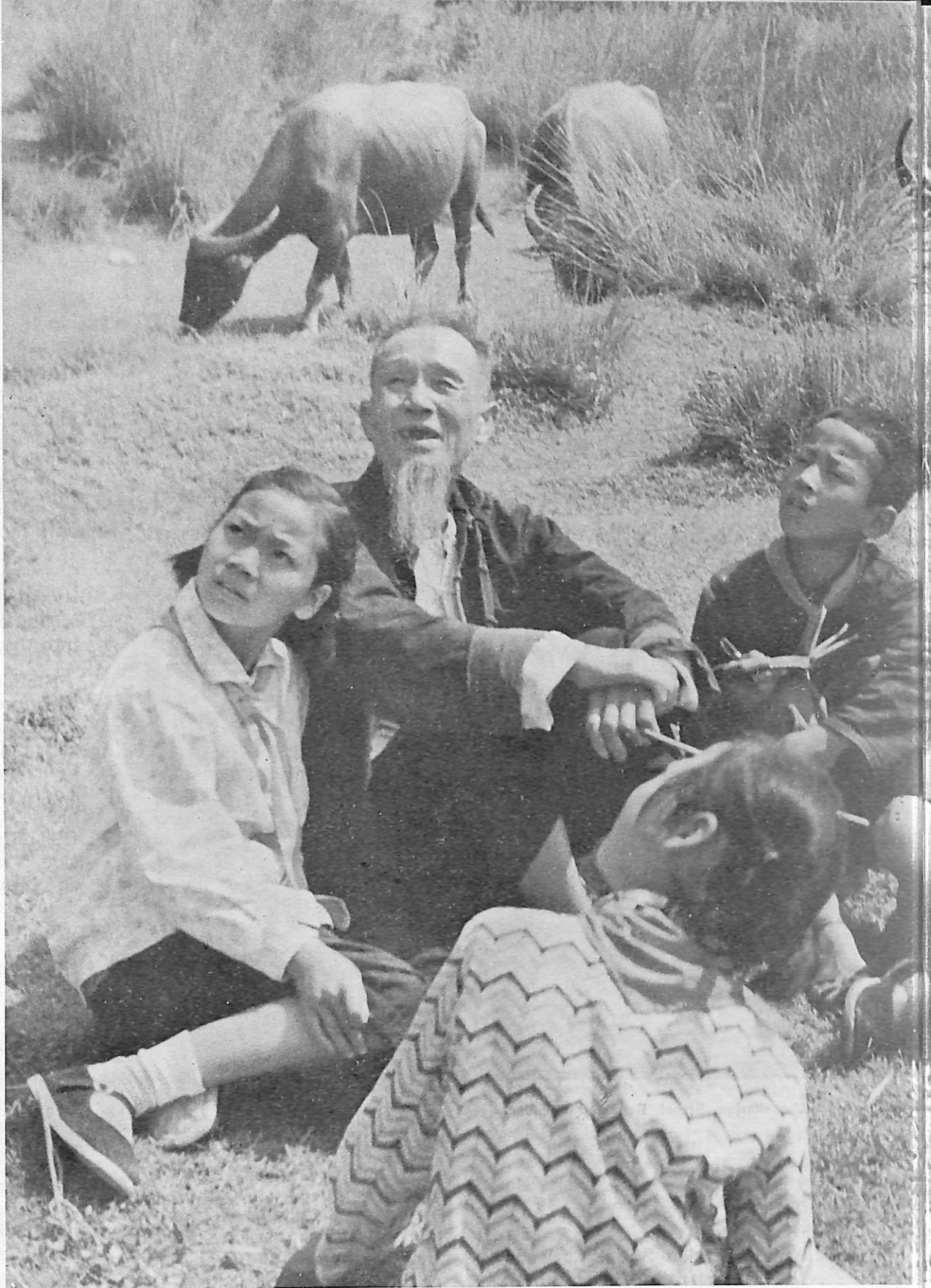




Noting changes in the sky.



Learning how to use meteorological instruments.



An old peasant shares his experience in observing weather changes with the youngsters.

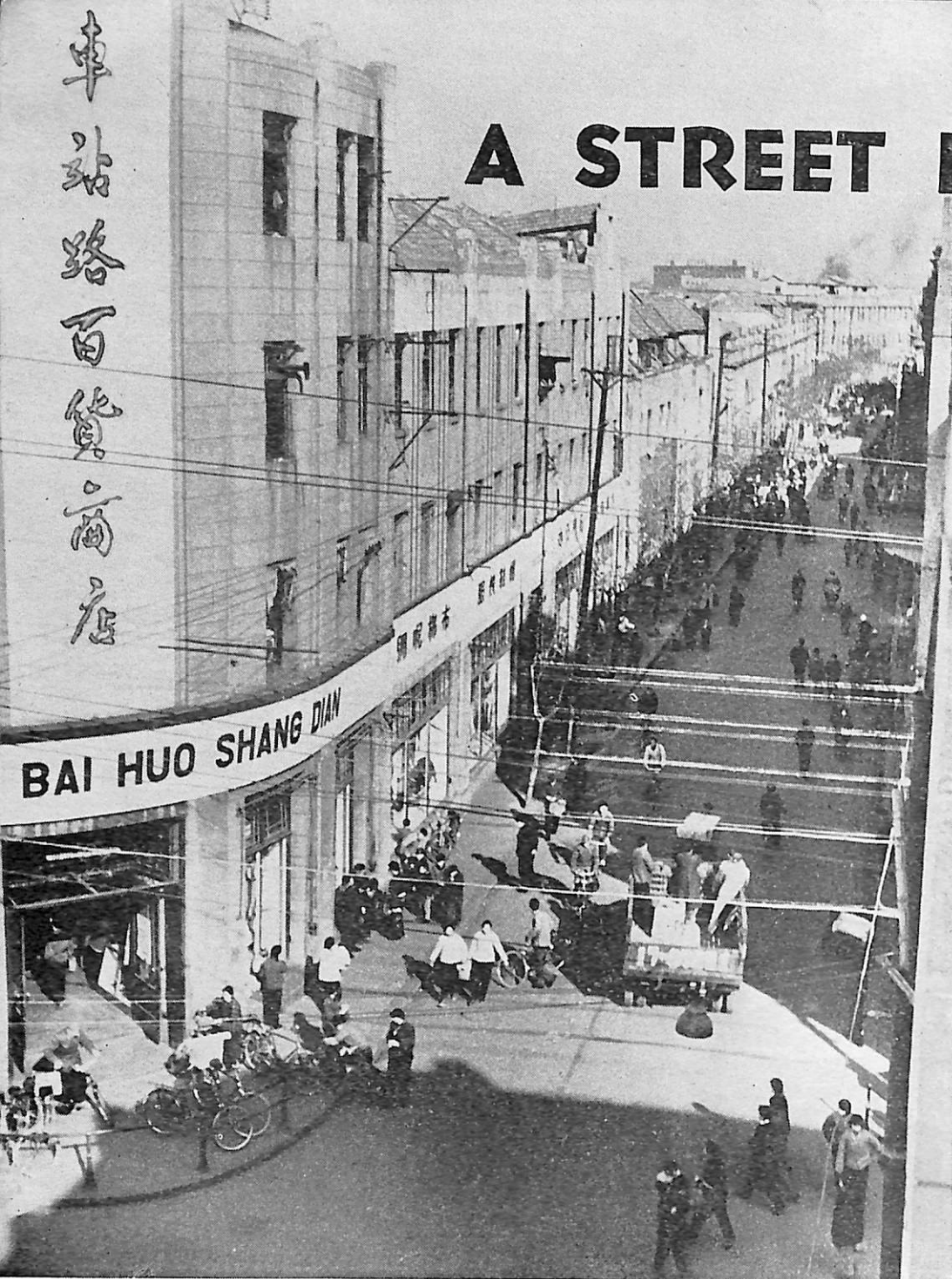
EVERY day the Little Red Guard unit of the Hsingfu Road Primary School in the county town of Hungkiang in Hunan province observes the weather and prepares a forecast for the farmers in this area. The weather observation post was set up several years ago as part of making education serve proletarian politics and combining it with productive labor, as

Chairman Mao teaches.

With help from their teachers they make observations at morning, noon and sunset. In their spare time they often visit old boatmen and peasants to collect weather lore and sayings and historical material about weather in the area. This has greatly raised the accuracy of their forecasts.

A STREET IN WUHAN

Staff Reporter



The Station Street Department Store.

a pawnshop. (It was next to today's bank.) She put the clothes on the high counter. The pawnbroker eyed them with contempt. "One dollar," he said. Jen could only nod. Then the man said, "Minus twenty cents interest for the current month." Jen took 80 cents and went home. When the six-month redemption period expired, the family could not raise enough money and the jacket and dress fell into the hands of the pawnbroker.

Station Street had been part of the foreign concessions of five different imperialist powers and so Jen and her family also suffered their direct bullying and oppression. Barbed wire and iron gates banned the Chinese people from free entry into the concession. Inside was a police bureau with special privileges to persecute and imprison Chinese people as they wanted.

One noon Jen Tsu-hsien's husband, Old Yu, took a rest. A poor friend borrowed his rickshaw, hoping to earn a few cents pulling people. When he drew the empty rickshaw into a concession, a policeman detained it without giving any reason. Old Yu was arrested and jailed for 20 days.

Today, 25 years have gone by. Jen Tsu-hsien's two foster-sons have grown up, one a cadre in a construction enterprise, the other a factory worker. A daughter born after liberation is now also a worker. Her daughter-in-law, oldest granddaughter and a grandson have jobs too. Her home is no longer a reed shack but an apartment. Every month she puts money into her savings account at the bank on Station Street. Jen has seen enormous changes in the last 25 years.

On Station Street a great number of residents like Jen come to the bank daily to deposit their savings.

IN the city of Wuhan on the middle Yangtze there is a street named Station Street (it leads to the Hankow railroad station). Over 35,000 people live here. In the business section is a branch of the People's Bank of China where a constant stream of people come and go to deposit or withdraw savings. One day recently, an old woman dropped in and handed the clerk a thick stack of Renminbi notes. She was beaming with satisfaction, and her story explains why.

Jen Tsu-hsien, 62, has lived just off Station Street for 43 years. In the old society her husband pulled

a rickshaw, her mother-in-law was a beggar and she was a servant in a capitalist's family. Banks for such as they? Impossible.

Jen and her family lived in a shack made of reeds. When it rained, not a single spot in their room stayed dry. The children huddled under a table, the adults sat on the bed holding an umbrella.

Jen Tsu-hsien had nine children before liberation. Starvation and sickness killed them all. One winter they were so helpless that Jen took her mother-in-law's only cotton-padded coat and a dress to

What has made such great changes possible over the last 25 years?

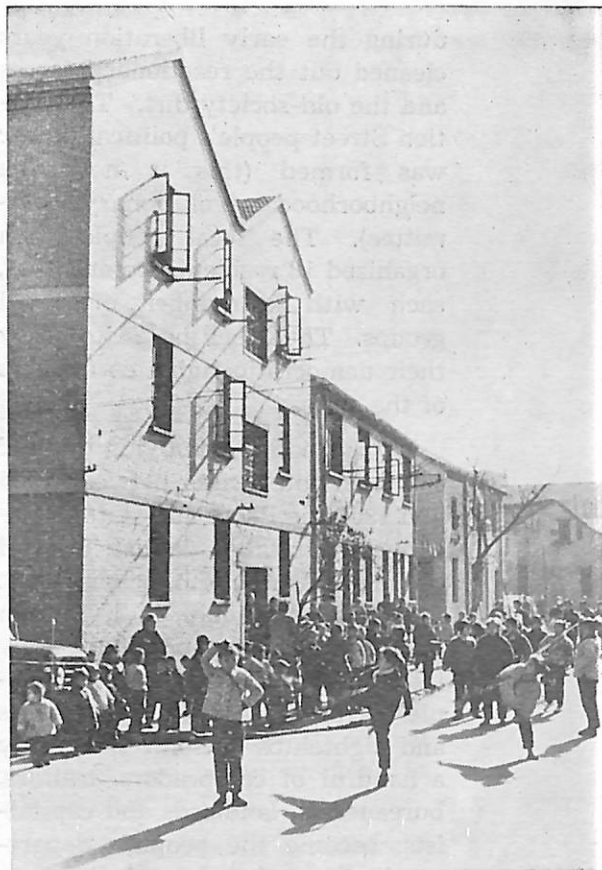
Revolution

On May 16, 1949 the Chinese People's Liberation Army entered Wuhan. The Kuomintang regime — reactionary representatives of imperialism, feudalism and bureaucrat-capitalism — were wiped out, and the imperialist forces in the city driven away.

Led by the Party and the government, the people of Station Street, like the rest of the country, organized and carried out fierce

struggles against their class enemies. The city's working people helped security and army men arrest the special agents, traitors, feudal guild ringleaders and local despots, whether they had gone into hiding or fled to villages or other cities. The people's court severely punished those with the people's blood on their hands.

In the streets and lanes the people held accusation meetings, struggling face-to-face with feudal bosses who had oppressed and bullied them, relentlessly puncturing their arrogance. The people's court balanced their crimes with



Once reed shacks, now apartments for workers.

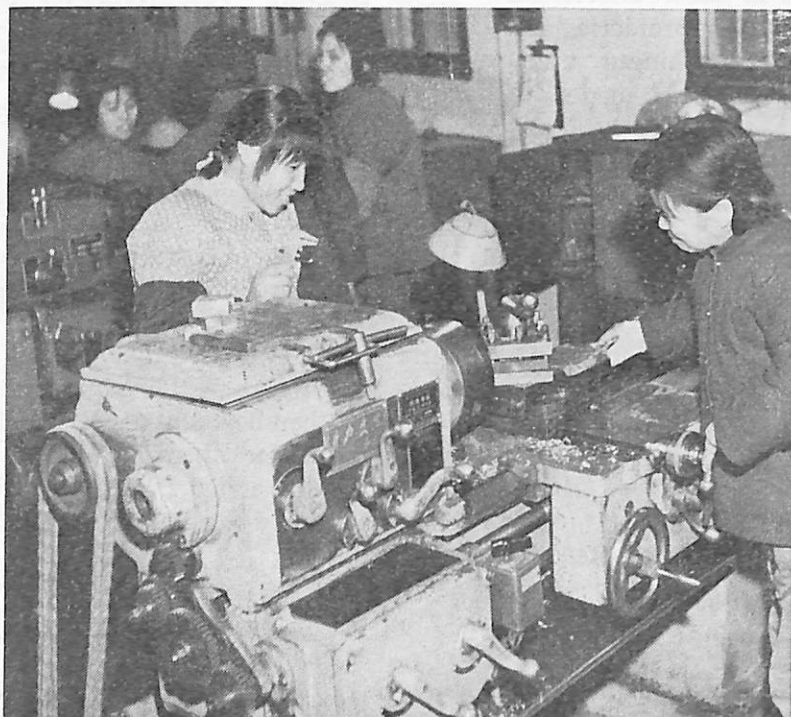
their degree of repentance and sentenced them accordingly, giving them a chance to behave and reform.

In quick succession the People's Government closed Station Street's opium dens, gambling houses, brothels, dance halls and night-clubs. Pawnshops, the ruthless exploiters of the working people, were banned. Democratic reform

Jen Tsu-hsien deposits her savings in the People's Bank.



The "East Is Red" Automobile Accessory Plant in Station Street.



A corner of the vegetable market.



during the early liberation years cleaned out the reactionary forces and the old-society dirt. The Station Street people's political power was formed (this is now the neighborhood revolutionary committee). The local people then organized 18 residents' committees, each with a number of small groups. Thus they began to enjoy their democratic rights as masters of the state.

With a policy of buying out the capitalist enterprises, between 1955 and 1956 the Party and state transformed capitalist industrial and commercial units into socialist ones. Station Street, once in a foreign concession of the imperialists, grew into a prosperous street of the people. The dance halls, restaurants and nightclubs patronized by only a handful of compradors, traitors, bureaucrats, landlords and capitalists, became the people's department stores, hotels and theaters. Stinking sewers and garbage heaps disappeared. The hovels of the poor were replaced by new apartment buildings on paved roads. The tiny railroad station where passengers had to wait in the mud and rain is now a bright big new one with four comfortable waiting rooms, including one for mothers and children, covering 1,350 square meters.

The deepest change, however, has been in the social status of the working people. Chan Teh-fu, a rickshaw-puller often beaten and abused by imperialist elements, is now head of loading and unloading at the railroad station. Li Kuoching, a maltreated waiter in a capitalist hotel, is now Party secretary of the Railway Station Hotel. The leaders of all of Station Street's 18 residents' committees are working women who had no social footing whatsoever in the old society. Jen Tsu-hsien is a member of one of these committees.

Factories on the Street

One of the biggest changes in the lives of Station Street's working people was the disappearance of unemployment as production was developed and expanded.

A great leap forward in production swept the whole country in 1958. Housewives in Station Street began to leave kitchens and housework and get into production. Led by the basic level of the people's power, they set up 281 small factories on their own.

In May 1962, twelve housewives started such a factory with their own efforts. At first they met in one of their houses, each bringing a low stool. They knit wool garments on order. Later, to help the socialist collective economy grow and support women's emancipation, the District People's Government gave them a shop building. The women changed from knitting to making hats for a department store. In 1968, during the cultural revolution, they were able to buy electric sewing machines to replace the old ones they had brought from their homes. Today their factory has 86 people and 52 electric sewing machines and other equipment.

Station Street's factories began by making items to serve the daily needs of the people. Now there are also factories turning out components for big factories.

The criticism of the revisionist lines of Liu Shao-chi and Lin Piao made the people even more determined to push ahead on the socialist road, and the street factories made new progress. Since 1971 the people have set up 59 more small factories and production teams, mainly processing semi-finished products such as plastic sheets and toys. Garments, embroideries and reproductions of Chinese traditional paintings are also made.

Today these factories and production teams run by the residents of Station Street have created tremendous wealth. The total value of production in 1973 alone was more than four million yuan. This makes it possible for the gradual improvement of the residents' livelihood in harmony with the growth of socialist production.

Employment

The number of employed in Station Street has increased steadily.

From 1958 to this year, apart from those directly absorbed by the state, 9,400 residents got their jobs through the neighborhood revolutionary committee. Some were recommended to state enterprises. Others went to work in neighborhood-run factories. Unemployment and the misery of hunger and wandering about on the street has gone forever. In fact, at times there is a shortage of manpower. Last winter, for example, as Spring Festival approached, the stores needed large numbers of the traditional *nien kao* cakes. The district commercial department asked Station Street's neighborhood revolutionary committee for 14 people to help make them. But even some of the old people had taken jobs in the street-run factories. Where could they find men or women left at home? After several meetings, the committee finally had to assign 14 workers from the street factories to the task.

Station Street's handicapped also work. They are given interesting jobs within their abilities. In the plastic processing factory, for instance, a lame girl carves moulds, her crutches leaning against her work table. In the shop which reproduces traditional paintings, a young tracer is mute. The 59 small processing factories or teams have 62 handicapped workers.

As employment increased and the people's standard of living improved, depositors and savings grew steadily. Depositors were 13,000 by the end of 1956. At the end of 1973 they numbered 28,000. The total volume of savings at the end of 1973 was three and a half times that at the end of 1956.

Jen Tsu-hsien told a visitor recently, "My part of the street was a slum before liberation. Now many families have savings in the bank. Some of my neighbors don't have time to go to the bank and ask me to handle their deposits or withdrawals for them." With a big smile, she added, "What great changes our old Station Street has seen!"

Lesson 11

同志的信任

Tóngzhì de Xìnrèn

Comrade's Trust

一九三五年 冬天, 鲁迅 收到了 一
Yījiūsānwúnián dōngtiān, Lǔxùn shōudàole yī
1935 year winter, Luxun received a

包 从 南昌 带来的 东西。打开 一
bāo cóng Nánchāng dàilái de dōngxi. Dākāi yī
package from Nanchang brought things. Opened (took) a

看, 里面 是 一 叠 文稿, 上边 还
kàn, limiàn shì yī dié wéngǎo, shàngbiān hái
look, inside was one sheaf(of) manuscripts, on it also

有 一 张 带有 记号 的 白 纸,
yǒu yī zhāng dài yǒu jìhào de bái zhǐ,
had a sheet bearing marks white paper,

这 是 方 志敏 同志 在 狱中 用
zhè shì Fāng Zhīmín tóngzhì zài yùzhōng yòng
this was Fang Zhimin Comrade at prison in using

米汤 写给 鲁迅 的信。
mǐtāng xiěgěi Lǔxùn de xìn.
rice soup wrote to Luxun's letter.

方 志敏 同志 在 信中 要求 鲁迅
Fāng Zhīmín tóngzhì zài xìnzhōng yāoqiú Lǔxùn
Fang Zhimin Comrade at letter in requested Luxun

想 办法 把 这包 文稿 和 另外
xiǎng bànfa bǎ zhèbāo wéngǎo hé língwài
think (of) a way this package (of) manuscripts and other

三 张 白 纸 转给 中国
sān zhāng bái zhǐ zhuǎngěi Zhōngguó
three sheets (of) white paper to forward to Chinese

共产党 中央 委员会。他 还 说, 他
Gòngchǎndǎng zhōngyāng wěiyuánhui. Tā hái shuō, tā
Communist Party Central Committee. He also said, he

虽然 不 认识 鲁迅, 但 读过
suīrán bú rènshi Lǔxùn, dàn dúguò
although (was) not acquainted with Luxun, but (had) read

鲁迅 的 作品, 相信 鲁迅 能 满足 一个
Lǔxùn de zuòpǐn, xiāngxìn Lǔxùn néng mǎnzú yige
Luxun's works, believed Luxun could satisfy a

共产党人 最后 的 要求。
Gòngchǎndǎngrén zuìhòu de yāoqiú.
Communist(s) last request.

鲁迅 看完 这封 信, 心里 很
Lǔxùn kànwán zhèfēng xìn, xīnlǐ hěn
Luxun read finished this letter, heart (was) very

沉重。几 个月 以前, 他 已 从
chénzhòng. Jǐ ge yuè yǐqián, tā yǐ cóng
heavy. Several months before, he already from

敌人 的 报纸 上 知道, 这个 写 信 的 人 已
dírén de bàozhǐshàng zhīdào, zhège xiě xìn de rén yǐ
enemy's newspapers knew, this wrote letter person already

在 南昌 英勇 就义 了。
zài Nánchāng yīngyǒng jiùyì le.
at Nanchang heroically died for a righteous cause.

方 志敏 同志 是 北 上 抗日
Fāng Zhīmín tóngzhì shì běi shàng kàng-Rì
Fang Zhimin Comrade was north go anti-Japanese

先遣队 总司令。在 行军 路上, 他
xiānqiǎnduì zǒngsīlǐng. Zài xíngjūn lùshàng, tā
advance contingent commander-in-chief. At march road on, he

领导 的 军队 冲破 了 敌人 的 重重
lǐngdǎo de jūnduì chōngpòle dírén de chóngchóng
led troops broke through enemy's layer after layer (of)

障碍, 打 了 许多 胜仗。后 来 国民党
zhàng'ài, dǎle xǔduō shèngzhàng. Hòulái Guómíndǎng
barriers, fought many victorious battles. Later Kuomintang

反动派 用 了 七 倍 的 兵力, 包 围 了
fǎndòngpài yòngle qī bèi de bīnglì, bāowéile
reactionaries used seven times armed strength, surrounded

先遣队。在 突围 的 时候, 方
xiānqiǎnduì. Zài tuīwéi de shíhòu, Fāng
advance contingent. At breakthrough time, Fang

志敏 同志 不 幸 被 捕。在 狱中, 他
Zhīmín tóngzhì bùxìng bèi bǔ. Zài yùzhōng, tā
Zhimin Comrade unfortunately was captured. At prison in, he

跟 国民党 反动派 作 了 坚决 的
gēn Guómíndǎng fǎndòngpài zuòle jiānjué de
with Kuomintang reactionaries made resolute

斗争, 保 持 了 一 个 共产党人
dòuzhēng, bǎochíle yige Gòngchǎndǎngrén
struggle, kept a Communist(s)

英勇 不 屈 的 高 尚 品 德。
yīngyǒngbùqū de gāoshàng pǐndé.
heroic and unyielding noble qualities.

方 志敏 同志 在 生命 攸关
Fāng Zhīmín tóngzhì zài shēngmìngyōuguān
Fang Zhimin Comrade at a matter of life and death

的最后时刻，仍然想着革命
de zuìhòu shíkè, réngrán xiǎngzhe géming
last moment, still thought of revolutionary

事业。他利用敌人让他写
shìyè. Tā liyòng dírén ràng tā xiě
cause. He utilized enemy asked him write

“自白书”的纸和笔，写下了
“zìbáishū” de zhǐ hé bǐ, xiěxiàle
confession's paper and pen, wrote down

《狱中记实》、《可爱的中国》等
“Yùzhōng jì shí”, “Kěài de Zhōngguó” děng
“Prison in Notes Facts”, “Beloved China” and so on

战斗文章。
zhàndòu wénzhāng.
fighting articles.

文章写成以后，他想，当时
Wénzhāng xiěchéng yǐhòu, tā xiǎng, dāngshí
Articles written complete after, he thought, at that time

红军还在长征路上，党的地下
Hóngjūn hái zài Chángzhēng lùshàng, dǎng de dìxià
Red Army still at Long March road on, Party's underground

组织一时也无法找到，怎样才
zǔzhī yíshí yě wú fǎ zhǎodào, zěnyàng cái
organization one time also no way find, how

能把这些文稿交给党
néng bǎ zhèxiē wéngǎo jiāogěi dǎng
could these manuscripts (be) handed over to Party

中央呢？他想了很久，终于想到了
zhōngyāng ne? Tā xiǎngle hěn jiǔ, zhōngyú xiǎngdào le
Central Committee? He thought very long time, finally thought of

鲁迅。他深知鲁迅对革命事业
Lǚxùn. Tā shēn zhī Lǚxùn duì géming shìyè
Luxun. He deeply knew Luxun toward revolutionary cause

的热忱，是共产党人最值得
de rèchén, shì Gòngchǎndǎngrén zuì zhídé
enthusiasm, was Communist(s) most worthy of

信任的同志。
xìnren de tóngzhì.
trust comrade.

鲁迅怀着悲痛的心情，一页一
Lǚxùn huáizhe bēitòng de xīnqíng, yí yè yí
Luxun with sorrow feeling, one page one

页地翻阅着方志敏同志的
yè de fānyuèzhe Fāng Zhīmín tóngzhì de
page turned and read Fang Zhimin Comrade's

遗著，看着看着，他的眼睛湿润
yízhù, kànzhe kànzhe, tā de yǎnjīng shīrùn
posthumous works, looking looking, his eyes (were) wet,

了，他被那深厚的革命热情
le. tā bèi nà shēnhòu de géming rèqíng
he by that profound revolutionary fervor

所激动。看完，他又郑重地把
suǒ jīdòng. Kànwán, tā yòu zhèngzhòngde bǎ
(was) moved. Read finished, he again solemnly

它包好，作为最珍贵的东西
tā bāohǎo, zuòwéi zuì zhēnguì de dōngxi
it wrapped well, as most precious thing

存放起来。
cúnfàngqilai.
put away.

一九三六年四月，鲁迅克服了种种
Yījiǔsānliùnián sìyuè, Lǚxùn kèfúle zhǒngzhǒng
1936 year April, Luxun overcame all kinds of

困难，终于把这些文稿和信妥善地
kùnnán, zhōngyú bǎ zhèxiē wéngǎo hé xìn tuǒshàn de
difficulties, finally these manuscripts and letter safely

送到了中国共产党中央委员会。
sòngdào le Zhōngguó Gòngchǎndǎng zhōngyāng wēiyuánhui.
sent to Chinese Communist Party Central Committee.

Translation

In the winter of 1935 Lu Hsun received a package from Nanchang. When he opened it he saw a sheaf of manuscripts covered with a sheet of white paper with marks on it. It was a letter which Comrade Fang Chih-min had written to Lu Hsun in prison, using rice gruel.

In his letter Comrade Fang Chih-min asked Lu Hsun to find a way to forward the manuscripts and three other sheets of white paper to the Central Committee of the Chinese Communist Party. He also said that though he was not acquainted with Lu Hsun, he had read his works, and believed Lu Hsun would be able to fulfil this last request of a Communist.

After Lu Hsun read the letter, his heart was heavy. Several months earlier in an enemy newspaper he had read that the writer of the letter had heroically died for a righteous cause in Nanchang.

Comrade Fang Chih-min was commander-in-chief of the advance contingent marching north against the Japanese. On the way to the front the troops under him broke through layer after layer of enemy encirclement and won many battles. Later the Kuomintang reactionaries surrounded the advance contingent with seven times its strength. While they were trying to break out, Comrade Fang Chih-min was unfortunately captured. In prison he fought resolutely against the Kuomintang reactionaries and kept the noble, heroically-unyielding qualities of a Communist.

At this life-or-death moment, Comrade Fang Chih-min kept the revolutionary cause in mind. With the paper and pen which the enemy had given him to write his confession, he wrote "Notes from Prison", "Beloved China" and other militant articles.

When they were finished, he thought: The Red Army is on the Long March and for a time there will be no way to find the underground organization of the Party. How can I get these manuscripts to the Party Central Committee? He pondered for a long time and finally thought of Lu Hsun. Knowing full well Lu Hsun's enthusiasm for the revolutionary cause, he considered Lu Hsun a comrade most worthy of the trust of a Communist.

Lu Hsun leafed through the manuscripts left by Comrade Fang Chih-min page after page with great sorrow. As he read, his eyes became wet with tears. He was moved by Comrade Fang Chih-min's revolutionary fervor. He carefully wrapped the manuscripts up again and put them away as he would a most precious thing.

In April 1936, overcoming all sorts of difficulties, Lu Hsun at last safely sent these manuscripts and the letter to the Central Committee of the Chinese Communist Party.

Note: Lu Hsun was born in Shaohsing county, Chekiang province, in 1881 and died on October 19, 1936. About him Chairman Mao said:

... The chief commander of China's cultural revolution, he was not only a great man of letters but a great thinker and revolutionary. Lu Hsun was a man of unyielding integrity, free from all sycophancy or obsequiousness; this quality is invaluable among colonial and semi-colonial peoples. Representing the great majority of the nation, Lu Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct, the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history.

Exercises

Learn to read the following quotations of Lu Hsun:

被压迫者 对于 压迫者, 不是 奴隶,
 Bèiyāpòzhě duìyú yāpòzhě, bú shì núlì,
 The oppressed towards the oppressors, (if) not be slaves,
 就是 敌人, 决 不 能 成 为 朋 友, ……
 jiù shì dírén, jué bù néng chéngwéi péngyou...
 then be enemies, definitely cannot become friends....
 (Toward the oppressors, the oppressed are either slaves or enemies, but absolutely never friends...)

— Postscript to Chieh-Chieh-Ting Essays, Second Collection (*Complete Works of Lu Hsun*, Vol. VI.)

愈 艰 难, 就 愈 要 做。 改革,
 Yù jiǎnnán, jiù yù yào zuò. Gǎigé,
 More difficult, then more must do. Reforms
 是 向 来 没 有 一 帆 风 顺 的, 冷 笑 家
 shì xiànglái méiyǒu yìfānfēngshùn de, lěngxiàojiā
 are always not plain sailing, sneerers'
 的 赞 成, 是 在 见 了 成 效 之 后。
 de zàncéng, shì zài jiànle chéngxiào zhī hòu.
 approval is at have seen results after.

(The harder it is, the more important it is for us to do it. Making reform has never been clear sailing. The approval of the sneerers comes only after they have seen the results.)

— "New Birth of the Chinese Language", Chieh-Chieh-Ting Essays (*Complete Works of Lu Hsun*, Vol. VI.)

其 实 地 上 本 没 有 路, 走 的
 Qíshí dìshàng běn méi yǒu lù, zǒu de
 Actually, earth on originally no had roads, walking
 人 多 了, 也 便 成 了 路。
 rén duō le, yě biàn chéngle lù.
 people many, also became (a) road.
 (Actually, to begin with the earth had no roads, but where many people walk, a road is made.)

— "My Old Home" in Call to Arms (*Complete Works of Lu Hsun*, Vol. I.)

STAMPS OF NEW CHINA

'Barefoot Doctors'

A set of four stamps on the "barefoot doctors" was issued by the Ministry of Posts and Telecommunications on June 26, 1974. "Barefoot doctors" is the name that has become attached to the peasant medical personnel who work in the fields as well as give treatment. The practice was begun in south China where most of the land is in paddy fields and peasants work barefoot in them, hence the name. Today the one million "barefoot doctors" constitute a vigorous new force in China's rural medicine. They are one of the new things that have developed in China under socialism. Each stamp bears two Chinese characters in the form of a seal which describe one aspect of the doctor's work.

Stamp 1, 8 fen. A "barefoot doctor" giving preventive inoculations to children. Greenish yellow, yellow-green, olive-green, blue, rose, red-orange. The seal at the left edge reads: "Prevention".

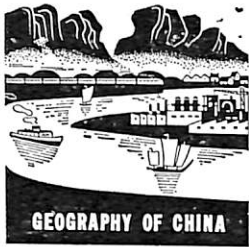
Stamp 2, 8 fen. A "barefoot doctor" out on a night call. Vermilion, light blue, greenish-yellow, turquoise-blue, salmon. The seal at the left edge reads: "Going out on call".

Stamp 3, 8 fen. Two "barefoot doctors" collecting medicinal herbs on the mountaintops. Greenish-yellow, apple-green, vermilion, green, lavender. The seal at the right edge reads: "Collecting medicine".

Stamp 4, 8 fen. A "barefoot doctor" gives a peasant acupuncture treatment in the field. Yellow-orange, red-orange, lemon, cobalt, prussian blue, rose. The seal at the right edge reads: "Giving treatment".

Each stamp measures 30 × 40 mm. Perf. 11. Photogravured. Serial numbers: 82-85.





Marshes

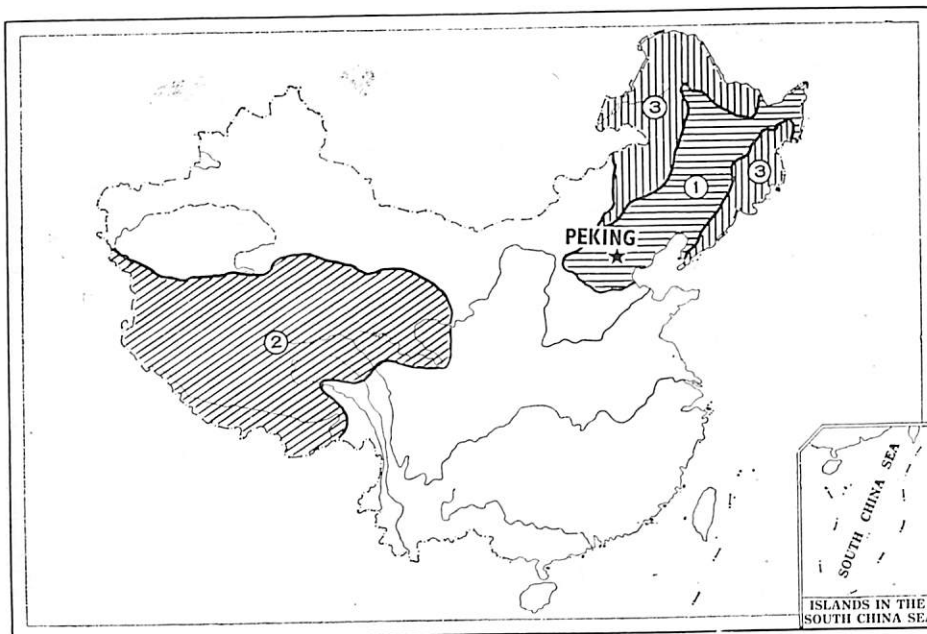
MARSHY land is widely scattered throughout China. In the 25 years since liberation, the Chinese people have made tremendous efforts to transform vast tracts of marshland into fertile fields and pastures. They have also had good results with the multi-purpose use of the natural resources of the marshes.



Reclaiming marshland.

AREAS OF NUMEROUS MARSHES

1. Plainsland 2. Plateau land 3. Mountainous areas



The marshes on China's plains, mountains and plateau land each have their own distinctive characteristics.

Plainsland Marshes:

Most of these are located on the plains of the northeast, the north China plain, along the middle and lower reaches of the Yangtze River and in the Pearl River Delta.

China's northeastern plain contains about 20,000 square kilometers of marshes. At the far northeastern tip of the plain is one of the country's largest, covering more than 10,000 square kilometers, formed by the meeting of the Sunghua, Wusuli and Heilung rivers.



Sunning wheat harvested from former marshland in the Great Northern Wilds.

Most parts of the northeastern plain have a semi-humid temperate climate with cold winters and warm, humid summers. During the rainy season in summer and autumn, the runoff from the mountains collects on the low plain, causing permanent or seasonal waterlogging along the rivers and in low-lying places. This provides good conditions for the growth of moisture-loving vegetation.

As the ground surface is frequently or continually waterlogged, for lack of ventilation dead vegetation does not decay easily and accumulates to form peat in some places, sometimes several meters thick. The seasonally-waterlogged portions of the Sunghua-Nunkiang plain are cover-

ed with sedge, reeds and reed-grass.

Marshes of the north China plain, along the middle and lower Yangtze and in the Pearl River Delta are located mainly around rivers and lakes. There are especially large, reedy marshes around Tungting and Poyang and other big lakes on the middle and lower Yangtze plain.

Mountain Swamps:

Swamps of this type are located chiefly in the Greater and Lesser Khingan Mountains and the Changpai, Chilien, Kunlun and Tienshan ranges.

Most parts of the Greater and Lesser Khingan and Changpai

mountains — all in northeast China — have watersheds with gentle slopes leading to broad valleys. The climate is that of the humid or semi-humid cold-temperate and temperate zones, with low temperatures and high humidity. This means much precipitation and little evaporation. These conditions facilitate the formation of swamps.

Many of the swamps in the northeastern mountains are the result of the destruction of forests before liberation by indiscriminate felling of trees by the reactionary government and imperialist aggressors. Forest fires also account for some of the denuding. Decreased evaporation and increased ground-surface humidity on such sites led to the creation of swamps.

Most of the northeast mountain swamps are covered with fairly big clumps of grass and a layer of peat one to two meters deep, but reaching down over 10 meters in some places.

The marshes in the Chilian, Kunlun and Tienshan mountains are in basins and valleys 3,000-4,000 meters above sea level. In this damp, cold climate large marshy expanses were formed by melting snow from the high mountains collecting and unable to escape because of the permanently-frozen subsoil. Most of these are herbaceous marshes. Some are moss bogs. All contain peat.

Plateau Marshes:

The biggest plateau marsh on the Chinghai-Tibet plateau is the 2,700 square-kilometer Joerhkai Marsh in northern Szechuan province, southwest China. In this high altitude the climate is cold and wet and not much different from season to season. The long frost period leaves less than 20 frost-free days a year. With little outlet, the abundant rain and melting ice and snow gather into large marshes. Their surfaces are uneven, with a layer of peat generally two to three meters deep but as much as six or seven meters in some places. Crossing this marsh is extremely difficult because of its many small lakes, ponds, streams and hidden currents which appear and disappear under the vegetation. This terrain was crossed by the Chinese Workers' and Peasants' Red Army led by Chairman Mao in its 12,500-kilometer Long March in 1934-35.

There are also large marshes on the plateaus where the Yangtze and Yellow rivers begin. The source of the Yellow River is the Hsingsuhai, a wide herbaceous marsh overgrown chiefly with sedge.

Most of the marshes on the Inner Mongolia-Sinkiang plateau are around the edges of the Dzungarian and Tarim basins. There reeds thrive on water from melting snow

and ice in the mountains. Peat is about a meter thick.

Transformation and Use

Before liberation most of the marshy areas of the northeastern plains were uninhabited. The Sunghua-Nunkiang plain and the Sunghua-Wusuli-Heilung plain used to be called the Great Northern Wilds. Since liberation, large areas of it have been transformed with drainage ditches and platform fields elevated above the water level. Vast tracts have been opened to cultivation with many mechanized state farms set up in the marshy areas. The Great Northern Wilds have been turned into the Great Northern Granary, producing abundant wheat and soya beans.

The working people's struggle to conquer the other plains began long ago. On the Hangchow-Chiahsing-Huchow plain near the east coast, formed by the accumulation of silt from the Yangtze and Chientang rivers, already centuries ago the marshy areas were farmland. But under Kuomintang reactionary rule before liberation, water conservation works fell into disrepair and the rivers silted up, sometimes changing their course, so that floods and excess water could not be drained off. Many fields reverted back to marshland.

Since liberation large-scale water conservation has been undertaken in the area. Coastal dykes have been repaired and strengthened. The Tungshaohsi project was built to drain torrents from the mountains directly into Taihu Lake. More than 30 waterways were dredged, their banks heightened and power pumps set up for irrigation and drainage on the plain. This turned large tracts of marshland into fields that regularly give high yields.

In the mountainous regions the main effort in transforming swamps has been reforestation. In the Greater and Lesser Khingan

and Changpai mountains this has been accomplished through digging drainage ditches and preparing the ground surface for tree planting by building ridges and platform plots.

On the plateaus, drainage ditches and other measures have transformed marshes into pastures and farmland suitable for grain or vegetables.

A big effort has also been put into utilizing the various natural resources of the marshes. The plainsland marshes are covered with a dense growth of reeds. This is particularly rich on the Sunghua-Nunkiang and Panchin plains in northeast China and those around the big lakes like Tungting and Poyang. On the Panchin plain alone there are more than 100,000 hectares of reed-covered marshes.

Reeds are used as raw material in the manufacture of paper, synthetic fibers and woven products such as baskets and mats. The local people cut the reeds for shipment to the cities or process them in their own factories.

Peat resources are particularly rich in marshes of the northeast and the Chinghai-Tibet plateau. There are as much as 10,000 million cubic meters of it in Heilungkiang province alone. The Chinese people have accumulated much experience with using peat. In addition to being used as fuel, it is made into various kinds of organic fertilizers. A number of chemical products for industry are extracted from it. When heated it can be pressed into building materials which are light, strong and provide good insulation. A salve made from peat moss is used to prevent and control infection.

Corrections

In the October 1974 issue of *China Reconstructs*, p. 27, col. 3, last line, for "trilogy" read "trilogy of Falot".

Page 28, col. 2, par. 3, line 12, for "Demeroe", read "demerol".

Page 30, col. 3, par. 3, line 4, for "0.1" read "1.5".



