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Reconstructs

Breaking Down Male Supremacy

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CONTENTS

Breaking Down Male Supremacy	
We Fought to Liberate Our People <i>Feng Feng-ying</i>	2
Mobile Chairs for Spinners <i>Hu Chin</i>	5
How Our Village Got Equal Pay for Equal Work <i>Chou Keh-chou</i>	6
Taking to the Skies <i>Wu Hsiu-mei</i>	10
Why the Chinese People Study the Struggle Between the Confucians and the Legalists	12
The Struggle Between the Confucian and Legalist Schools During the Spring and Autumn Period <i>Chung Cheh</i>	14
Cultural Notes: Song and Dance Troupe from the Republic of South Viet Nam	17
The Northwest Border — Autonomy in Ili	19
The Shining Red Star (Film)	27
How I Acted a Boy Revolutionary Hero <i>Chu Hsin-yun</i>	32
Sports: On the Tibetan Highland <i>Chi Pao</i>	34
Herbal Medicines a Boon to Co-op Medical Care	36
From the Revolutionary Past: Women's Liberation in the Hunan Peasant Movement	40
How Huatung Copper Mine Was Mechanized	42
Stamps of New China: Albanian Liberation Anniversary Commemoratives	44
Language Corner	
Lesson 3: Visiting a Patient	45
Domesticating Musk Deer <i>An Hung</i>	47

COVER PICTURES:

Front: Women commune members of the Hsiao-chin-chuang brigade. (See story on p. 6)

Back: People's Liberation Army fighters in training.

Inside front: Boatloads of cotton.

Inside back: A decoction of herbal medicine for a patient.

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Breaking Down Male Supremacy

One aspect of the current movement to criticize Lin Piao and Confucius includes furthering the ideological revolution necessary for the full emancipation of women. It was Chinese working women who suffered most under the doctrines of Confucius and his follower Mencius. The reactionary ethical code of male supremacy concocted by Confucius and his followers was a spiritual fetter imposed on women for two thousand years. Since the establishment of the socialist system in China in 1949, women have stood up politically, economically and culturally. But the pernicious influence of male supremacy has not been completely eradicated from people's minds. Lin Piao and other capitalist-roaders in power who had got themselves into the Chinese Communist Party under false pretenses also attempted to shackle women again with the doctrines of Confucius and Mencius.

The personal stories of the following four women show how millions of Chinese working women are breaking down the old ideas. Now through the criticism of Lin Piao and Confucius they are making new contributions to socialist revolution and construction. — *Editor.*

We Fought to Liberate Our People

FENG FENG-YING

Outstanding militiawoman of the anti-Japanese war

WHEN I was eight my father died. He had worked himself to death trying to pay the exorbitant rent charged by the landlord and usurious interest on money he had borrowed. When I was thirteen my mother was killed by the Japanese invaders, leaving my older sister, myself and a younger brother. I was sold by my uncle and became a child bride. The man I was to be married to, who was fifteen years my senior, was away from home and had not been heard from for a long time so an old woman was found to "stand in" for

him in the ceremony of "kowtowing to heaven and earth" and the marriage was performed by proxy.

For two years I worked like a slave in that house and was often beaten and cursed by my parents-in-law. I still had no idea what my husband looked like. When the third year came around I asked that the marriage be annulled. My father-in-law railed that I lacked proper upbringing. Quoting the Confucian doctrine, he said, "The sovereign guides the subject, the father guides the son and the hus-

band guides the wife' has been the rule since ancient times. When my son is not at home it is your duty to obey the family head."

Desperately I tried to get out of that hellish place. Even the clan head schemed to get me out of the contract, but I found he wanted to force me to marry his son. I refused. Then the lot of them conspired to sell me off for a sum of money.

"I'm not an animal," I said angrily. "You can't sell me at will." Like the god of evil, the clan



Feng Feng-ying (front, second from left) and other militiawomen.

head threatened me with more Confucianism. "Don't you know you must obey your father when young, obey your husband when married and obey your sons when a widow? Since your husband cannot be found you must obey the family head.

"When we pay money for a horse," he added, "we can use it and beat it as we wish." I was furious. I went to the village government to lodge a complaint, only to have the village head throw some more Confucianism at me. "Don't you know, woman, that you're being disobedient and unfilial to argue with your father- and mother-in-law? If you continue to defy them and make trouble, you'll be thrashed and sent to jail."

We working women were persecuted in the old society mainly because the working people did not have political power. As Chairman Mao pointed out in his *Report on an Investigation of the Peasant Movement in Hunan*, among the Chinese people at that time, 1927, the men were dominated by three systems of authority — political,

clan and religious. "As for women," he wrote, "in addition to being dominated by these three systems of authority, they are also dominated by the men (the authority of the husband)." These four authorities "are the embodiment of the whole feudal-patriarchal system and ideology, and are the four thick ropes binding the Chinese people, particularly the peasants". The doctrines of Confucius and his follower Mencius (see footnote on p. 12) were the spiritual fetters imposed upon women by the feudal-patriarchal system of old China.

A New Life

After the Japanese invasion, the Eighth Route Army led by the Chinese Communist Party came in 1940 to the Taihang Mountains where I lived. They helped us to set up revolutionary political power and to organize branches of the Women's National Salvation Association, and led us in struggles against the "four authorities". We women joined the men in destroying the altar tablet in the Confucian temple. We did away with



Marksmanship practice.

marriage by purchase and instituted free choice in marriage and equality between men and women. With the support of the democratic government, I married a man of my own choice. Because I was active in the resistance to the invasion and was trusted by the poor womenfolk, I was elected head of

the village Women's National Salvation Association and soon afterward became a member of its district standing committee.

In 1940 when I was 18, a people's self-defense militia group was set up in our village. How I envied the men when they drilled with their broadswords, spears and hand grenades, singing lustily during their breaks. With the backing of the village armed forces committee I got several young women to form a women's militia unit and became its leader. The committee chairman said to me, "A single chopstick is easily broken, but a bundle is not. There are too few of you. The majority of the women should be organized to join you."

A woman propaganda worker with the Eighth Route Army showed me a mimeographed copy on coarse paper of Chairman Mao's *On Protracted War*. "Look, Feng-ying, Chairman Mao says in a great national revolutionary war we must mobilize all the people of China in order to create a vast sea in which to drown the enemy. Women make up more than half of our population. We must activate this great force and turn it into a mighty revolutionary armed contingent."

When I started to recruit more women for the militia, though, parents and husbands whose minds were fettered by the doctrines of Confucius and Mencius did not approve. "Soldiering is men's business. Women's job is to stay at home and ply the needle," they said. They called us initial militiawomen "wild women".

We went first to young women who had suffered the most and had the deepest hatred for the old society and tried to persuade them to join the militia. "Why do you think we women have such a decent life now?" we asked. "Because the Communist Party and Eighth Route Army came and enabled us to stand up. They enforced the reduction of rent and interest, issued new decrees and called for equality between men and women and free choice in marriage. If we don't

unite in fighting against the Japanese imperialists, our nation will not survive and women will never have complete emancipation." Our repeated talks with the women roused their class and national hatred. More of them joined the Women's National Salvation Association and the militia. Soon the women's militia unit had 52 members.

Women's Contribution

During the anti-Japanese war, we militiawomen carried on production and did work to support the front. We stood guard, performed patrol duties and passed on information. With members of the Women's National Salvation Association, we carried 25 tons of grain and over 400 cases of ammunition to the front, made 1,500 pairs of shoes for the army and took in and nursed more than 300 wounded from the Eighth Route Army.

Once we learned that in a "mopping-up campaign" the enemy would attack the Eighth Route Army's Taihang Mountain headquarters. A middle-aged militiawoman, with this message hidden in her coiled knot of hair, ran the enemy's blockade and crossed the mountains to deliver it. When the enemy attacked they found the headquarters empty, and on their way back fell into the guerrillas' ambush.

We militiawomen also fought the enemy in the mopping-up campaigns. I'll never forget a battle in the fall of 1942. One evening we learned the enemy was coming to our village. We immediately helped evacuate the people to caves in the ravine. Several of us stayed to inspect the defenses and see to it that no provisions had been left. Suddenly I heard the enemy's shouts outside the courtyard. I hid behind a door facing the entrance and waited. Two Japanese soldiers entered the courtyard. I shot them down and climbed over the wall. In the dusk I saw two dark figures creeping over from the threshing ground not far away. I aimed and fired and got them both. The militiawomen in the mountains also opened fire.

Since I was on familiar ground, I played "hide and seek" with the enemy and fought them from courtyard to courtyard. The men and women in the mountains did a lot of firing and blowing of bugles to make the enemy think they were a large number. Not knowing how big a force was lying in wait, the enemy fled — right down the road we had mined for them.

While a nearby enemy stronghold was being besieged in 1943 our militia, both men and women, worked in cooperation with the army at the front. Our task was to protect the peasants while they got in the harvest and sowed the next crop. We drove out the enemy and saved our crops. Our village women's militia unit was cited a model group and I as a "woman sharpshooter". I was chosen to attend a conference of heroes of the Shansi-Hopei-Shantung-Honan Border Region.

We women fought to liberate our people. Today in all my tasks — as member of the Party branch committee and political instructor of the militia at the Communications and Electrical Equipment Company in Wuhsiang county, Shansi province, as a member of the county revolutionary committee and of the standing committee of the county women's association — I try to keep this revolutionary tradition alive. In this spirit I organized my co-workers to take our merchandise to the countryside to support agriculture and rural industrial construction.

My life experience has borne out Chairman Mao's words: "Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can too." Lin Piao, on the other hand, whose mind was full of Confucianism, went around fostering the idea that women were ideologically backward and only fit to wait on their husbands. He would have used the doctrines of Confucius and Mencius to shackle us again. That is why we are criticizing and repudiating Confucius and Lin Piao and cleaning up the pernicious influence they left behind.

Mobile Chairs for Spinners

HU CHIN

Spinner at the No. 1 Cotton Mill, Peking

ONE day in December 1973 the shop head came to me and two other young spinners and told us it had been decided to install mobile chairs so that the spinners could be seated while at work. They would be assembled in our own factory and the Communist Party branch had decided we were to be among those put on the job of assembling them. It was a challenge, he said, because we had to learn the work in a very short time, but he was sure we could do it.

We looked at one another, too happy for words. Ever since I became a spinner on graduation from middle school in 1968, I had heard the older workers say they wished there were some way to tend the machines without having to be on one's feet so much. A spinner walks about 15 kilometers a day around the machines, tying broken ends of yarn and cleaning cotton waste from the spinning frames. Seven and a half hours of that per day is enough to tire anybody.

We had first started thinking about mobile chairs in June 1973, after the Party committee had called on the whole mill to go in for technical innovation and modernize our 20-year-old factory. Some Shanghai mills were trial-producing such a chair for spinners and weavers, we had heard, so we formed a three-way cooperation group to work on the problem. Several experienced maintenance workers were the main force, and there were also technicians and shop leaders. After much experimenting they put together a sample chair which runs on safe, low voltage A.C. electricity along a double track. Speed was controlled by a foot pedal. The chair was fitted with an air blower-vacuum device for cleaning the cotton waste from the spinning frame. There was an electric device for lifting the bobbins off the spinning frame. The swivel seat could be raised or lowered. The chair would eliminate a lot of strain on the arms and legs. We hoped



The author working from a mobile chair.

With the master workman, spinners study how to improve the chair.



they would be installed in our shop before long.

The mill's machine repair shop, however, was working on some electronic equipment of even greater importance to production, and said it might be several years before they could get around to making the chairs. Having other factories do them might also take a long time. The mill Party committee decided to mobilize the workers in our shop to solve the problem ourselves.

Seventy-five percent of the 650 workers in our shop are women. I was really glad that I would be able to do something that would ease their labor, and also to learn some new skills.

But I was a bit nervous about the job because I didn't know a thing about anything mechanical. I heard that a few of the main-

tenance men had expressed doubts that spinners could do the work. They thought we only knew how to tie broken ends. They said we lacked the skills, weren't strong enough and that we couldn't drill a hole straight. "Better get some experienced men so we won't have to do it all over again," they said. This didn't help us get over our nervousness.

WE hit a lot of snags in the beginning. Like assembling the chassis. I did it quickly, as the master workman had shown me, but the wheels would not move. I took the wheels off and fitted them again and again, but they still didn't move freely. The first time we sawed rolled steel we broke a whole month's supply of saw blades in five minutes. It took every bit of our strength to tighten the screws, but sometimes the master workmen would come and still be able to give them a half-turn more. "I'd say you are pretty strong," one young man commented, "but you just can't compare with men."

"Give us a little time," I said, but my words didn't sound very convincing even to myself.

I didn't begin to see my way through all this until in our after-shift meetings we began criticizing the *Classic for Women*, a thousand-year-old primer steeped in the reactionary Confucian-Mencian idea that men were superior to women. It preached things like "lack of talent is a woman's virtue", "a woman's talent lies in envying nothing. If she's good and virtuous she's a gem in the home". It taught that women should be meek and submissive in everything, just as "hens are not supposed to herald the morning with their cackle". The old superstition was that hens cackling in the morning would bring disaster.

We learned that this was the way the reactionary ruling classes confined women to the small circle of the family through thousands of years, keeping them ignorant to make sure they would not rise up and rebel against the reactionary rule.

Liu Shao-chi and Lin Piao, two capitalist roaders in power, had also said that women were backward,

that they should devote themselves to their husbands, and would not let us women play a greater role in socialist revolution and socialist construction.

Criticism of these feudal ideas helped us see that spinners did not know much about mechanical work not because we were born stupid but because we lacked experience at it. Our leaders pointed out that the broken saw blades should not be considered a waste but were a necessary price paid for mastering the skills. "You learn things by doing them," a master workman said to us. "We all go through the same thing when learning bench work." While the master workmen and technicians were teaching us, they also joined us in criticizing the Confucian idea that some people were born with knowledge, and Lin Piao's theory of genius, which

claimed that some people were born with good heads. This strengthened our confidence that we could learn through practice.

IN six months at the work we developed greater strength in our arms and had mastered not only bench work but paint-spraying and welding. In our spare time we read books on bench work and related matters. We were even able to devise a new way to keep the screws from becoming loose.

When we were first learning, the whole group assembled only eight chairs in a month. Then the others were called off onto another job, and we three spinners carried on by ourselves. It took us about three months to finish the remaining 50 chairs.

When he inspected them a master workman said, "You did a good job."

How Our Village Got Equal Equal Work

CHOU KEH-CHOU

Head of the Hsiao-chin-chuang
Brigade Women's Association

IN OUR VILLAGE east of Peking in Hopei province there used to be an old saying:

Donkey in the shafts and
horse pulling on the side,

Woman ruling the house —
neither will go right.

The usual way of pulling a cart around here is to have the horse in the shafts and the donkey in the traces. The saying means that when a woman assumes a leading role it's like the donkey taking the place of the horse, which can only lead to trouble.

Before the cultural revolution, some of the men in the commune not infrequently used such sayings to our faces. We women were offended, but we had nothing to answer back with. In the years after liberation of the country, we

married women had come out to work in the collective fields, but only at the height of the harvest. At other times we stayed home doing the cooking and caring for the children. In our spare time we made straw mats which brought in a little money, but we were not the main family income earners. We spent most of our energy on the home and had little to do with brigade affairs. In fact, we had little say either outside or inside the home.

In the cultural revolution our brigade criticized the idea of neglecting collective production and seeking personal enrichment through individual production, which was promoted by Liu Shao-chi. The members' socialist consciousness was greatly heightened, and we launched into a campaign

It just goes to show that women are not a bit slower than men at learning." Women were more meticulous, too, he said, noting the close tolerances we achieved.

While we were making the chairs, others in the shop were laying the tracks. Everybody pitched in, leaders, technicians, spinners. The spinners showed that they could handle big pneumatic drills as well as doff spindles and tie yarn. They did a lot of the drilling to make the floor grooves for the 6,000 meters of tracks.

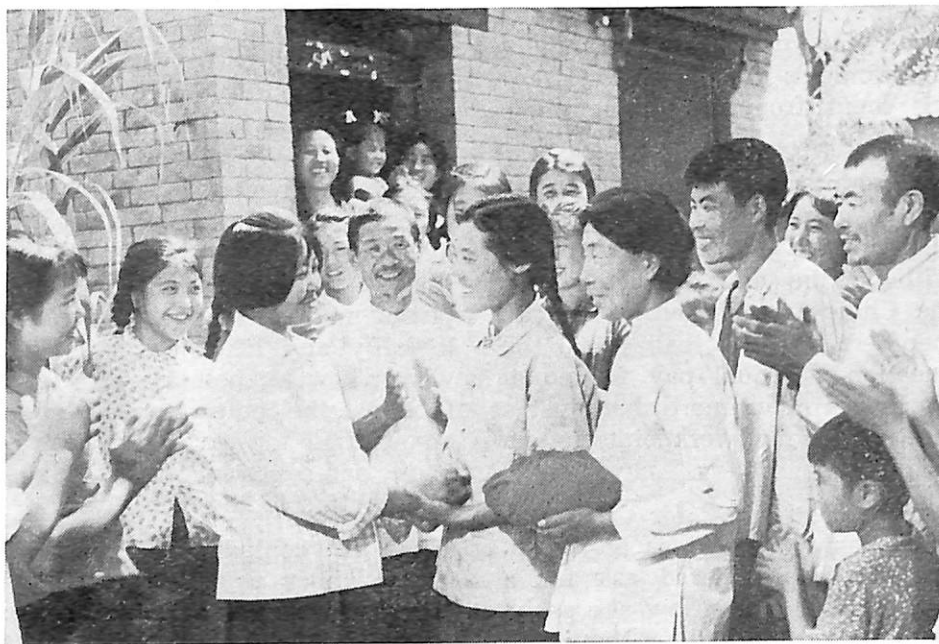
Seven months after the operation began, we spinners were using the chairs. In making them we not only liberated ourselves from a lot of strain, but, more important, we had freed ourselves from the old idea that there are things women can't do.

Pay for



Developing their capabilities — writing songs and poems during a work break in the field.

Chou Keh-chou (fourth from right) congratulates a young woman for her revolutionary action in returning a betrothal gift, a remnant of purchase marriage in the old society.



to learn from Tachai, the model brigade in Shansi province, and like them change our backward conditions.* Our brigade wanted to transform 67 hectares of poor low-lying land into high-yielding fields. The women realized that the men alone were not enough to do the job. Over a hundred housewives began to go to work regularly. They left their children with the old folks, and did what they had to do around the house after work.

In the summer of 1972, 27 hectares of corn were withering in a long dry spell. Most of the able-bodied men were called

* See "New Ideas vs. Old", 1 and 2, in the February 1975 issue of *China Reconstructs*.

off to work on a commune project to dig a waterway, a measure against drought. "Watering the corn will just have to wait till we get back," the brigade leader said to me as he left. As soon as they were gone we women held a heated discussion. "How can we wait?" some asked. "If the crop dies we won't have any harvest at all from those fields."

We all knew about the Tachai brigade, where women really did "hold up half the sky", so about 30 of us, mostly middle-aged women, formed a shock team for watering. For 40 days without stop we carried water with shoulder poles. We watered the young plants three times and replaced those that didn't revive. When the men came back and saw what we had done they said, not without admiration, "Without these women our crop would have been lost."

Once we saw our own strength, we determined to do even more for farm production in the future. Since then, because the men are often needed on special projects for permanent improvement like transforming saline soil or digging irrigation canals, we women have become the main force in tending the crops. But just because we'd shown our strength didn't mean the male supremacist ideas of thousands of years were going to leave people's heads. We had a real struggle when we started implementing the national policy of equal pay for equal work in our brigade.

Inequality Destroys Unity

After liberation Chinese men and women working for the state and many in rural communes began receiving equal pay for equal work. But here because of the remnant influence of male supremacist ideas, the highest base rate for men was 10 workpoints a day, while the highest a woman could get was 7½, even though she did the same amount of work. This was only natural, thought many men cadres and brigade members, "because men and women have been different since ancient times". Seeing that they were not as strong and — at least at first — not as skilled as the men at some jobs, the women didn't dare say anything. But among themselves some women

would refer to their baby girls as "my little 7½-pointer".

Our base rate is determined at meetings held once a year. Each brigade member says what he thinks his work is worth and the others discuss it. At a meeting not long ago, while two-thirds of the men confidently stated 10 points, only one strong woman had the courage to bid even 9½. None of the other strong women dared bid over 8. That was when the brigade Communist Party branch asked that the evaluation be stopped and organized a series of meetings to criticize male supremacy.

Our study brought out the fact that such thinking stemmed from the 2,000-year-old doctrines of Confucius and Mencius. To maintain the rule of the slaveowners, which centered around the patriarchs, Confucius spread the idea of male supremacy, saying "Women and slaves are hard to manage" and putting the two in the most subservient position. Later the feudal ruling class, too, used male supremacy to hamper women's thinking and action. We in Hsiao-chin-chuang had been very deeply poisoned by the ideas in the *Classic for Women*, written by disciples of Confucius and Mencius. This book prescribed a list of rigid rules of conduct for women, young and old, including everything they wore from head to foot and did inside and outside the home. It restricted them to the narrow family circle and deprived them of their right to take part in social activities. It advocated "Feet bound . . . confined within thousands of turns", brutally hampering women's freedom and keeping them from developing their capabilities.

To counter this we studied Chairman Mao's words, "**When women all over the country rise up, that will be the day of victory for the Chinese revolution.**" Brigade members began to realize that the question of equal pay for equal work was much more than just a matter of a few workpoints for an individual.

Kuo Shu-min, for instance, works as vigorously as any man, but she hadn't dared ask for a higher base rate. Now she spoke up at a meeting. "For thousands

of years," she said, "the exploiting classes never regarded women as human beings. They considered us as mere appendages of men, just bearers and rearers of children. Lin Piao said, 'A woman's fate is determined by that of her husband.' Under our socialist system women should enjoy equal rights with men politically, economically, culturally and in daily life. Chairman Mao teaches us, '**Times have changed, and today men and women are equal.**' The Party and Chairman Mao show concern for women and have confidence in them.

"In the old society, we working people whether men or women were all slaves for the landlords. Male supremacy forced women to be the slaves of slaves. Such inequality created contradictions between men and women, and kept women confined within the narrow family circle. This division made it easier for the exploiting classes to rule us. If, today, women are still not given equal treatment, it will be difficult to arouse them for socialist revolution and construction. Chairman Mao says, '**Men and women must receive equal pay for equal work in production.**' We must never again be taken in by that other kind of stuff from Confucius and Lin Piao!"

What Criterion?

When we began the evaluation, some men had said, "All a man has to do is stick out his fist and he does as much as a woman does in six months. If women want the same base rate, they have to do just as we do in plowing, planting, digging ditches and carrying sacks of grain." We pointed out that women had never had the chance to learn some of these jobs. If you make only strength and skill the basis of your comparison you'll be pitting men's strong points, physiologically and historically, against women's weak points. First and foremost, the comparison should be on attitude toward work, on patriotic and collectivist thinking and contribution to the collective.

We took comparison of two brigade members as an example. One is the strongest man in the village. He can lift the diesel engine off

a two-wheeled tractor and is a master at almost any farm job. The other, a woman production team leader, can't compete with him in this, though on most jobs she can keep up with the men. And when it comes to taking the lead in revolutionary criticism and theoretical study, or making arrangements for collective labor and mobilizing people, his contribution to the collective can't compare with hers. Everyone finally agreed that both had their strong points and both deserved a 10-point rating.

This kind of evaluation made a dent in the thinking of many of the men. Some of the men team leaders pointed out that in many ways the women showed greater concern for the collective than the men. For instance, when they were all out weeding, the women each brought back a bundle of weeds for the brigade's compost heap, while the men came home empty-handed. When cutting corn the women took baskets and carried a load to the threshing ground on their way

home, but not the men. Actually, they said, the women did no less work than the men.

After comparison on these various aspects, two-thirds of the men still got 10 points. Out of 136 women, 16 got 10 points and 40 others got 9 or over. A total of 116 women got a higher rating than before.

Managing Things Together

Since equal pay for equal work was instituted the women have shown more enthusiasm for their tasks and even more concern for the collective. Twenty-two unmarried girls often cut grass for the brigade compost heap in their spare time without taking any pay for it. We had sudden showers on several autumn evenings and even before the team leaders could call them, the women were out across the river with mats from their own homes to cover the garlic laid out to dry and piles of unfired bricks. With help from the men, many young women have learned to drive

tractors and carts and to plow, all things they were not allowed to learn before. The men haven't fallen behind either. They voluntarily take on the heaviest jobs and even have started doing household chores that were once all left for women.

Because of the influence of the feudal code, some young women had never dared to talk freely or laugh in the presence of others for fear they would be called "wild". Now they think nothing of singing songs from revolutionary model operas or reciting poems they have written at night school before an audience of a hundred. Wang Hsien, a 20-year-old middle school graduate, gives well-organized classes in the brigade night school. Men and women militia members do their military training together. Last year a woman was chosen to become team leader and another as bookkeeper and I was elected to the brigade Party branch committee. It's fine for women to be running things together with the men!

With help from Wang Hsien (right), a young brigade member, an elderly peasant woman studies political theory.



Yu Fang (left) and Wang Ting-ho, both leaders of the Hsiao-chin-chuang brigade's first production team, discuss the sorghum crop. Now Yu gets the same pay as Wang for comparable work.



Taking to the Skies

WU HSIU-MEI

Deputy Flight Squadron Leader



Wu Hsiu-mei (second from right) gives young fliers a few pointers.

IN 1951 I was among the first group of women to be trained as pilots for the Chinese People's Liberation Army Air Force. I was 20, and couldn't wait to take to the skies and give all I had to defend my country's airspace.

Among other difficulties, we faced the habitual influence of the Confucian idea, "Men are superior and women inferior", preached for centuries by the feudal ruling classes. Some people shook their heads at the suggestion that women could be fliers. "It's like a chicken

feather trying to fly up to heaven," they said, quoting an old saying.

Such talk did not make us happy, but it was not going to stop me and my colleagues. I thought of the words the women of my home village had said to me when I enlisted. "Be a good learner in the air force, Hsiu-mei. Get up there in the sky as quickly as you can and win honor for Chairman Mao, and for us women."

Their words helped me realize even then that whether I would be

a flier was not just a matter of proving my personal ability. It was a larger matter of proving that traditional concepts were wrong, of breaking a trail for the women of new China. This realization gave me more confidence and courage.

Flying a plane is no simple matter. The first time I climbed into a cockpit and saw the instrument panel before me I felt dizzy and my hands were clammy. In my first takeoff and landing practice, I didn't seem to be able to keep the plane under control. In the air it

kept yawing and pitching. When coming in to land I couldn't level off smoothly. The aircraft bounced and bumped to a stop. When this happened again and again, I felt discouraged and thought that perhaps I was not cut out to be a flier after all.

Comrades in the Party organization had been watching me and now they came to give me encouragement. They suggested that I read Chairman Mao's *On Practice*. In this philosophical work Chairman Mao explains at length the idea that correct ideas, and people's knowledge and abilities, are not something innate. They all come from social practice. True, flying an aircraft is no simple matter, but with hard work and practice one can master it.

With help from the Party organization and my air force friends I reviewed my performance in landing and found that the levelling off was uneven because 1. My visual approach judgment was poor and 2. I did not apply a suitable amount of pressure on the control stick. After this I watched my instructor more carefully, trying my best to make every movement precise. On the ground I practiced with a model plane to understand the significance of each movement. I also practiced coordinating my movements on the ground trainer until I felt I had got them right. At the same time I set myself a course of rigorous eye training, practicing my visual approach judgment while walking or climbing stairs. I got a fellow-student to stretch out her arm and I pushed and pulled to get the feel of moving the control stick. We would correct each other's movements. I would go up in another flier's aircraft and watch how she brought it in. In time I was able to make smooth landings.

March 8, 1952, International Working Women's Day, was an unforgettable day for me. We, the first women fliers of new China, flew in formation over Tien An Men to be reviewed by the Chinese people's great leader Chairman Mao. Later he received us in Chungnanhai and posed for a picture with us. He congratulated us on our first success and encouraged us to work for still greater ones.

Filled with happiness, I thought of the plight of working women in the old society and the old sayings in my home village: "An earthen bowl is not a bowl, a woman is not a human being" and "Cow dung will not make the fields rich, women's words are not worth listening to". In those days women had no way to develop their mental and physical capabilities and yet were often called "stupid" by the reactionary ruling classes. Only in the new socialist China have they won rights equal with men, accomplished things considered too difficult for them, taken part in running state affairs and made contributions to the socialist revolution.

We were able to take to the skies because Chairman Mao had given us wings of steel. With our accomplishments we smashed the idea of women's inferiority. But then there was more talk. "Women will do all right if they don't marry," it ran. "Once they marry and have children, they'll have passed their peak. No more flying for them."

Again facts are the best answers. I married and had two children. The elder, a girl, is in junior middle school, and the younger, a boy, is in primary school. I did not fly in my later months of pregnancy and during my maternity leave. The rest of the time I flew as usual. Child care was not a problem either. In our socialist society it is

taken care of. I put my children in the air force nursery and kindergarten while on the job where they got better care than I could give them. Free from such worries, I was able to concentrate my energies on my work.

One-third of the fliers in our squadron are women. The youngest are 22 or 23. In carrying out their duties in defense of the country and in preparedness against war they are as energetic and unafraid of hardship as the men. Some have been cited for outstanding service.

Educated by the Party and the people, I have developed from a student to an air force flier and officer. In 1964 I was admitted into the Communist Party. In 1970 I was promoted to deputy flight squadron leader. In addition to my routine duties I have been asked to teach aviation theory, organize flight training and provide ground control.

The main duty of our unit is air transport, but we have also taken on rescue missions and the duty of rushing sick or injured to hospitals. I have so far totalled 3,100 flying hours, equal to more than 20 trips around the globe, without accident. I am 43, but the revolution needs me, so I keep up athletic and flight training and go out on missions like my younger colleagues, doing my best to serve the people as a flier as long as I am able.

Answers to LANGUAGE CORNER Exercises

1. (1) 八百五十四 (bābǎi wǔshí sì)
 (2) 九万零六十三 (jiǔwàn líng liùshí sān)
 (3) 三百零四万七千六百四十一 (sānbǎi líng sìwàn qīqiān liùbǎi sìshí yī)
 (4) 四亿七千六百五十三万一千零二十八 (sìyì qīqiān liùbǎi wǔshí sānwàn yīqiān líng èrshí bā)
2. (1) 我看电影。(or 我不看电影。)
 (2) 他今天来这里。(or 他今天不来这里。)
 (3) 我朋友是北京人。(or 我朋友是上海人。)
 (4) 我们坐汽车去公园。(or 我们骑自行车去公园。)

Why the Chinese People Study the Struggle Between the Confucians and the Legalists

AS the movement to criticize Lin Piao and Confucius deepens, China's workers, peasants, soldiers, revolutionary cadres and revolutionary intellectuals are studying class struggle in Chinese history, particularly the struggle between the Confucians and the Legalists.

Changes in the Struggle

This struggle was born in the midst of the great social change from a slave society to feudal society during the Spring and Autumn (770-476 B.C.) and the Warring States (475-221 B.C.) periods. The Legalists politically and ideologically represented the newly rising landlord class. As the dictatorship of the slave-owning class was being overthrown and that of the feudal landlord class established, the Legalists waged a long and sharp struggle against the declining slave-owning class and its political and ideological representatives, the Confucians.

During the feudal society that existed after Emperor Shih Huang (259-210 B.C.) of the Chin dynasty unified China, the Confucian-Legalist struggle underwent a gradual change. By the time of the latter part of the Western Han period (206 B.C.-A.D. 24) the grave danger of restoration of the slave system had passed and the feudal system and the ruling position of the landlord class had become consolidated. The contradiction between the landlord class and the peasant class had become the main

class contradiction of the time and grew more intense daily.

Peasant uprisings constantly broke out and the landlords changed from a progressive class, which had been in accordance with social development, into a reactionary class obstructing social change. To do this and maintain and strengthen its rule over the peasants, it sought help in the doctrines of Confucius and Mencius* which advocated retrogression and opposed progress. As a new rising class the landlords had supported the Legalists and opposed the Confucians. Now they reversed themselves, opposed the Legalists and advocated Confucianism.

The Confucians' hypocritical talk about "benevolence", "righteousness" and "virtue" was useful to the feudal rulers for deceiving and numbing the people ideologically. Thus, Confucianism, originally the ideology of the declining slave-owning class, after slight alterations became the orthodox ideology of the feudal landlord class.

The Legalist school, which on the other hand advocated change, opposed retrogression and sharply criticized Confucianism, came

* Mencius (390-305 B.C.) lived in the Warring States period. He was a student of a student of Kung Chi, grandson of Confucius. Mencius inherited and developed the reactionary ideology of Confucius and after him was the chief representative of the Confucian school. Today when we say "the doctrines of Confucius and Mencius" we mean the reactionary political line and system of idealist thinking of which they are the chief representatives.

under the abuse and attack of the feudal rulers.

The peasant class and other working people waged long, heroic struggles to overthrow the dark feudal rule, staging one armed uprising after another. At the same time they resolutely criticized the reactionary ideas of the Confucians. Under the impact of the peasant uprisings, some statesmen and thinkers within the landlord class began to counsel change and progress. They also often sought strength in the thinking of the Legalists and used it to fight against the traditional, conservative and reactionary forces. They became advocates of the ideas of the Legalists.

Thus during the long history of China's feudal society, the struggle between the Confucians and the Legalists became a struggle within the landlord class between the conservatives and the progressives. In the 19th century, with the appearance of imperialist aggression and new capitalist relations of production, a political and ideological struggle developed between the statesmen and thinkers of the new national bourgeoisie, who opposed the Confucians and stood by the Legalists, and those of the landlord and comprador classes, who revered the Confucians and denigrated the role of the Legalists. This was a continuation of past struggles between the two schools.

Lin Piao and Confucius

The struggle between the Confucians and the Legalists continued

through more than 2,000 years down to the present day. Reactionaries in China and abroad, and proponents of opportunist lines within the Chinese Communist Party, revered the Confucians and ran down the Legalists for the purpose of opposing China's proletarian revolution and dictatorship of the proletariat.

The bourgeois careerist and conspirator Lin Piao was a faithful disciple of Confucius. He referred to Confucius and Mencius as "ancient sages" and pushed Confucianism, finding it a useful ideological weapon for reaction. He denounced the Legalists as "punishers" and, under cover of attacking the Legalists and Emperor Shih Huang of the Chin dynasty — outstanding statesman of the landlord class who carried out the Legalist line — attacked the dictatorship of the proletariat.

Lin Piao was against carrying on the revolution under the dictatorship of the proletariat, opposed the Great Proletarian Cultural Revolution and tried to stifle the new socialist things. He plotted to seize Party leadership and state power, subvert proletarian dictatorship and restore capitalism. The counter-revolutionary revisionist line he pushed was an extreme Rightist line which opposed social change and social progress. He was for restoration and retrogression and was a traitor to his country.

In a certain sense Lin Piao's line was the continuation of the old Confucian line in new historical conditions. Therefore it is necessary for the Chinese people to study the history of the struggle between the Confucians and the Legalists and of class struggle as a whole from the Marxist viewpoint in the current movement to criticize Lin Piao and Confucius. In order to repudiate the extreme Rightist essence of Lin Piao's line and dig his reactionary ideology out by the roots, they need to make a correct estimate of the historical role of the Legalists, criticize the reactionary and deceptive nature of the Confucians and the ideology of all

reactionaries revering Confucianism and opposing the Legalists.

Summing up Past Experience

The history of the struggle between the Confucian and Legalist schools shows clearly that when a new social system replaces an old one, there is bound to be a desperate resistance by reactionary forces representing the old system. A protracted life-and-death struggle is inevitable between forces for and against restoration.

In China the replacement of the slave system by the feudal system involved a very long and acute struggle between the two forces. Today China is in a period of much greater social change.

Changes in past history, such as those which caused the struggle between the Confucian and Legalist schools, involved only the replacement of one system of exploitation by another or, within the same system of exploitation, the political and ideological struggle between the forces for innovation and progress and those for conservatism and retrogression.

The aim of today's socialist revolution is to eliminate the bourgeoisie and other exploiting classes altogether, to bury once and for all the old system of exploitation of man by man and to make a complete break with traditional relations of ownership and traditional ideas. This revolution is much deeper, broader and more thorough than any of the social changes of the past. Therefore a much longer, sharper and more intense political and ideological struggle between the forces for and against restoration is unavoidable.

Chairman Mao teaches: "Historical experience merits attention." After seizing state power, China's proletariat faces a long and complicated struggle against bourgeois restoration, including that in the political and ideological arena. This requires not only accumulating and analyzing experience in its own struggle but learning the lessons of experience in historical

struggles between two classes and two lines, especially the struggles between forces for and against restoration.

From our study of the historical experience of the struggle between the Confucian and Legalist schools and class struggle as a whole, the general laws of past class struggles and struggles between two lines must be deduced for use in the present struggle of China's socialist revolution, in order to educate the people in ideological and political line and to consolidate the dictatorship of the proletariat. This study is also important in deepening the political and ideological struggle involved in criticizing Lin Piao and Confucius, a struggle in which Marxism must overcome revisionism and the proletariat overcome the bourgeoisie in the superstructure.

The True Face of History

The long history of the struggle between the Confucian and Legalist schools was severely distorted by reactionary ruling classes in the past. It is still being distorted by reactionaries in China and abroad today. Their political needs dictated in the past and dictate now that they glorify the Confucians, distort and attack the Legalists, equate the doctrines of Confucius and Mencius with Chinese culture and purposely turn the truth of history upside down. An important aim of studying the Confucian vs. Legalist struggle today is to restore the true face of history.

In their study of the history of this struggle, and to thoroughly criticize and eliminate the reactionary doctrines of Confucius, Mencius and the whole Confucian school, the Chinese people are making a concrete, historical class analysis of the writings of the Legalists, affirming the Legalists in different periods and pointing out their historical and class limitations. This is necessary in carrying out Chairman Mao's policy of "making the past serve the present" and inheriting and developing, with a critical eye, China's fine cultural heritage.

The Struggle Between the Confucian and Legalist Schools During the Spring and Autumn Period

CHUNG CHEH

This is the first of a series of articles about the struggle between the Confucian and Legalist schools that *China Reconstructs* will publish this year. — *Editor*

CHINA'S Spring and Autumn and Warring States periods (770-476 B.C. and 475-221 B.C.) were a time of great social change, for the slave society was giving way to the new feudal society.

In the Hsia dynasty (21st — 16th centuries B.C.), China began to move from the primitive to the slave society. Through the Hsia, Shang (16th — 11th centuries B.C.) and Chou (11th — 3rd centuries B.C.) dynasties, slave society rose, developed and then declined.

In 770 B.C. King Ping of the Chou dynasty moved his capital from Haoching (near today's Sian in Shensi province) to Loyi (modern Loyang in Honan province). The period before the move was called Western Chou, and the period after, Eastern Chou. The Spring and Autumn and Warring States periods are the two divisions of Eastern Chou.

Slave System Breaks Up

"The basis of the relations of production under the slave system is that the slaveowner owns the means of production; he also owns the worker in production — the slave, whom he can sell, purchase, or kill as though he were an animal," as Stalin has pointed out.

In the Chou dynasty the system of ownership by the slaveowners

operated mainly through "the nine squares" (*ching tien*) land system. All land and slaves were the property of the king (royal household), the biggest slaveowner and head of the aristocracy. The king conferred a part of his land and the slaves that went with it to the aristocrats next in rank, the dukes. Hence the appearance of many states (ducal households). The dukes in turn conferred a part of their land and slaves to their subordinates — the ministers and senior officials. The aristocrats forced the slaves in their fiefs to work the land and kept all the income from this exploitation, paying a part of it as taxes to the aristocrats next higher in rank.

The power and position of the aristocrat was hereditary. The land and its slaves granted to the dukes, ministers and senior officials were held by their clans generation after generation. But since all land and slaves were nominally owned by the king, the aristocrats had only the right to use their fiefs but not the right of possession. Such fiefs were therefore called "public land". Every piece of land was divided into nine squares resembling the Chinese character 井 (*ching*) to facilitate the calculation of taxes and the supervision of slave labor. This system of land ownership was therefore also called the *ching tien* (*tien* meaning field) system.

Iron implements came into use in the Spring and Autumn period, especially for cultivating the land, and the forces of production developed rapidly. Trying to squeeze as much labor out of the slaves as possible, some slaveowners made them open up unclaimed areas that were not part of public land. They not only appropriated the right of use of this new land but also the right of ownership. This was the beginning of the private ownership of land. As more and more private land appeared, the forms of exploitation also changed. Some slaveowners gave this land out to be tilled by bankrupt commoners (freemen) or slaves fleeing from other states, exacting payment from them every year in the form of products and services. These slaveowners eventually became the earliest landlords. There were also merchants and commoners who became landlords.

By the middle of the Spring and Autumn period the newly emerging feudal landlords were reclaiming land on a large scale, creating private land and fighting for labor power with the slave-owning aristocrats. Private land increased and in some places began to exceed public land. Some landlords became richer than the slaveowner-aristocrats.

At first the king and the dukes refused to recognize the private land, and its owners did not have to pay taxes on it. But as the *ching tien* system became more disrupted, the financial difficulties of some ducal households compelled them to levy taxes on both public and private land. The State of Lu actually recognized private ownership of land when it initiated a system of levying taxes on private land in 594 B.C. This was the first time feudal land ownership had been legally recognized.

Uprisings and Power Struggles

The change in the relations of production from the slave system to the feudal system did not come peacefully. There was long fierce struggle. In this struggle slave rebellions played a decisive role. Revolting against exploitation and oppression, the slaves sabotaged, fled or fought, shaking the decaying slave-owning system to its foundations.

In the late Spring and Autumn period slave uprisings became more frequent. In the State of Chen, slaves sent to construct the city walls killed their owners, Ching Hu and Ching Yin. Handicraft slaves of the State of Wei drove out their ruler, the Marquis Cheh. Slaves in the states of Cheng, Tsin and Chu gathered to form resistance groups.

The most famous uprising was one led by Liuhsia Chih* of the State of Lu. His rebel army of 9,000 slaves battled over wide areas. Terrorized, the slaveowner-aristocrats fled. A contemporary account called Liuhsia Chih's reputation "bright as the sun and the moon".

As these struggles and uprisings weakened the rule of the slave-owning aristocracy, the emerging landlord class in many states took advantage of the situation to win the masses over to their side, expand their own forces and finally seize political power.

This was how the Tien family in the State of Chi did it. By using a big *dou* (a Chinese unit of dry measure) to lend out grain and a

small *dou* to measure its repayment, the Tiens were able to win the loyalty of many people suffering under the exploitation of the slaveowners. Their forces grew until finally in 481 B.C. they killed Duke Chien of Chi and took over the state. A little before this, in 562 B.C. the Chisun, Shusun and Mengsun families in the State of Lu divided the state among themselves. In the same way, the Han, Chao and Wei families divided the State of Tsin in 453 B.C.

Confucian-Legalist Struggle

Hit by slave uprisings, the slave system quickly disintegrated and the feudal system developed vigorously. The struggle for power between the emerging landlord class and the declining slaveowners' class became increasingly sharp. As Chairman Mao has pointed out, **"To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class."** The struggle for power in the ideological sphere was manifested mainly in the struggle between the Confucians and the Legalists.

The Legalists represented the interests of the growing landlord class, created revolutionary public opinion in their favor and pushed hard for social changes which would replace the slave system with the feudal system, the dictatorship of the slaveowner class with that of the landlord class.

The Confucians represented the interests of the declining slaveowner class. They were against the social changes already taking place, fought for a return to the old days and stubbornly tried to keep the dying slave system from collapse. This school was founded by Kung Chiu (551-479 B.C.), known to the world as Confucius,* a descendant of ancient slave-owning aristocracy. He began his career arranging funerals for slave-owning aristocrats, sometimes serving as a trumpeter in the procession. Later he became an official. He also ran

a private school, then travelled around the states to spread his reactionary political ideas, idealist philosophy and corrupt moral theories, all serving the slave-owning class. These ideas gradually became a school of thought which people came to call the Confucian school.

The struggle between the Confucians and the Legalists in the Spring and Autumn period centered around the struggle between the "rule of rites" and the "rule of law".

In the Western Chou dynasty the slave-owning aristocrats had worked out a whole set of rites designed to maintain their rule over the slaves. It was a system of hierarchy and related rituals and ceremonies. The rites were in fact stipulations of the relative status of slaveowners and slaves — slaveowners were the nobles and ruled over the slaves, the lowly. There was no written law. The will and words of the slaveowners were the law. They could oppress, exploit and kill slaves with impunity. Absolute obedience was required from the slaves, and of course they were not allowed to resist. The "rule of rites" was in fact a dictatorship of the slave-owning class.

But by the Spring and Autumn period, as the new feudal relations of production matured and the slave system began to fall apart, it became more and more difficult to enforce the "rites". The situation had become one in which, as Confucius complained, "rites were lost and music ruined". To maintain the "rule of rites" or move on to the "rule of law" in keeping with historical progress — this was the core of the political and ideological struggle between the declining slave-owning class and the rising landlord class. This was the central issue between the Confucians and the Legalists.

The Confucians vociferously denounced all acts of "overstepping one's place" and "defiance of authority" and desperately tried to restore the order of the slave society of the Western Chou dynasty. The Legalists advocated drawing up provisions of law that reflected the interests of the rising landlord class in opposition to the

* See "A Slave Leader Tells Off Confucius" in the November 1974 issue of *China Reconstructs*.

* See "Confucius — A Thinker Who Stubbornly Upheld the Slave System" in the May 1974 issue of *China Reconstructs*.

hereditary privileges and system of hierarchy of the slave-owning aristocracy. It was in fact a call to replace the dictatorship of the slave-owning class with the dictatorship of the landlord class.

Pioneer Legalists

One of the earliest Legalists was Teng Hsi (545-501 B.C.) of the State of Cheng, who advocated a break with the order of the slave society. There was no need, he declared, to follow the example of the former kings (representative figures of the slave-owning class of Western Chou and earlier dynasties) and observe the ritual ceremonies they instituted.

The rites of the Chou dynasty should not be used as the criterion for all speech and action, he maintained, and raised a new criterion for the emerging landlord class — whatever ran counter to the Chou rites was right and whatever conformed with them was wrong. The slave-owning class claimed that “heaven is noble and earth is lowly”, a view that served to uphold the system of hierarchy of the slave society. Teng Hsi countered that high mountains were in contrast to deep abysses, while heaven and earth were close to each other and had identical points. These ideas reflected the beginnings of a dialectical thinking.

The impact of slave uprisings and the struggle by the emerging landlord class forced the slave-owning aristocrats of the State of Cheng to proclaim written laws. Using these, Teng Hsi handled many cases for the landlords and freemen. He himself compiled a book of laws reflecting the will of the landlord class and wrote them down on bamboo splints. They became known as “the bamboo penal code”. He put up posters in public places exposing the cruelties of the slave-owner-aristocrats. His attacks on the slave system created such a great social stir that the slave-owners sought to destroy him. Finally they branded him a “dangerous deceiver” and put him to death.

About this time another pioneer Legalist in the State of Lu was spreading ideas of reform aimed at destroying the Chou rites and over-

throwing the slave system. He was Shaocheng Mao (?-498 B.C.), who took in pupils and taught ideas diametrically opposed to the reactionary thinking spread by Confucius, then also teaching in the State of Lu. Shaocheng Mao's ideas in support of the rising landlord class attracted a great many pupils away from Confucius, who furiously attacked him as “the most evil of the lowly”.

Confucius the Diehard

Stubbornly trying to prop up the tottering slave system, Confucius denounced the slave uprisings and the struggle of the landlord class for power, calling the situation one in which “the kingdom is without principles of truth and justice”. He fought all measures of reform. When the House of Chisun of the State of Lu began to collect land taxes, Confucius called it a violation of the Chou rites. When his pupil, Jan Chiu, helped the Chisuns carry out the reform, he promptly disclaimed him as his pupil and urged the others to isolate and criticize him.

In 513 B.C. the State of Tsin drew up a penal code, inscribed it on a bronze tripod and made it public. Confucius disapproved. “The rites do not extend to the common people; punishment does not apply to the officials,” he said. “Now that the State of Tsin has abandoned the system of their ancestors and made public a code of laws, all common people can defend themselves with the provisions inscribed on the tripod. How are the nobles going to display their dignity and greatness? When all differences between the noble and the lower orders are gone, what will remain of a state?”

Abhorring the rising feudal system, Confucius claimed that the slave system was the finest in the world. Trying to help restore the “rule of rites”, he put forth a political program calling on people to restrain their desires and do everything according to the system of hierarchy of the Chou rites and make no demands above limits. In other words, slaves must not rebel against the slaveowners and the new landlord class must not seize power. His motto was, “Be faithful

and revere everything ancient.” His was a program designed to turn back history.

Confucius also worked out a system of political thinking with “benevolence” as the core. He preached “rule by virtue”, “love of humanity”, “Doctrine of the Mean”, “loyalty and forbearance”. He denounced revolutionary violence and called the rebel slaves “robbers”. Yet when faced with slave uprisings and the landlord class activities for reform, he tore off his veil of “benevolence” and himself used counter-revolutionary violence. He applauded the quelling of a slave revolt by the State of Cheng. He became minister of justice of the State of Lu and after three months in office as acting prime minister, he ordered reformist Shaocheng Mao put to death and his body exposed in a public place for three days. Confucius was a hypocrite, political impostor and tyrant.

In order to show that the rule of slaveowners was ordained by heaven and could not be changed, Confucius spread the idea that heaven decides everything. He wanted both the slaves and the new landlord class to “stand in fear of heaven”, that is, not dare to disobey heaven by rising against the slave-owning class. He preached the idealist view that “only the highest, who are wise, and the lowest, who are stupid, cannot be changed”. Expounding the idea of genius, he called on people to “stand in awe of great men” and “fear the words of sages”, in other words, to accept the rule of the slaveowners, the “born nobles” and “sages”.

But history moves forward irresistibly. It was inevitable that the new feudal system would replace the declining slave system. Though Teng Hsi was killed by the slave-owning aristocracy, and Shaocheng Mao by Confucius himself, the reformist trend these pioneer Legalists started could not be held back. The revolt of the slaves and other working people propelled new and bigger social reforms. Nothing that Confucius and his kind did could save the slave system. It died as all reactionary things do.

Song and Dance Troupe from the Republic of South Viet Nam



"The Drumbeat for
General Uprising."

A FEW months ago the Liberation Art Troupe of the Republic of South Viet Nam came on a friendship tour of China, its lively music, songs and dances reflecting the south Vietnamese people's revolutionary spirit of daring to struggle and win. Their fine performances were warmly applauded.

Battle drums opened their program, the curtain parting to reveal flying red flags, flaming torches and guerrillas in a bamboo spear dance — the people fighting the invaders of their land.

Then came "Celebrate the Victory", a dance in which the minority people of a newly liberated mountain village in Tay Nguyen area sing and dance with the people's army men. Behind the

dance lies their knowledge that a small nation, even with poor arms, can defeat a big and better-armed aggressor nation if it mobilizes the people and conducts a people's war.

There was graceful symbolism in a dance called "The Lotus Flowers of Dong Thap Muoi". A tall lotus flower served as background. Girls dressed in green skirts, representing lotus flowers, hide and protect a woman guerrilla dressed in red. Living and fighting among the flowering water plants, the guerrillas appear and disappear, advancing in circuitous ways and hitting the enemy with a surprise attack. Audiences were impressed when the lotus flowers, which symbolize the people, lovingly and gently support a wounded fight-

"Celebrations", played on the *k'long-put*.





"Celebrate a Victorious Spring", played on the monocord.

er — a warm picture of the unity of the army and the people of South Viet Nam.

THE STRENGTH of the south Vietnamese women in the war against U.S. aggression and for national salvation was brought out in many of the troupe's songs and dances. In "On the Road in the Spring", a women's chorus describes how women carry supplies and ammunition to the front, their confidence in the revolution matching the promise of spring. "Going up the Mountains" and "Ta Lu Music Floats in the Forest", two soprano solos, praise the women's support for the front, telling how they lay mines, make bamboo stakes, set traps and carry out other tasks with a determination to help win the war sooner.

The troupe brought three traditional Vietnamese instruments, the *ta lu* (a bamboo xylophone), the *k'long-put* and the monocord. All won warm applause.

The *k'long-put*, played by clapping the hands in front of bamboo tubes cut in varying lengths, is an instrument of the Sedang people of the Tay Nguyen region of South Viet Nam. Rarely seen abroad, it is played by four girls in Sedang costumes, one standing and taking the lead, the others sitting and ac-

companying. Normally their music tells of work and struggle. When the enemy approaches their villages, they cut bamboo for a different purpose: to make stakes, spears and arrows.

The monocord is a fairly well-known Vietnamese instrument. On this China tour, however, the audience heard the skilful performer produce not only a melodious singing tone but at times a deep sonorous harmony. This is a new development in the art of playing the instrument.

Members of the troupe are versatile. They put down a violin to pick up a tambourine, lay aside an accordion to take up a stringed instrument, each taking his turn at singing, dancing and playing music. Many of their program items were designed to be performed under wartime conditions — on a large stage or a mountain clearing, small island or a frontline position. The repertoire includes both long and short items, all with good political content and high artistic level.

THE Liberation Art Troupe of the Republic of South Viet Nam was born in 1960 in the midst of war, maturing under enemy bombs and bullets. Most of its members have been through large-scale enemy mop-up operations,

when they put aside their performances to scout and intercept the enemy. Members have been cited for meritorious service to the fatherland. Carrying an instrument, hoe and rifle, they learned to perform, work and fight at the same time.

The troupe performed in towns and countryside of the liberated areas, marched in small groups with army units at the front and often penetrated into the enemy's rear to bolster the morale of the people. Everywhere they use their art as a weapon to unite the people and attack the enemy. Under the



"Lotus Flowers of Dong Thap Muoi."

hard conditions of war they overcame many difficulties. Running short of food, they ate wild plants. They made their own costumes. Without shoes, they marched and performed barefooted, leaving their footprints and their songs throughout the south.

In China the artists were enveloped in friendship. Wherever they went they felt the comradeship of the people in this great rear area which supports their struggle at the front. Troupe members worked hard to learn Chinese songs, singing them on the stage "To express," the troupe's leader said, "our deep friendship for the Chinese people and strengthen the revolutionary comradeship and unity between the peoples of Viet Nam and China."

The Northwest Border

— Autonomy in Ili

Staff Reporter

THE Ili Kazakh Autonomous *Chou*, an administrative area under the Sinkiang Uighur Autonomous Region, is the northwesternmost part of China. It counts 13 nationalities among its total population of 1,650,000. The *chou* is named after the Kazakhs, the main minority nationality there. It is the chief area where China's Kazakhs reside. There are also Uighurs, Hans, Huis and others. Last year on the occasion of the 20th anniversary of the establishment of the autonomous *chou* I flew over for a visit to learn how the policy of autonomy for minority nationalities operates in this area.

Flourishing scenes greeted my eyes wherever I went, on the plain of the Ili River valley, the pastures of the Tienshan Mountains, in town or country.

Border City

Ining, capital of the autonomous *chou*, is in the Ili River valley. Plentiful rainfall and a temperate climate have caused it to be referred to as "the poplar city", "a garden city" and "city of fruit and melons". Almost all the streets are lined on both sides with tall poplars, their thick foliage turning the streets into leafy promenades. Beneath the trees flow channels of clear water. In the heart of the city are quite a few multi-storied buildings. Total floor space of buildings for public and private use is 2¹/₂ times that at the time of liberation.

Almost every house is fronted by a small orchard, a grape arbor and flower beds. Many offices and factories also have orchards. In

fact, there are about 2,000 orchards and groves in the city.

All 13 nationalities in Sinkiang are represented in Ining. I quickly learned that the girls in embroidered blouses and bright woolen skirts were Uighurs, and those in cross-stitched blouses and cotton print skirts were Kazakhs. Uighur old men wore dark red embroidered skull caps as they rode through the streets on small black donkeys. The men on tall horses and wearing black and white felt hats and knee-high boots were Kazakh herdsmen.

Local affairs are administered jointly by the different nationalities in line with the Communist Party's policy of equality for all nationalities. The Ining Municipal Revolutionary Committee, the city government, is composed of cadres from five nationalities — Kazakh, Uighur, Hui, Han and Sibo. All government organizations and enterprises without exception have staff members from at least several nationalities.

Industry

The rapid expansion of industry in the *chou* is most impressive.

Right after liberation Ining had only two factories that could be called big — the state-run diesel generator factory and a privately-owned leather factory — and several small handicraft workshops.

While Ili is one of the largest pastoral areas in China and a major producer of wool, in the past woolen yarn was not manufactured locally. For processing the wool had to be shipped out, passing

through the hands of speculative merchants. Ili's rich mineral deposits lay untapped, and raw materials for making the *ketman*, a round-bladed all-purpose hoe, had to be brought in from outside. Until liberation in 1949 industry accounted for a mere 7.6 percent of the area's total annual value of industrial, agricultural and stock-raising production.

The economy of the minority areas in general was backward in the old China. To help them catch up with the more developed areas, after liberation the state gave special assistance in many ways. An autonomous *chou* is accorded greater flexibility in handling its income and expenditure than most provinces and municipalities under central authority, and also in the management of taxes. Recognizing the special characteristics and needs of the minority areas, every year the state appropriates big sums for construction. It supplies ample materials and complete sets of production equipment and also sends large numbers of technical personnel and skilled workers to give technical assistance.

With this care and energetic support, the people in the autonomous *chou* first began building such basic industries as steel, power, machinery and coal and other mining. Later they went on to the production of chemicals, textiles, leather, paper and foodstuffs. In all of these they made full use of natural resources available locally.

The autonomous *chou* now has 207 factories of various sizes. Commune-run small-scale industries



Yarn shop in the Ili Woolen Mill.

Samovars, commonly used for tea in the pastoral areas, produced by the Ili Hardware Factory.



Kazakh and Uighur workers at the Pilichi Coal Mine.



Rug-making is a traditional handicraft in Ili.





Abuduarang, Kazakh stockman at the Ili Kunis Stud Sheep Farm, with the Sin-kiang fine-fleeced sheep under his care.

The famous Ili horses.



Machinery is beginning to be used widely on large fields in the Ili River valley.





Sinkiang fine-fleeced sheep in the Ili River valley.

directly serving agriculture and livestock raising are found everywhere. The 1973 value of industrial production was ten times more than that in the early days of the liberation. There are over 14,000 industrial workers, many among them the first generation of their nationalities to work in industry.

I made a tour of the Ili Woolen Mill on the outskirts of Ining. This is a modern state-run plant with 1,700 workers and staff members. For its construction the state spent 15,000,000 yuan, supplied it with complete sets of equipment for spinning (5,000 spindles), weaving, dyeing, and finishing and calendering, and, to get production started, sent in 126 managerial personnel and 71 skilled workers. The mill uses the wool of the Sinkiang fine-fleeced sheep. Since operations began in 1965 it has been producing more than ten kinds of high-quality woolen fabrics. In addition to supplying the autonomous *chou* itself, the products go to other places in the country and abroad.

A primary school class in the grasslands.





Water-control project for the Kashih irrigation district on the upper Ili River.



A non-ferrous metals mine in Fuyun county.

The postman on his rounds.





Folk singers from the Ili Kazakh Autonomous Chou gather for a concert to celebrate its 20th anniversary.

Militawomen of different nationalities in the chou.





The system of "barefoot doctors" is a boon to the herdsmen.



Every commune in the pastoral areas has a re-diffusion system.



A class in Kazakh dances at the Ili Teachers' School.



Veterinarians and livestock technicians are trained at the Ili Animal Husbandry School.

The new Kazakh written language facilitates writing down the words of songs by folk singers at a herdsmen's settlement.



Many of the workers were in colorful national dress. Twelve different nationalities are represented among the plant's 500 minority workers. I had a chat with Reyihan, a Kazakh spinner and daughter of a former hired laborer. Her husband, also a Kazakh, is a maintenance worker in the same mill.

"My husband and I are proud to be among the first generation of Kazakhs to become industrial workers," she said, "and we are even prouder to be able to do our part in building socialism in our motherland."

Production of special consumer goods used by minorities and traditional industrial and handicraft goods has developed rapidly. An example is the Ining Knitwear Factory set up for the purpose during the cultural revolution. At the beginning it had help from the Shanghai No. 1 Woolen Knitwear Factory which sent 40 machines and two skilled workers. Later the Ining factory sent eight of its workers to the Shanghai factory to learn more about production technique. Close ties have grown up between the two factories. The Ining factory's 20-some products, including sweaters trimmed with cross-stitch or other embroidery and pleated wool skirts, are especially liked by the minority women. Last year it fulfilled its annual production plan 130 days ahead of schedule.

Education and Culture

An exhibition on educational achievements provided a good view of the development in this field. At the time of liberation there were only five middle schools and 1,500 students in all the 23 counties and cities now under the autonomous *chou*. They were located in a few cities and the students were mostly from herdowner and other rich families. Today the *chou* has 136 middle schools with 38,300 students. Ten of these are secondary vocational schools training teachers, medical workers, veterinarians, weathermen, farm machinery operators and agricultural and livestock technicians.

A Kazakh cadre from the *chou* education department told me that in the past there were practically

no schools in the vast pastoral area inhabited by the Kazakhs so that 90 percent of the people there were illiterate. Today every county has one or more middle schools. Some communes also have their own middle schools or have added middle-school classes to the primary schools. Primary education is universal. In the pastoral areas, where the families live far apart, mobile primary schools travel about to give lessons.

Some Kazakh young people from Ili are attending the higher institutions in Urumchi, capital of the Sinkiang Uighur Autonomous Region, and the Central Institute for Nationalities in Peking. Even the Dahur and Uzbek nationalities, who have the smallest populations here, have young people attending college.

At the Ili Teachers' School there are 1,000 students from ten nationalities. Classes are taught in the Kazakh, Uighur and Han languages.

The *Ili Daily*, newspaper of the Communist Party committee of the autonomous *chou*, is published in Kazakh, Uighur and Han, and the county rediffusion broadcasting system carries programs in these three. In the bookstores I found books and periodicals published in these languages and also Mongolian. The government has helped the Kazakhs reform their written language, and the new version is being widely introduced. This has facilitated cultural exchange between the nationalities.

Health and Medicine

At the Anti-Revisionist Hospital in Ining, I was taken around by Yusuf, the Kazakh doctor of more than 20 years' experience who heads the outpatient department.

He told me that before liberation medical service hardly existed in the entire Ili area. Ining's sole hospital had a small staff and it served only the rich, while for the 200,000-square-kilometer Altai grassland, there was just one poorly-equipped hospital, located in a town, with a staff of less than 20. Medicines were few and unreasonably expensive. The herdsmen had to give a horse for a small bottle of

penicillin and a 30-kg. sheep for 40 aspirin tablets.

Smallpox, cholera, malaria, typhus, venereal disease and endemic diseases were rampant. In Ining alone every year tens of thousands of people had attacks of malaria. Huocheng and Shuiting counties had an incidence of malaria higher than 50 percent. During an outbreak of plague in 1947, in a village of 41 families, 21 families died out. The poor herdsman could not afford medical care. Even if he were able to pay for a doctor, there was none to be found. The people had to resort to witch doctors for a "cure".

In the early days of liberation large numbers of medical workers were sent by the People's Government to tour the border regions and give free treatment to the peasants and herdsmen, institute preventive measures, and train minority medical workers. After two decades of vigorous effort, several of the most serious diseases have either been wiped out or brought under control.

In addition to the Anti-Revisionist and People's hospitals in Ining, every county has a hospital with from several dozen to a hundred beds. Every commune has a small hospital, every production brigade a clinic and every production team a health worker. Co-operative medical care is being introduced in the agricultural and pastoral areas. A medical network has taken shape centered around the commune hospital. Prompt medical attention for common ailments and diseases is available to all.

The Norman Bethune Medical School of secondary school level in Ining has five departments and since its inception has trained 1,800 medical and health workers. They are serving the people in the Ili area's cities, and on its farms and pastures.

* * *

The area is famous for the Ili horse, bred by the Kazakh people. This horse, I thought, could be a fitting symbol for the Ili Kazakh Autonomous *Chou*, galloping down the socialist road.



THE SHINING RED STAR

THE color film *The Shining Red Star* tells how Pan Tung-tzu (Winter Boy), the ten-year-old son of the squad leader of the Red Guards in Willow Brook Village, grew up in the great storms of revolutionary struggle. The scene is set during the Second Revolutionary Civil War (1927-37) in the central revolutionary base in Kiangsi province.

The story opens in 1931 when the Chinese Workers' and Peasants' Red Army, led by Chairman Mao, having already smashed the Kuomintang's first three counter-revolutionary "encirclement and suppression" campaigns, was winning victory after victory and constantly expanding its bases.

The first scene shows Tung-tzu cutting firewood in the mountain forest behind Willow Brook Village. The people of Willow Brook are anxiously awaiting the arrival of the Red Army to liberate them from the tyranny of the despotic landlord Hu Han-san. Suddenly the distant crack of rifles is heard. Tung-tzu climbs a tree and scans the horizon, hoping for a glimpse of the approaching liberators.

Tung-tzu's father, Pan Hsing-yi, has just left him to meet the Red Army and lead it to the village, and the boy sets off for home with his load of firewood. On the way he runs into Hu Han-san and his henchmen who are trying to flee the area. Hu grabs hold of Tung-tzu and demands that he tell where his father has gone. The boy refuses to speak and Hu has him hung by his wrists to the branch of a tree and flogged. Tung-tzu still does not utter a sound. At this moment a unit of the Red Army, guided by Pan Hsing-yi, charges toward the village. The despot and his henchmen run for their lives.

Pan Tung-tzu is quickly released as Wu Hsiu-chu, an officer in the unit, with his broadsword cuts the ropes binding him. Pan Hsing-yi tells his son, "The army led by Chairman Mao and the Communist Party has rescued you!" The boy looks with joy at the shining red star on Wu's cap.

The red star was the symbol of the Chinese Workers' and Peasants' Red Army, of the Communist Party and of the revolution. Tung-tzu's heart is filled with love for the red star.

After Willow Brook Village is liberated, the peasants, led by the workers' and peasants' democratic government, overthrow the power of the local despots, divide up the land and hold struggle meetings against Hu Han-san, who has been caught and brought back. The whole village is decorated with banners and flags as the people celebrate their liberation. On the wall of his home Tung-tzu pastes up a big red paper star and in the parade proudly carries a red lantern. He has also had a big red star embroidered on his schoolbag. He joins the newly set up Children's Corps and every day he goes to school, carrying a red-tasseled spear. One day, as he is playing with other members of the Children's Corps, he pushes through some bushes and suddenly sees Hu Han-san trying to sneak away from the village. Dashing forward, Tung-tzu grabs Hu and they grapple on the ground. The boy is knocked unconscious and Hu Han-san escapes.

THE ROAD of revolution never advances in a straight line. In 1934 the Kuomintang reactionaries mustered a million troops to launch its fifth "encirclement and suppression"

campaign against the central revolutionary base. By that time Wang Ming's "Left" opportunist line was dominant in the Party. Its protagonists seized the leadership from Chairman Mao and took command of the Red Army. Thus the Red Army failed to smash the fifth "encirclement and suppression" campaign and had to withdraw from the Kiangsi base area and embark on the Long March.

Having joined the Red Army with the other Red Guards, Pan Hsing-yi also prepares to go on the Long March. Before his departure he urges his wife to make sure that their son steels himself in revolutionary struggle: "The boy is the child of revolutionaries. You must guide him along the road of revolution so that he will grow up to serve our cause!"

Throwing himself into his father's arms and reaching up to touch the red star on his cap, Tung-tzu says, "Dad, after you have left, I'll grow as fast as I can and have a red star on my cap just like you!" Pan Hsing-yi takes an army cap red star from his pocket and giving it to his son says, "I know this is what you love most, and what you've always wanted. I'm leaving this red star with you. Whenever you meet with difficulties, look at it, think what it means and you'll know what to do. You are now a member of the Children's Corps and when you grow up I know you'll become a good Red Army fighter."

When the Red Army withdraws, Hu Han-san and his White "peace preservation corps" return to take power. In the dark days that follow Tung-tzu sees how the enemy carries out a counterattack, takes revenge and massacres the people. With help from the Party Tung-tzu



Tung-tzu and his mother joyfully watch the arrival of the Red Army to their village.



Now a member of the Children's Corps, Tung-tzu holds down the despotic landlord who was trying to run away.



After his mother gives her life for the revolution, Tung-tzu begs the guerrilla leader, Wu Hsiu-chu, to allow him to join the Red Army.



During a battle, Tung-tzu cuts off the enemy's escape by removing boards from a bridge.



By impregnating his padded clothes with salt water, Tung-tzu runs salt for the guerrillas through the enemy blockade.



Tung-tzu is sent to the enemy occupied area as an apprentice in a rice shop to gather information.



Tung-tzu listens to the enemy's talk.



With burning hatred Tung-tzu strikes down the despot Hu Han-san with his bush hook.



As his father leaves on the Long March, Tung-tzu says he'll grow up to wear a red star like him.



Gazing at the North Star from the shop window, Tung-tzu and Chun Ya-tzu think of Chairman Mao and the Chinese Communist Party Central Committee in Yanan.

Now in his teens, Tung-tzu is accepted into the Red Army and proudly wears the red star on his cap.



and his mother go into the mountains. Day and night the boy yearns for the return of the Red Army. At this most difficult time his mother joins the Party. As she takes the oath, Tung-tzu looks up at the Party flag and raises his clenched fist. "Mama," he says, "now you belong to the Party, so I'm a child of the Party. I will do whatever the Party asks of me!"

In January 1935, during the Long March, an enlarged meeting of the Political Bureau of the Party Central Committee held in Tsunyi, Kweichow province, put an end to the domination of the wrong political line and established Chairman Mao's leadership of the whole Party and army. This brought a change in the passive position into which the Red Army had been placed by the wrong line. With Chairman Mao directly in command the Red Army again pushes forward from victory to victory.

The Party sends Tung-tzu's mother to the villages to spread the directives issued by Chairman Mao and the Party and to mobilize the people for guerrilla warfare. Tung-tzu accompanies her as a scout along the way.

One day when his mother is explaining directives to the villagers Hu Han-san arrives on the scene with a band of White soldiers. To enable the villagers to get away, Tung-tzu's mother starts firing at the enemy so as to draw their attention to herself. Then, taking refuge in an empty hut, she shoots it out with them. The villagers, having hidden themselves in the neighboring undergrowth, want to rush to her assistance, but Tung-tzu stops them, saying, "Mama is a Communist, she won't let the people suffer, that's what my Mama said." His mother is killed but her revolutionary heroism remains forever imprinted in her son's heart.

Tung-tzu then makes his way to the guerrilla base where Wu Hsiu-chu is the leader. With the red star his father had given him cupped in his outstretched hand and his eyes filled with tears of wrath, he implores, "Uncle, take

me with you. I want to join the Red Army."

LIVING on the move in the mountains, the guerrillas had only the sky for roof, the ground for bed, and wild plants and fruit for food. The boy remained undaunted by hardship and difficulties. He attacks the enemy along with the guerrillas, and in one battle courageously cuts off the enemy's retreat by removing the boards from a bridge. The enemy soldiers fall into the water and are captured. He goes with Grandpa Sung into enemy-occupied areas to obtain badly needed salt for the guerrillas. He evades the close check at the blockade line by dissolving the salt in water and soaking his cotton-padded jacket with the brine. The guerrillas do all they can to take good care of the boy. They make him cotton-padded clothes and take every opportunity to educate him in the truths of revolution, thus helping him deepen his understanding of the struggle.

Tung-tzu steadily matures in this revolutionary collective. One day the leader assigns him a new and difficult task. He is to slip into the enemy-occupied town of Yaowan and become an apprentice in a rice shop which supplies the enemy troops. There he is to collect information about enemy plans and movements.

As Grandpa Sung takes Tung-tzu down river on a bamboo raft, the boy gazes up at the eagles in the sky and vows always to remember the Party's teachings and to be courageous in carrying out his new task.

IN the rice shop Tung-tzu, under the name Kuo Chen-shan, is able to win the confidence of the cunning shopkeeper Shen. Steady and quick-witted, he obtains valuable information. Together with his friend Chun Ya-tzu, who has also taken a job as an apprentice, and Grandpa Sung, working as a basket weaver, he arouses the people to seize the bags of rice being readied for transport to the White troops, thus disrupting their

plans for an expedition into the mountains and an attack on the guerrillas.

Fighting right in enemy-occupied territory, Tung-tzu never forgets Chairman Mao and the Party. By this time, the Workers' and Peasants' Red Army, led by Chairman Mao, have completed their 25,000-li Long March and arrived in northern Shensi. From Yen-an Chairman Mao and the Party Central Committee are leading the revolutionary struggle throughout the country. As Tung-tzu and Chun Ya-tzu look out of their window up at the North Star shining in the moonlit sky, they tell each other, "If we had the wings of an eagle and flew toward the North Star, we could go right to Yen-an and see Chairman Mao! Wouldn't that be wonderful!" They reaffirm their determination to help the guerrillas defeat Hu Han-san and all the White troops and seize back their revolutionary base.

One day at the rice shop Tung-tzu meets his old class enemy, Hu Han-san, who has come to eat and drink with shopkeeper Shen. Although half drunk, Hu becomes suspicious about the boy who is waiting on them. With threats and cunning questions he again and again tries to trip Tung-tzu up and make him reveal himself. But the boy remains calm and unflustered. Just as the despot is on the point of recognizing him, Chun Ya-tzu, who has been listening outside the room, calls his friend out and says in a loud voice, "Kuo Chen-shan, your mother is looking for you." Chun Ya-tzu urges Tung-tzu to leave at once, but Tung-tzu is determined to stay until he has killed Hu Han-san. That night, he sends Chun Ya-tzu to the guerrillas with some information. Then, taking his bush hook and a can of kerosene, he tiptoes into the room where Hu has fallen into a drunken sleep. Tung-tzu pours the kerosene over Hu's quilt and sets a match to it. Awakened by the fire, the despot rolls out of bed onto the floor. Looking up he sees Tung-tzu and splutters, "Oh! It is you . . .!" Raising his bush hook, the boy

shouts, "Yes, it's me, Red Army fighter Pan Tung-tzu!" With the whole force of his hatred he brings the bush hook down on Hu Hansan. As the rice shop goes up in flames, he rushes out to join the guerrillas who have entered the town and are wiping out the White forces.

AS the film draws to a close, a people's song is heard: "When will the Red Army return? It will come when the mountains are red with blossoming azaleas." Spring comes, the flowers bloom, the mountainsides are carpeted with red, their peaks like flaming torches, like the glow of the rising sun. They symbolize victory for the revolution and herald the fire of struggles ahead. The Red Army returns and Tung-tzu, who has become a member of the Red Army, is reunited with his father.

"Dad, your red star has been with me all these years," Tung-tzu tells his father.

"And Uncle Wu pinned the red star on your cap, didn't he?" Pan Hsing-yi asks.

"Yes, but he himself kept the star in his heart," Wu Hsiu-chu says. "All these years it has lighted his way forward, and he has never retreated a single step!"

"Son, remember, the Communist Party has brought you up," Pan Hsing-yi continues. "The road ahead is still very long. At each step you take, remember to look carefully and see if you are following Chairman Mao's revolutionary line!"

About the Film:

Made by the "August First" Film Studio of the Chinese People's Liberation Army, the color feature film *The Shining Red Star* is based on the novel by the same name. Combining revolutionary realism and revolutionary romanticism, the writers drew upon what was best in the novel. At the same time they followed the principle used in the creation of the model revolutionary operas — that of having

the hero show his heroism at the most intense moments of class struggle. They thus created the portrait of a boy hero who is firm in proletarian class stand, clear as to his loves and his hates, quick-witted, brave and militant in struggle.

The script and direction have made good use of the characteristics of the film medium which stresses the visual to reveal character. The film is full of action and the dialogue is concise and thought-provoking. The use of scenic background, color, lighting, music and sound effects all help to heighten the effects of the boy's thoughts and feelings. The entire artistic approach is filled with revolutionary passion.

Since its premiere last October, the film has been warmly acclaimed by workers, peasants, soldiers, teenagers and children. Newspapers in Peking and throughout the country have praised it as a vivid education for the younger generation in the revolutionary tradition. Letters from young people expressing their determination to learn from and be like Tung-tzu are pouring into newspaper offices and the film studio, as well as the school and home of Chu Hsin-yun, the boy who played Tung-tzu. The theme music, "Song of the Red Star", has become one of the most popular songs among China's young people.

The people of Willow Brook Village celebrate the founding of their workers' and peasants' democratic government.

Before leaving on the Long March, Tung-tzu's father gives him a red star from an army cap.

The people seize for themselves rice originally destined for the Kuomintang forces.

Accepted into the Red Army, Tung-tzu says good-bye to Grandpa Sung.





The Red Army is coming.



Armed with a spear.



Struggling against Hu Han-san.

How I Acted a Boy Revolutionary Hero

CHU HSIN-YUN

The boy actor, Chu Hsin-yun, made his first appearance on the screen as the hero in the color feature film, *Shining Red Star*. Only nine when the film was made, he was a third-grade pupil at the First Hsinwenhua Street Primary School in the West City District of Peking. Like millions of other children in new China, Chu Hsin-yun had been taught about the country's revolutionary traditions from the time he went to school, and had become imbued with the resolve to grow up to serve the people of China and the world. A member of the Little Red Guards, he is a conscientious student, energetic in labor, concerned for the collective, fond of sports and takes part regularly in the theater group of the Peking Children's Palace after school. Before playing in *Shining Red Star* he took part in amateur performances of the children's company of the Peking Television Station, but this was his first major role in a feature film. In this article Chu Hsin-yun tells how he approached the role of Pan Tung-tzu.

Editor

The boy actor.



I LOVE seeing movies, especially those about battles. But I never knew how they were made. I just thought what fun it must be to make them.

In 1973 the "August First" Film Studio of the Chinese People's Liberation Army was preparing to make *Shining Red Star*. They asked me to play Tung-tzu. Was I thrilled!

When I arrived at the studio everything was new and exciting to me. I thought we would begin work at once. I said to the director, "Let's shoot! Why haven't we begun to shoot?"

"Don't be impatient!" the director replied. "First tell me, why do you think we're making this film?"

"Because it's fun!" I said.

"You're wrong," the director explained. "Films aren't made just for the fun of it. This is a task which has been set us by the Party!"

My heart beat faster as I heard his words. It hadn't occurred to me that making films was such a great thing. That evening I wrote the following: "Pledge by Little Red Guard Chu Hsin-yun: I have come to the film studio to make a film, not for amusement. I will listen to the army comrades and carry out the task the Party has given me."

After a period of preparation we began the shooting.

I was nearly ten, about the same age as Tung-tzu, but our childhoods were completely different. Tung-tzu had lived in the bitter old society, in the thick of class struggle, while I had been born in the new socialist China and was growing up happily under the care of Chairman Mao. To help me understand Tung-tzu, the army comrades told me stories of children in the revolutionary base areas who had struggled against the enemy. I read children's books and saw movies



Confident the Red Army will return.



Contemptuous of the enemy.



Filled with fury and hate.

about those times. Thinking over what I had seen, I gradually came to identify myself with Tung-tzu. Though I live in a different period from the time he lived in, our love for the Party and Chairman Mao is the same. He was a member of the Children's Corps and I'm a Little Red Guard. So when I acted Tung-tzu I understood what he loved and what he hated. Like him, I loved the red star and hated the despotic landlord Hu Han-san. I tried to learn the revolutionary qualities of our predecessors from Tung-tzu.

Tung-tzu's love for Chairman Mao and the Party set me a great example. When Tung-tzu's mother joined the Party, he said, "Mama, now you belong to the Party, so I'm a child of the Party. I will do whatever the Party asks of me!" That's the way he was. He did as he said, never wavering. He wasn't afraid of any kind of hardship or even death, and boldly tackled each task the Party gave him. The way he came out of the mountains with his mother to make revolutionary propaganda and the way he and Grandpa Sung risked their lives to get salt for the Red Army were a great lesson to me. When I did these scenes I was filled with the thought that Tung-tzu was a worthy child of the Party. He was really great!

When shooting, I often said to myself, "Chu Hsin-yun, you're one of Chairman Mao's Little Red Guards. You should be like Tung-tzu and not surrender to either hardship or fatigue." When we were on location in Kiangsi we often had to climb mountains and

wade rivers. At times the work was very intense. When we had finished shooting at one place, we went straight on to the next. There was no time to play and I used to get very tired. Sometimes I fell asleep as we drove along in the car. To complete the task given me by the Party I really needed Tung-tzu's revolutionary spirit. I felt I must always do what the Party wants, as he did. Two scenes, one where Hu Han-san hangs Tung-tzu from a tree and beats him, and the other where they struggle on the ground, needed super effort. Keeping in mind that this was Tung-tzu struggling with the class enemy and avenging laboring people like his grandfather, I forgot my fatigue and even forgot about eating and sleeping. I never let my efforts relax in shooting these scenes and always stuck it out to the end, no matter how often I had to repeat it to get it right.

In Kiangsi in the old days the children of the poor had to go to the hills to cut brushwood every day and carry home heavy loads on shoulder poles. Born and raised in Peking I had never cut brushwood and didn't know how to use a carrying pole. The director gave me a bush-hook, a carrying pole and two ropes and I went to the hills to learn. After carrying a load back, my shoulders were red and sore from the weight of the pole. I was asked if it hurt. "Yes," I replied, "but I'm not afraid!" "Right," a comrade encouraged me. "That's the way Tung-tzu was!"

One day the director told me, "In the old society poor children never

had enough food or clothing. They were thinner than you. You'd better not put on any more weight." I realized he was right, but how could I keep my weight down? I love meat. If I don't have it I miss it; if I do I get fat. For the sake of the film, I finally decided I wouldn't eat meat. A Little Red Guard must have self-control! I stuck to my resolution.

All through the making of the film I puzzled what had made Tung-tzu become a hero. Why had he such high political awareness? It was because he had a shining red star in his heart. The red star represents the Communist Party, the revolution and Chairman Mao's correct leadership. Encouraged by the red star, Tung-tzu never retreated a step, no matter what the hardship or what the difficulties. Like Tung-tzu I wore a red star every day. Looking at it was like seeing Tung-tzu, seeing our revolutionary predecessors in heroic battle. New strength flooded through me.

As I acted Tung-tzu I learned from him. Now even though I've finished the role, I'm still learning from him. After the film was released, many grownups and children wrote to congratulate me. I've only done my duty like any other Little Red Guard, yet the Party and the people have shown me such love. I'm determined to do as Chairman Mao teaches, to study well and make progress every day, to take the road that Tung-tzu took and be a worthy child of the Party.

On the Tibetan Highland

CHI PAO

THE pistol went off and the horses broke away from the starting line. It was the first event in the annual horse races in Tamshung county in the Tibet Autonomous Region. Spectators cheered, shouted and clapped as the horses galloped over the 5,000-meter-above-sea-level grassland track along the foot of snow-capped mountains. With 15-year-old Wangdui as its rider, a grey-white horse pulled ahead to become the winner.

A shooting from horseback performance by young militia men and women was next on the program. It was followed by a "picking up *hata* scarves" competition — an exciting traditional sport among Tibetans. The more than 70 entrants galloped along, leaning over first to the right, then to the left, vying with each other to pick up the greatest number of scarves which lay on the ground. Wave after wave of cheers rose from the crowd as the riders swept up the brightly colored scarves with graceful skill.

"Long live Chairman Mao!" This shout came from 83-year-old Jigjig



A traditional horse race on the northern Tibetan highland.

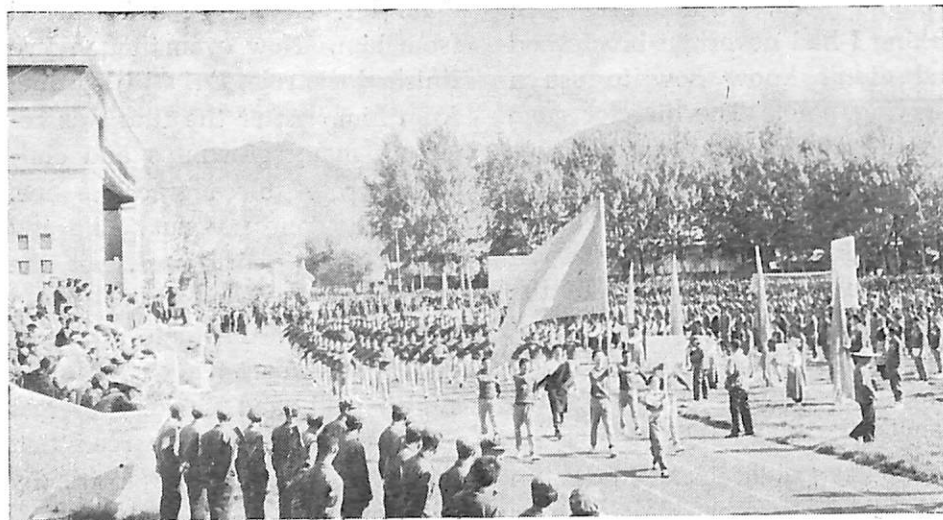
who added with glistening eyes, "It is the Communist Party and Chairman Mao who brought us this happy life. In the old days we had to pay to watch a horse race. Once I had no money but I went to the races all the same. The owner of the estate on which I worked punished me with 400 whiplashes. But now, just listen to the laughter!"

Under the savage rule of reactionary estate owners, Tibet's one million serfs were nothing but "beasts of burden who could speak". Without even the most elementary human rights, participation in sports or physical development was out of the question.

Tibet was liberated peacefully in 1951 and the People's Liberation Army entered the region. In accordance with Chairman Mao's instruction, "Promote physical culture and build up the people's health", the army in Lhasa organized the first sports meet in the history of Tibet in 1952.

It left a deep impression on the serfs. But it was something outrageous in the eyes of the small number of upper strata reactionaries who still held power. Taking the stand of the feudal serf-owners, they tried by every means to stop the development of sports. They spread rumors that the construction of sports fields would upset the influence of the supernatural on the land, that ball games

The Tibet Autonomous Region's second sports meet held in Lhasa last September.





Lhawang Tsering, 72-year-old emancipated serf, at the first sports meet in Shigatse.

many generations. Orphaned at four, he worked as a slave for a headman, cleaning out latrines and serving as a "horse" for his master's son to play with. His back was constantly chafed from the saddle put across it, and his left leg bore the mark of a bite by a dog. Half starved, he frequently blacked out. His body was covered with the scars of a whip. Life changed for him in socialist Tibet. He became one of the first generation of track-and-field athletes and represented the region in a national meet.

Sports in Tibet have been further promoted by the cultural revolution and the current movement to criticize Lin Piao and Confucius. Mass sports have now spread from cities and towns to the rural and pastoral areas. More and more people are taking part in an increasing variety of activities. Weekend games are a regular feature in Lhasa. The city has 40 football, 30 basketball and over a dozen table tennis teams in factories, mines, offices, schools and army units.

Rural people's communes in the city's outskirts frequently organize mountaineering, hand-grenade throwing and tug-of-war contests on holidays or as part of the militia training program. In Phari, which is 4,000 meters above sea level and has pastures which make excellent natural sports fields, high jump, broad jump and other contests are often held. On the grasslands in northern Tibet, the most popular items are horseback riding, archery, marksmanship and hand-grenade throwing.

Participation in mass competitions is lively. A round-the-city race and tug-of-war contests which have been held during the Spring Festival in Lhasa for the past several years are becoming a tradition. Party, government and military leaders attend the opening ceremony. About 1,000 men and women generally take part to the cheers of some 60,000 spectators who line the streets. Many of the city's old men gather at the finish to serve the runners hot butter-tea, the popular Tibetan drink.

Women, who suffered the most in the past, have broken away from the restraints of old ideas and taken up sports. Their good records are the sharpest criticism of the Confucian doctrines that discriminated against women and oppressed them.



Tibetan boys are taking to football.

Tiny Tsering Drolma, only 1.53 meters tall, chalked up an impressive 49.54 meters in hand-grenade throwing at the 1973 national track-and-field meet. Many thought she had reached her peak. But with her coach, this 18-year-old daughter of an emancipated serf criticized Lin Piao's theory of genius and the Confucian idea of "heaven decides", and came to understand more clearly that sports records are not determined by heaven but come from hard training. With help from her coach Tsering Drolma trained still harder. Even on mornings when temperatures were 15° or 16° below zero C., or in rain and snow, she went out for her regular practice. Not long ago she bettered her own mark with a throw of 51.15 meters.

and races would bring about natural disasters. They introduced regulations forbidding the construction of sports fields and the Tibetan people from taking part in sports. Commoners were punished for watching a game.

In 1959 the local Tibetan government and the upper strata reactionary clique unleashed an armed rebellion. It was quickly put down. The serfs, led by the Communist Party and Chairman Mao, carried out democratic reforms and smashed the feudal serf system. These were followed by the collectivization of agriculture and, later, the formation of people's communes. Expansion of agriculture, stock raising, industry and socialist construction in other fields have created the conditions for the development of sports and physical culture.

Many sports fields were built and former serfs became the masters of them. The changes that came in socialist Tibet are typified in the story of 24-year-old Duen-zhu. His family had been serfs for

Herbal Medicines a Boon to Co-op Medical Care

Staff Reporters



A "barefoot doctor" gives a patient an injection at the brigade clinic.

WHILE the other commune members were busy with cotton-picking and reaping mid-season rice at the Golden Bridge brigade in Kiangsu province's Yi-cheng county on the north bank of the Yangtze, its "barefoot doctors"* and production team health workers were harvesting their medicinal herbs. In a special plot near the brigade clinic the young men and women were busy gathering the seeds from the Job's tears plant — used in Chinese medicine as a stimulant to the spleen and the digestive system — cultivating other herbs and turning up the soil in preparation for planting lovage, used to treat gynecological disorders.

In the brigade clinic the "barefoot doctor" on duty was asking a woman in her sixties about her illness. It was diagnosed as an infection of the urinary tract. Instead of antibiotics, the doctor prescribed six kinds of medicinal herbs to be brewed and taken orally, and some vitamin C.

*The term "barefoot doctors" refers to medical workers trained from among commune members who continue to engage in farm work. As they first appeared in south China where commune members work barefoot in paddy fields, these new-type medical workers are called "barefoot doctors".

As a member of the brigade's cooperative health plan, the only fee the patient paid was 0.05 yuan for registration.* She got her medicine free of charge at the pharmacy next door to the clinic.

In addition to the usual stock of drugs and ampules, inside the 10-square-meter pharmacy were two cabinets composed entirely of small drawers, each labelled with the name of the herb or other Chinese medicine it contained. The pharmacist told us that they had altogether 86 kinds of western drugs and more than 360 kinds of Chinese medicinal ingredients. A large part of these had been gathered or grown by the brigade itself. This is practically all the herbal medicine they need, so they do not have to purchase much elsewhere. They

* Cooperative medical care is a system of collective mutual aid for medical and health protection which began in China's rural areas during the cultural revolution. Organized on a voluntary basis, its funds come from an annual payment by each member and a subsidy from the brigade public welfare fund. (In Golden Bridge these were set at 0.70 yuan and 0.80 yuan per member respectively when the system was organized.) Brigade clinics are maintained out of the cooperative medical fund. When these clinics cannot handle a case, the patient is transferred to a commune, county or city hospital, and the medical expenses are borne by the cooperative fund.

themselves also compound some of these into over 50 varieties of pellets, pills, powders and ointments. Gathering, growing and processing herbal medicine has been a mass activity since the brigade set up its cooperative medical care system in November 1968.

The Golden Bridge brigade has three "barefoot doctors" serving its 260 families — 1,036 people living in ten production teams. The "barefoot doctors" are all from poor or lower-middle peasant* families. They have had education of junior or senior middle school level and from several months to more than a year of medical training at the commune or county hospital. They are assisted by one or two health workers in each production team.

The Herb Garden

East of the clinic is the "garden of a hundred herbs". The actual number is 240 varieties, grown in rotation throughout the year on the 800-square-meter plot. Some were

* "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.

introduced from other parts of the country, others were originally wild plants. They include well-known flowers like the cockscomb and gladiola as well as a lot of strange plants we had never seen before. The globe amaranth, with gorgeous red ball-like blossoms, locally known as "Red for a Thousand Days", is a medicine for asthma and dysentery. Another, the blackberry lily, resembles the palm of the hand. Its root is used in treating sore throat.

This garden also serves as a classroom where the "barefoot doctors", health workers and other commune members learn to recognize medicinal plants and their properties. It is an experimental plot where herbs from other parts of the country are tried out before being grown in larger fields. The garden is also a natural pharmacy where fresh herbs can be picked in small quantities as they are needed.

Since 1969 the brigade has collected over 160 varieties of me-

dicinal herbs in the hills and wilds and increased the varieties grown in their garden from eight to over 200. The members have collected and grown a total of 25 tons of herbs. Most of this has been used by the brigade's cooperative medical care system. The surplus was sold to the state pharmaceutical company, providing additional income for consolidating and developing cooperative care.

Having used Chinese herbal medicine widely for some time, the brigade members now realize what a treasure-house traditional Chinese medicine and pharmacology are. They use it with greater efficacy and are better able to combine it with western medicine in treatment.

In the garden we met 75-year-old Chin Teh-ching gathering seeds. In his youth he had gained some experience in treating illnesses with herbs and how to make up some native prescriptions. Though retired from field work because of

his age, since the cooperative medical care began he has been active in collecting wild herbs and tending the herb garden. Every year the brigade organizes people to go to the mountains south of the Yangtze to gather herbs, many of which are not found in Golden Bridge itself. In 1969 Chin Teh-ching, despite his age, led four groups of young people on such expeditions. Many of the varieties now growing in the garden were brought back by him.

Past and Present

Uncle Chin, as he is called, told us that in the old society in Golden Bridge, as in the rest of the Chinese countryside, there was no hospital or clinic. The few private doctors in the county town demanded three or four yuan to treat an abscess and two pecks of rice (equivalent to about 3.60 yuan in today's currency) for vaccinating a child. Poor peasants could not afford to call such doctors, and the latter would not have gone to the countryside anyway. "When the poor peasants had a small illness," said Uncle Chin, "they'd just have to bear it. When they had a serious illness, all they could do was lie in bed and groan. When they were critically ill, there was nothing they could do but wait for death."

Witch doctors feeding upon feudal superstition in the countryside would sell the peasants incense ashes as a cure and extort money or gifts for incantations. Epidemics of dysentery, cholera, smallpox and measles took the lives of countless peasants every year.

After liberation in 1949 the People's Government, led by the Chinese Communist Party, set up hospitals in the county towns. Later the communes set up their own hospitals. But Liu Shao-chi's revisionist line for health work of paying attention to the cities and neglecting the countryside made it impossible to carry out Chairman Mao's revolutionary line. Commune members still found it difficult to get treatment. It was not easy to get to the county or commune hospital. Without cooperative medical care, costs were often beyond the commune members' ability to pay. A long treatment could still be a real hardship for a family.

Making up an herbal prescription in the clinic's pharmacy.



Uncle Chin told us that before liberation his small son had been ill, and the only treatment available was from a witch doctor. The boy died. In the early days after liberation, before there were doctors and medicines in the countryside, a second son died for lack of treatment. "If things had been like they are today," Uncle Chin sighed, "my sons would still be alive. Chairman Mao was thinking of us poor and lower-middle peasants when he gave the directive, **'In medical and health work, put the stress on the rural areas.'**"

Liu Shao-chi's revisionist line in medical and health work was criticized during the cultural revolution. Chairman Mao's directive is being carried out. "Now," Uncle Chin said, "city hospitals send out medical teams to tour the countryside, and our brigade has its own cooperative medical care system. With plenty of medicinal herbs on hand we can get a small illness or injury treated right in the production team; ordinary illnesses can be handled right in the brigade, and we don't have to worry about getting medicines."

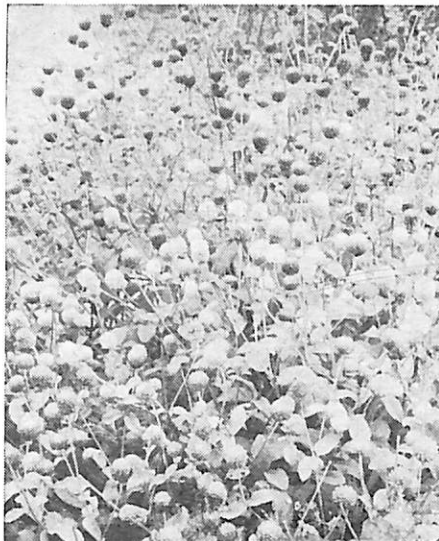
Reliance on the Masses

During our visit the leading cadres of the brigade told us about the role of the masses in obtaining herbal medicines. Since the cooperative medical care system was an entirely new thing, the Communist Party branch kept close watch to find ways to make it work better and extend it. Many discussions among cadres and commune members made it abundantly clear that its success depended on following Chairman Mao's teachings on self-reliance and on observing the principle of diligence and frugality in everything. They would have to rely on themselves to widen the sources of medicinal herbs, reduce medical costs, lessen the financial burden on the members and bring in more funds for this cooperative undertaking.

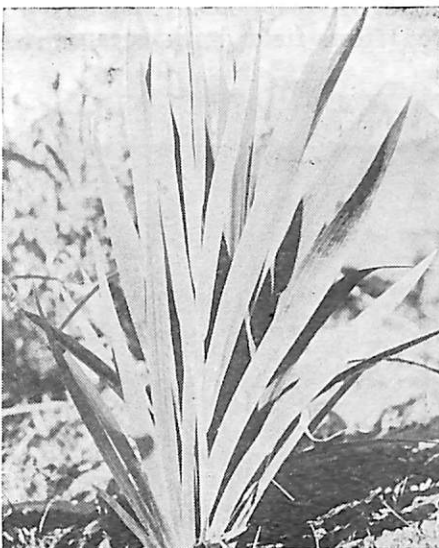
After the study of Chairman Mao's instruction, **"Chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level"**, the commune members repudiated Liu Shao-chi's revisionist line of

looking down on these and stressing western medicine alone. They saw that they must rely on the masses to gather, grow and process me-

Globe amaranth, prescribed for asthma and dysentery.



Blackberry lily, used for sore throat.



Hempweed, used, among other things, for sunstroke and headaches.



Old peasant Chin Teh-ching tells a health worker about the properties of a medicinal herb.

dicinal herbs, and make traditional herbal medicine and acupuncture play their full role. As one commune member put it, "Buying medicine is like taking hay from a stack; it keeps getting smaller and smaller. But gathering our own herbs is like taking water from the Yangtze, which never runs dry."

The mass movement for herbal medicine began in the spring of 1969 with support from the commune Party committee and the county health department. Exhibitions of herbs and the ingredients of local prescriptions were held and short training courses in the recognition and cultivation of the herbs were given. Old peasants were asked for their native remedies and medical personnel were invited to give instructions on prescriptions.

Large quantities of herbs began to flow in. Learning that even snake skins, wasps' nests and pumpkin peduncles have medicinal value, the people frequently brought them to the clinic. Five tons of all kinds of medicines were collected by the end of 1969. This brought 1,700 yuan to the co-op medical fund.

Now in addition to herbs planted on a hectare of land reclaimed for the purpose, some are grown by the production teams and by individuals along ridges in the fields, on slopes and in odd corners around the homes. They also raise some animal life with medicinal value in ponds and cellars.

Treasures

More than 80 native prescriptions were brought out by some 20 old peasants. The "barefoot doc-

tors" tried them out in clinical practice and over the years have selected and improved on more than 20 of them, which they use frequently with good effect. One of these, used for 20 years in the family of Chin Teh-ching, is a treatment for local snakebite using a wild plant found in the area. It has proven very effective. Many members of the brigade still remember how, several years ago, a peasant was bitten on the foot by a poisonous snake and had to spend 18 days in the commune hospital at a cost of 27 yuan before he was well. In 1969, when a woman was bitten in the foot by a poisonous snake, a health worker applied the crushed leaves of this plant mixed with a little sugar. Three days later she was all right, and the cure had cost practically nothing.

A wild plant known under the name of "rice sack" (*Amblytropis multiflora*) had long been used locally for treating mastitis. When the "barefoot doctors" inquired about it at a medical college in Nanking, they learned that indeed it had a reputation for reducing inflammation. They have now cured many cases of mastitis using pills made from this plant, together with a poultice of medicine made from it.

In the Hsiayun production team Tan Wei-kuo, 26, told us how his arthritis was cured. After it started in 1965 he was bedridden for almost a year with acute pain in both knees. His left knee swelled up as large as a coconut. His family took him to the hospital for treatment many times, spending a total of 200 yuan, but his condition did not improve. After the cooperative medical care system was set up, its "barefoot doctors" and health workers, regarding his pain as their own, tried by every means to cure him. From nearby Kaoyu county they learned of a remedy made from a medicinal herb. They used it in combination with acupuncture and drawing water off the knee, coming daily in rain, snow and all weather to treat him. In six months his condition was vastly improved. He has had no recurrence for the last two years and can now work in the fields.

About half of the clinic's cases between 1971 and 1973 were treat-

Photographic Record of the Mount Jolmo Lungma Scientific Expedition

In English

Chinese scientific workers in 1966-68 made comprehensive investigations in the region of Mount Jolmo Lungma, the world's highest peak. They accumulated a vast amount of scientific data on this three-year expedition. Among the subjects included in the investigations were geology, physical geography, geomorphology, glaciology, paleontology, meteorology, solar radiation, geophysics, soil, flora and fauna, geodesy, biology and high altitude physiology.

In addition to showing various aspects of the expedition's work, this album also affords readers an idea of the magnificent splendor of the Mount Jolmo Lungma landscape.

116 photos with 50 in color

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ed with medicinal herbs and acupuncture, therefore with little drain on the medical care fund.

The Golden Bridge clinic also uses medicinal herbs in its prevention and sanitation work. They have preventive doses for seasonal epidemic illnesses such as influenza and dysentery. During the rice-transplanting season the commune hospital provides every member with an ointment made of an herb mixed with sulphur and vaseline to prevent dermatitis, which many people used to get while working in the wet paddy fields. During last summer's sanitation campaign, the brigade collected four tons of two wild plants with pesticide properties which they spread in the latrines to kill the maggots. With all these measures the brigade has many fewer outbreaks of seasonal epidemics than before.

The brigade's efforts have enabled the cooperative medical system to operate at a surplus every year since its inception. This has given it funds for additional treatment for 80 cases of chronic illness. They were either treated locally or sent to a hospital.

One commune member, after suffering from stomach pains for 20 years, was found to have gastric ulcers. He was sent to the commune hospital for surgery last year. All expenses for the operation, medicines and blood transfusions were borne by the co-op medical fund. Now he has completely recovered. In the past few years, more than fifty persons with chronic ailments such as hepatitis, hemorrhoids, varicose veins and stomach conditions have been cured. Other cases of chronic illness are being given treatment.

Women's Liberation in the Hunan Peasant Movement



Fig. 2



Fig. 3

THE revolutionary upsurge among the workers and peasants during the First Revolutionary Civil War (1924-27) brought about a rapid development of the working women's movement. In Hunan province, then center of the Chinese peasant movement, working women, led by the Chinese Communist Party, organized and threw themselves into the struggle against imperialism, the warlords, oppressive officials, and the feudal ethical code, and worked for their own liberation. The fearless spirit of rebellion with which they attacked the reactionary ruling class doctrines of Confucius and Mencius is revealed in documents and other things that have been preserved.

A resolution on the problems of women in the rural areas was adopted by the First Hunan Provincial Peasants' Congress in December 1926, attended by Comrade Mao Tsetung. It stipulated that peasant associations at all levels should set up women's committees, publicize the importance of women's participation in the local peasant governments and in all kinds of meetings. It said that the associations should give women leadership in their activities and pay attention to admitting them to association-run schools.

Communist Party organizations at all levels in Hunan followed the revolutionary line advocated by Comrade Mao Tsetung and made

great efforts to mobilize women and train women cadres. In addition to classes training cadres for the peasant movement, special ones for cadres for the women's movement were opened in many counties. The Ninghsiang county women's class had 50 people in January 1927. Participants in the 35-day course heard lectures mainly on problems related to the peasant movement and women's liberation and were given some military training.

Problems of Women in China (Fig. 1) was one of the books published by the Institute of the People's Movement in Liling county. It declared:

The misery that Chinese women have suffered for thousands of years has now reached its limit. The trammels of a patriarchal social system and oppression by imperialism and its tools — the warlords, compradors, gangster politicians, corrupt officials, local tyrants and evil gentry — have kept women from achieving political and economic independence and have literally made them into commodities, playthings, parasites.

The book pointed out that the feudal ruling class advocated the doctrines of Confucius and Mencius and demanded that women comply with the “three obediences and four virtues”^{*} expressly for the purpose of turning them into “accomplished playthings”. Calling on women to rise and smash the old oppressive ethical code that ruled Chinese society for two thousand years, it said, “This ethical code created by Chinese patriarchal society kills without drawing blood. It has oppressed women nearly to the point of death. . . . We must destroy this evil code once and for all.” It said that the question of women was an important one in the Chinese revolution and put forward revolutionary demands for women’s emancipation.

Women’s associations at all levels sprang up throughout Hunan. The Liling county association had some fifty branches and more than 6,000 members in December 1926. The signboard (Fig. 2) of one of them, the 52nd branch of the Women’s Association in the 10th district of Liling county, is preserved at one of the county’s revolutionary museums.

Led by the associations, women in Hunan launched an offensive

^{*}The “three obediences” meant female obedience to the father and older brothers when young, obedience to the husband when married, and obedience to the sons when widowed. Women were thus placed under the rule of men from the cradle to the grave.

The “four virtues” were women’s virtue, speech, appearance and work. Specifically, women’s virtue meant that a woman must know her place and act in complete compliance with the feudal ethical code. Women’s speech meant that a woman must not talk too much. Women’s appearance meant that a woman must adorn herself to please men. Women’s work meant that a woman must do all her household work well and willingly.

against Confucius, who had put the idea “men are superior and women inferior” into the ethical code. Showing their contempt for this “venerable” master, the Ningshiang county women’s association took over the local Confucian temple as their office and a school for women. In March 1927 this association demanded that the Hunan provincial government and the Ningshiang county government abolish the centuries-old rites of sacrifice to Confucius. A newspaper article of the time reports that they declared, “The significance of the revolution is that it is destroying the old ethical code and overthrowing the feudal system.” The code was created by Confucius, they said, “and there is no need to revere him. The sacrificial rites should be abolished.”

On March 8, 1927, International Women’s Day was marked with activities in the Hunan counties of Hsianghsiang, Hengyang, Yih sien and Chengpu. The Hunan women’s fervent quest for emancipation came through vividly in a dispatch in the *Hunan People’s Gazette*. Reporting on a meeting in Hsianghsiang it wrote: “. . . the March 8 commemoration was sponsored by the women’s association. After speeches, women from many walks of life demonstrated in the streets shouting the following slogans: Women Unite; The Rural Women’s Movement Is the Core of the Women’s Movement; Absolute Freedom for Women in Marriage and Divorce; Smash the Man-eat-man Ethical Code; Promote a National Women’s Organization; and Long Live Women’s Liberation.” “Most outstanding,” the paper observed, was the fact that the demonstration was held in the rain on muddy, slippery streets, “with the demonstrators all wearing straw sandals”. Exposing their bare feet was a bold action for women living under the rule of the feudal ethical code.

Breaking the spiritual shackles of the Confucian doctrine, the women of Hunan took up spears and, side by side with the men, threw themselves into the political struggle to overthrow local tyrants and evil gentry and bring all power to the peasant associations. They were also active in the leading

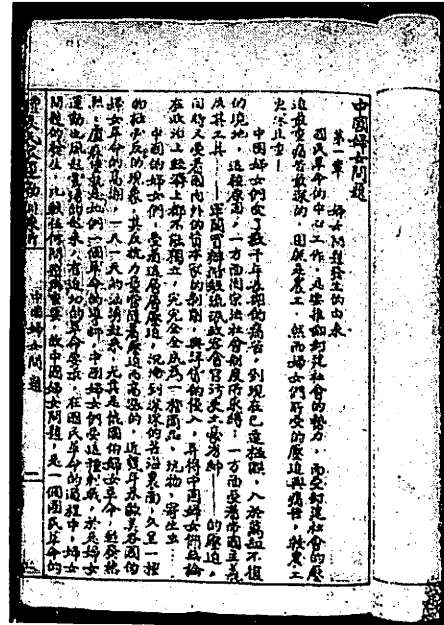


Fig. 1

work of the organs of rural governments.

Rebelling against feudal patriarchal authority, groups of them forced their way into ancestral temples and launched into heated arguments with clan elders. Feudal rule had barred rural women from the banquets in ancestral temples. But in Paikuo in Hengshan county, as the clan heads of a certain Chao family were sitting down to a banquet after sacrificing to their ancestors, some thirty women, carrying spears and clubs, swarmed into the temple, sat down and joined in the eating and drinking. The venerable clan elders could only stare and let them do as they pleased. This was another example of the rural women’s rebellion against the feudal ethical code.

A cartoon appearing in a special pictorial, *Women’s Liberation Movement Week* published in 1927 (Fig. 3) shows a contingent of women demonstrators holding streamers reading: Women’s Liberation Movement; Women in Alliance; and Long Live the Liberation of Mankind. The marchers are emerging from darkness and moving toward the sunrise. Scurrying before them in fright are dwarfish figures representing the imperialists, warlords, bureaucrats and feudal scholars. The figure representing the latter wears a skull cap and long gown and holds a book labelled “Ethical Code”. This eloquent portrait of the women’s movement marching against all that stood in the way of their liberation is now in the Museum of the Chinese Revolution.



Twin-boom hydraulic drill car in operation.

AT a work face in the Huatung Copper Mine, located on the Liaotung peninsula in northeast China, a veteran miner on a drill car moves a couple of levers and two hydraulic drills mounted on twin booms bite with a roar into the hard rock. The two long booms move up and down, right and left, with the swing of operating levers. At another face a worker pushes a button on a rock loader and a scoop automatically fills a hopper car which in turn automatically dumps into mine cars. From the opening of the shaft the mine cars roll along a 50-meter oval track to the car tipper, which dumps them into the ore bunker below.

Over the past decade the miners have made 1,500 technical innovations by relying on their own efforts. Now, more than 85 percent of the work processes are mechanized, including tunneling, extraction, loading, transport, hoisting to the surface and dumping.

The mine is a small one, opened 40 years ago. As a result of imperialist aggression and plunder, conditions of production were extremely backward before liberation. Everything except drainage,

How Huatung Copper Mine Was Mechanized

Staff Reporter

The Huatung Copper Mine.

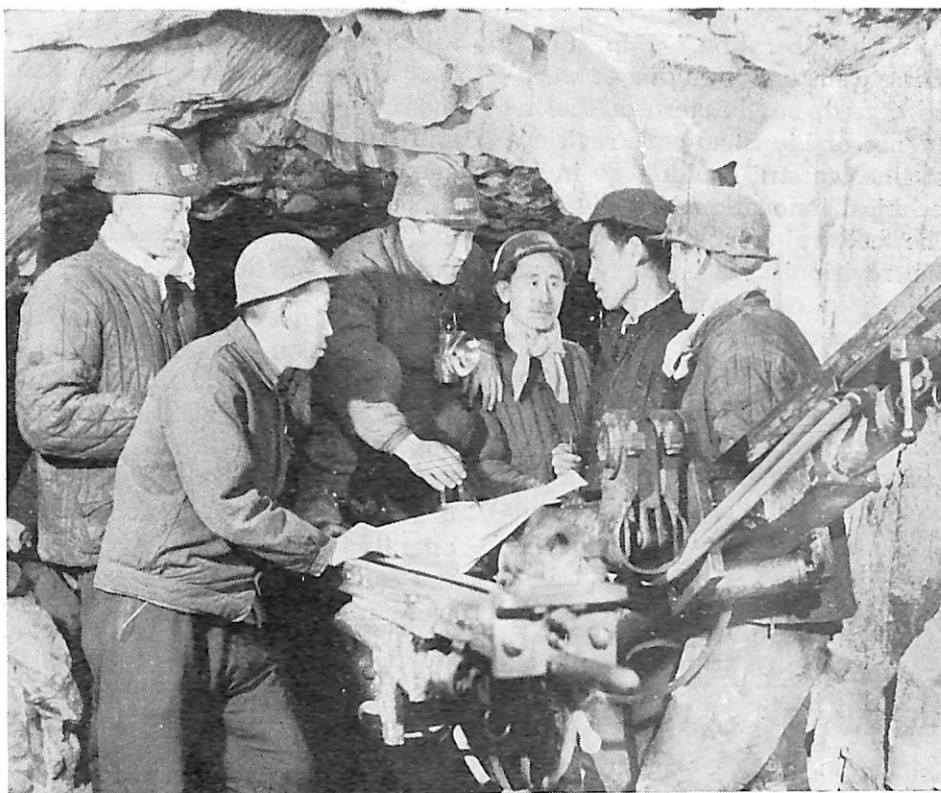


ventilation and hoisting were dependent on heavy physical labor. "We had to hold the drill ourselves in those days," a veteran recalled. "It weighed about 40 kilograms and the vibration was so great you couldn't stand without another man backed up against you as a brace. It was as though we were parts of the machine."

Clearing away waste rock, loading ore and moving mine cars was all done by hand. It took two men to push a loaded car through filthy water to the bottom of the shaft. Because of the downward slope of the galleries, the car pulled the men along at a run. Straining to push the empties back up the slope, they streamed with sweat and gasped for breath as they approached the work face. The weakened and exhausted men often died while on shift.

Liberating Themselves

With the birth of new China Huatung became the property of the people. Following Chairman Mao's teaching to "maintain independence and keep the initiative in our own hands and rely on our own efforts", the workers made up their minds to transform the mine themselves. There were some people who, influenced by Liu Shao-chi's revisionist line, opposed this. "Ignoramuses who can't even read their own names think they can create and innovate!" they said. "It's absolute nonsense! The only way the mine can be changed is by applying for state allocations and imports. Anything else would



A "three-in-one" group studies a problem in mechanized loading.

be like trying to draw water with a bamboo basket — wasted effort."

The workers firmly fought this erroneous view. Veteran miner Fu Ching-hsin and a few others broke through all obstacles and set up a technical innovation group. They first tried to make a small rock loader and after 170 tests succeeded. Introduction of this equipment ended rake-and-basket loading of ore. The success of this first innovation stimulated others to further efforts and gradually more operations were mechanized.

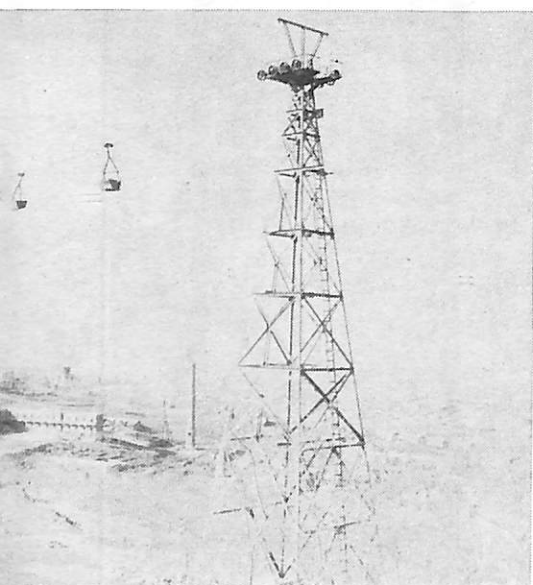
In the cultural revolution the plots of Liu Shao-chi and Lin Piao to restore capitalism in China were smashed and their revisionist line criticized. This gave impetus to a vigorous mass movement to thoroughly transform this backward mine.

At that time the removal of rock from vertical shafts was only partially mechanized and the miners were determined to liberate themselves from this heavy work. They took their plan to the mine Party committee, which supported them. A three-in-one technical innovation group was organized composed of workers, technicians and cadres led by Chen Chun-hou, a turner at the mine's machine

repair shop, and Ma Shih-chang, a loader in the shaft.

The group first went to the port of Talien to look at the loading and unloading machinery used there. On their return, they worked for several months to design and build a pneumatic rock grab for use in the shafts. When the time came to test it, Chen Chun-hou pulled the levers and the six segments of the grab opened up like claws all right and stretched out toward the rock. But as they closed, some segments bent and others broke, spilling rock all around.

In the face of defeat the Party secretary of the machine repair shop got the group together to study Chairman Mao's article *The Foolish Old Man Who Removed the Mountains* and asked Ma Shih-chang to say what he thought. Ma Shih-chang recalled the misery of the old society. He told of a miner who, in those days, had wanted to make changes on the ore cars which would have reduced the burden on the operators. While he was working on the problem Japanese occupationists noticed what he was doing and accused him of sabotage. They wanted to arrest and punish him. On hearing the news he fled, thus avoiding disaster.



"With liberation," Ma Shih-chang went on, "bullying of workers ceased, but because of the influence of Liu Shao-chi's revisionist line we still couldn't go in for technical innovation in a big way. The cultural revolution smashed the revisionist fetters. Now we believe in our own strength and we can certainly succeed!"

The three-in-one group then summed up the experience gained and after repeated discussion the design was modified. Further improvements followed tests, this process being repeated many times until finally in October 1972, they succeeded in making a satisfactory machine. Using this machine, four grabfulls of rock fill a bucket at the rate of 16 buckets an hour. "I never thought I'd start operating machinery in my 50s," said a jubilant old miner named Meng.

"No more aching backs and sore legs for us loaders," put in Ma.

As one job after another at the mine was mechanized, the drillers asked themselves how they could further improve their tools.

After liberation the drillers had put pneumatic stands, which they

called "air legs", on their drills, so that they no longer had to hold them up themselves. But the drills still had to be steadied by hand to keep them from swaying from side to side. This was exhausting and inefficient. They decided to improve the "air legs".

Drillers got together with the mechanization office to set up a three-in-one innovation group and experts were sent by a mining and metallurgical institute to help. They designed a twin-boom hydraulic drill car which would operate two drills. After six months the car was finally completed and went into operation in September 1973. This ended heavy labor for the drillers and doubled productivity, since one man can operate both drills. These cars are now being manufactured for use throughout the mine.

Big Mass Movement

Technical innovation revolving around mechanization has become a mass movement in this mine. The mechanization office is staffed by more than 40 miners and technicians, chosen for their en-

thusiasm and knowledgability. They form the hard core of mechanization. In addition, several hundred workers take part in three-in-one technical innovation groups which have been formed in every shaft and workshop.

All workers are now active in the effort for complete mechanization. When two deaf-mute workers saw that a device used for underground blasting was inefficient and in short supply, they used sign language to discuss the creation of a new one by themselves. They didn't know how to draw plans so they cut out cardboard models. Then they raked the scrap heap for materials. Remaining undiscouraged despite repeated failures they finally succeeded after more than a hundred attempts in making a small electrical device which raised efficiency 30 times.

Mechanization of small hand operations has developed rapidly over the past several years, and each year sees the introduction of several dozen to a hundred innovations. Tunneling efficiency and over-all labor productivity at Huatung are being raised all the time.

STAMPS OF NEW CHINA

Albanian Liberation Anniversary Commemoratives

ON the 30th anniversary of the liberation of Albania — November 29, 1974 — the Ministry of Posts and Telecommunications of the People's Republic of China issued a set of two commemorative stamps.

Stamp 1, 8 fen. The Permet Monument to the Victorious Partisans, with flowers in full bloom in the foreground. Both

symbolize the independence and prosperity of the People's Republic of Albania. Light blue, yellow-orange, lavender and rose.

Stamp 2, 8 fen, features two young people with the national flag of Albania forming the background. The woman, holding up a pick, and the man in national costume holding up a rifle, portray the universal response of the Albanian people to the call of their great leader, Comrade Enver Hoxha, to courageously defend and build up their socialist motherland. Vermilion, black, greenish-yellow, salmon and blue.

A legend in gold in the right upper corner of both stamps reads: "The 30th Anniversary of the Liberation of Albania." Red characters on a gold band at the base of the stamps read: "Chinese People's Post Office." Both stamps measure 30 × 40 mm. Perf. 11. Photogravured. Serial numbers: J4 (2-1 to 2-2).



Lesson 3

探望病人

Tànwàng Bìngrén

Visiting a Patient

孙力: 大夫, 周学民住在几号
Sūn Lì: Dàifu, Zhōu Xuémín zhùzài jǐ hào
Sun Li: Doctor, Zhou Xuemin stays at what number

病房?
bìngfáng?
sickroom?

大夫: 他住在217号病房的3号
Dàifu: Tā zhùzài èryīqī hào bìngfáng de sān hào
Doctor: He stays at 217 number sickroom 3 number

病床。
bìngchuáng.
sickbed.

孙: 谢谢。
Sūn: Xièxie.
Sun: Thanks.

* * *

孙: 小周, 你好点儿了吗?
Sūn: Xiǎo Zhōu, nǐ hǎo diǎnr le ma?
Sun: Xiao Zhou, (are) you better (a) little?

周: (坐起来)好多了。请坐。
Zhōu: (Zuòqǐlai) Hǎo duō le. Qǐng zuò.
Zhou: (Sitting up) Better much. Please sit (down).

孙: 别起来, 躺着吧! 手术以后
Sūn: Bié qǐlai, tǎngzhe ba! Shǒushù yǐhòu
Sun: Don't get up, lie (down). Operation after

觉得怎么样?
juéde zěnmeyàng?
(you) feel how?

周: 伤口长得很快, 不太
Zhōu: Shāngkǒu zhǎng de hěn kuài, bú tài
Zhou: (The) incision heals very quickly, not too

疼了。
téng le.
painful.

孙: 你作手术是用药物麻醉还
Sūn: Nǐ zuò shǒushù shì yòng yàowù mázuì hái
Sun: You do operation was used medicinal anesthesia or

是用针刺麻醉?
shì yòng zhēncì mázuì?
was used acupuncture anesthesia?

周: 针刺麻醉。效果不错。
Zhōu: Zhēncì mázuì. Xiàoguǒ búcuò.
Zhou: Acupuncture anesthesia. (The) effect not bad.

孙: 现在每天还打针不打
Sūn: Xiànzài měitiān hái dǎ zhēn bù dǎ
Sun: Now every day (you) still do injection (or) not do

针?
zhēn?
injection?

周: 打。护士每天给我打针。
Zhōu: Dǎ. Hùshi měitiān gěi wǒ dǎ zhēn.
Zhou: (I) do. (The) nurse every day gives me do injection,

吃药, 护理得很好。我
chī yào, hùlǐ de hěn hǎo. Wǒ
(to) eat medicine, nurses (me) very well. I

想再过些天就可以出院了。
xiǎng zài guò xiē tiān jiù kěyǐ chū yuàn le.
think after a few days (I) may leave hospital.

孙: 别着急。应该好好休养。这些
Sūn: Bié zhāojí. Yīnggāi hǎohǎo xiūyǎng. Zhèxiē
Sun: Don't worry. (You) should very well rest. These

水果是同志们让我带来的,
shuǐguǒ shì tóngzhìmen ràng wǒ dàilái de,
fruit are (what) comrades asked me bring.

大家都很忙关心你。
dàjiā dōu hěn guānxīn nǐ.
Everybody all very much concerned about you.

周: 谢谢同志们。
Zhōu: Xièxie tóngzhìmen.
Zhou: Thank (the) comrades.

孙: 希望你早日恢复健康。
Sūn: Xīwàng nǐ zǎori huīfù jiànkāng.
Sun: Wish you early recover health.

Translation

Sun Li: Doctor, which ward is Zhou Xuemin in?
 Doctor: He is in room 217, bed 3.
 Sun: Thanks.

* * *

Sun: Are you getting better, Xiao Zhou?
 Zhou: (Sitting up) I'm much better. Please sit down.
 Sun: Don't get up. Lie down. How do you feel after the operation?
 Zhou: The incision is healing fast. I don't feel much pain.
 Sun: Did you have medicinal anesthesia or acupuncture anesthesia in your operation?
 Zhou: Acupuncture anesthesia. It was quite effective.
 Sun: Do you still get injections every day?
 Zhou: Yes. Every day the nurse gives me injections and medicine and takes good care of me. I think I'll be able to leave the hospital in a few days.
 Sun: Don't worry. You should take a good rest. The comrades asked me to bring this fruit to you. They are all very concerned about you.
 Zhou: Please thank the comrades for me.
 Sun: Hope you'll recover soon.

Notes

1. *Numbers.* The decimal system is used. Counting units are: **shí** 十 (ten), **bǎi** 百 (hundred), **qiān** 千 (thousand), **wàn** 万 (ten thousand), **shíwàn** 十万 (hundred thousand), **bǎiwàn** 百万 (million), **qiānwàn** 千万 (ten million) and **yì** 亿 or **wànwàn** 万万 (hundred million).

85 is read **bāshí wǔ** 八十五

217 is read **èrbǎi yishí qī** 二百一十七

3,921 is read **sānqiān jiǔbǎi èrshí yī** 三千九百二十一

64,357 is read **liùwàn sìqiān sānbǎi wǔshí qī** 六万四千三百五十七

457,604 is read **sìshí wǔwàn qīqiān liùbǎi líng sì** 四十五万七千六百零四

735,421,890 is read **qīyì sānqiān wǔbǎi sìshí èrwàn yìqiān bābǎi jiǔshí** 七亿三千五百四十二万一千八百九十

When saying telephone or room numbers, the decimal units (ten, hundred, thousand, etc.) are omitted. For 217 say **èryīqī**, for the telephone number 89.1965 say **bājiǔ yījiǔliùwǔ**.

2. *Questions.* There are two other ways of asking questions in addition to the two ways we have already learned. (The latter, by adding **ma** 吗 at the end of a sentence and by using interrogative words, were explained in the January 1975 issue of *China Reconstructs*.) Both the new forms we will learn in this lesson offer the answerer a choice.

(1) The "alternative" form of question expresses both the affirmative and negative alternatives in the predicate. Either may be chosen as the answer. **Nǐ hái dǎ (zhēn) bù dǎ zhēn** 你还打(针)不打针 (Do you still get injections or not?) **Wǒ dǎ zhēn** 我打针 (I get injections.) **Jīntiān de tiānqì hǎo bù hǎo** 今天的天气好不好 (Today's weather is good or not?) **Jīntiān de tiānqì bù hǎo** 今天的天气不好 (Today's weather is not good.)

(2) Questions using the **hái shì** construction (还)是...还是... to state two possibilities. **Nǐ (hái) shì qù huǒchēzhàn hái shì qù fēijīchǎng** 你(还)是去火车站还是去飞机场 (Are you going to the railway station or the airport?) **Wǒ qù huǒchēzhàn** 我去火车站 (I am going to the railway station.) **Nǐ zuò shǒushù (hái) shì yòng yàowù mázui hái shì yòng zhēncì mázui** 你作手术(还)是用药物麻醉还是用针刺麻醉 (Was medicinal anesthesia or acupuncture anesthesia used in your operation?) **Wǒ zuò shǒushù shì yòng zhēncì mázui** 我作手术是用针刺麻醉 (Acupuncture anesthesia was used in my operation.) Please note that the **hái shì** construction differs from the simple word **hái** which means "still", "yet" or "more" (**Nǐ hái dǎ zhēn bù dǎ zhēn?** Do you still get injections or not?)

Exercises

1. Read aloud the following numbers:

亿	千	百	十	万	千	百	十	个
	万	万	万					
						8	5	4
					9	0	0	6
			3	0	4	7	6	4
4	7	6	5	3	1	0	2	8

2. Answer the following questions:

- (1) 你看不看电影?
- (2) 他今天来不来这里?
- (3) 你朋友是北京人还是上海人?
- (4) 你们是坐汽车去公园还是骑自行车去?

(Answers on p. 11)

Domesticating Musk Deer

AN HUNG



Feeding domesticated musk deer.

MUSK DEER (*Moschus moschiferus*) is a wild animal with nocturnal habits, living in mountain forests. Each weighs only about 10 kilograms. The male deer has a sac beneath the skin of its abdomen in which musk, a congealed secretion, is stored. Mild in nature but acrid, musk is used in traditional Chinese medicine as a stimulant for restoration of consciousness, to treat apoplexy, convulsions, coma and suffocation by phlegm, and for abscesses, boils and bruises. As it has a long-lasting fragrant aroma, it has also been used in making perfumes and cosmetics in China for more than a thousand years.

Formerly, to obtain one kilogram of musk, about 140 male deer

had to be caught and killed. Indiscriminate hunting in the past had drastically reduced their number, making musk increasingly rare and valuable. To meet the rising needs for this medicinal raw material, in 1958 workers at the Huoshan county medical supply and marketing department in Anhwei province set up a farm to domesticate the animal. It was one of the first such farms.

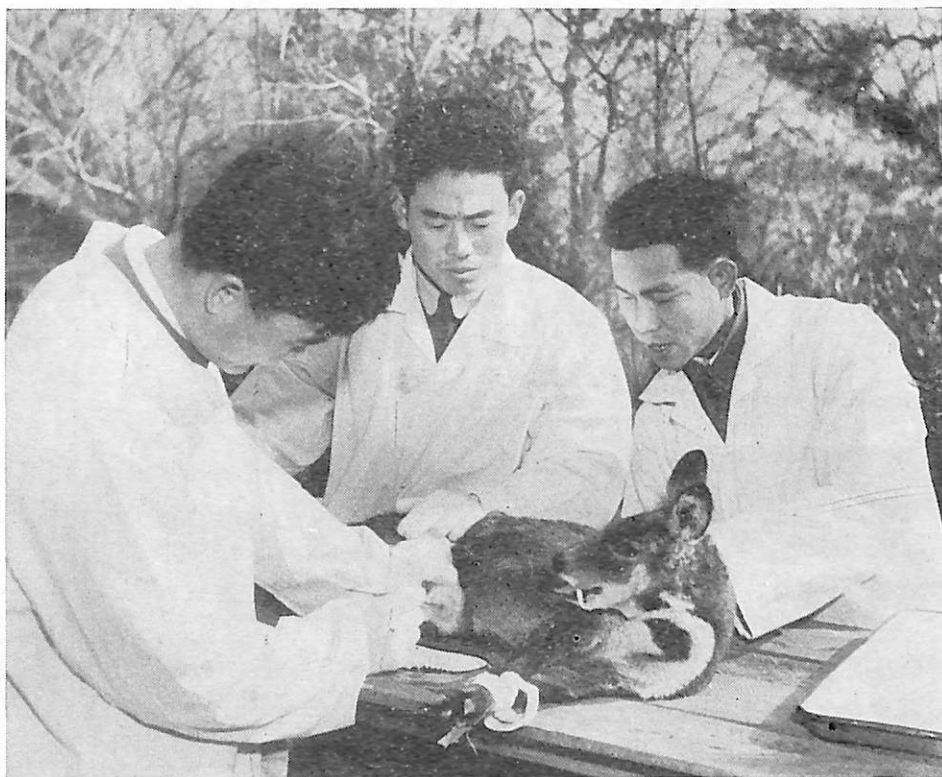
Trial by Error

Not long ago we visited this farm. It is on a verdant island in the Fotzuling Reservoir in the Tapiéh Mountains. As the boat neared the island we saw rows of low buildings and deer pens en-

circled by wooden fences. The animals were sunning themselves.

Chin Shao-chung, manager and one of the founders of the farm, now in his fifties, told us how, through trial by error, they domesticated the deer.

In 1958 he and seven others came to Fotzuling with some wild musk deer caught for them by local hunters. They let the animals roam freely on a tiny peninsula enclosed with only barbed wire, thinking that with the abundant grass, trees and water, and freedom of movement, the deer would thrive. But within three years most of them died. Chin and his men reviewed their work and found that though there was abundant vegetation,



Extracting musk from a live male deer.

little of it was suitable for musk deer to eat, so that most had actually died of slow starvation. Also, the peninsula was too small for the wild deer which were solitary by nature. When put together they fought and bit each other, another reason for deaths.

Drawing lessons from their failure, in 1961 Chin and his men put the remaining deer in pens protected by wooden fences. But the animals dashed about wildly, throwing themselves against the posts and fences. A number died of exhaustion or injuries.

Chin went to some old hunters who told him that musk deer, timid and excitable, were extremely sensitive to foreign surroundings and panicked at the sight of people. After capturing a deer, hunters usually transported it in a small, dark, soft-walled bamboo cage to keep it from getting excited by new surroundings and hurting itself.

Back at the farm Chin and his co-workers worked out a program for domesticating the wild deer step by step. First they put the remaining deer and newcomers into small, dark, flexible bamboo cages. Then the keepers gradually increased contact with them to

accustom them to the voices, footsteps and smell of human beings. After a time the deer were moved into bigger and semi-darkened cages, where the keepers would have even more contact with them when feeding them and cleaning out the cages.

Several months later the deer were moved into fenced-in pens where they were gradually conditioned to change their nocturnal habits into daytime ones. In time the animals got used to their keepers and would obey them. They also learned to live in groups.

Then new problems arose. A number of the animals became low-spirited, had difficulty in breathing, ate and drank little and began losing weight day by day. Some died. Neither tonics nor injections of drugs helped. A group made up of keepers, leaders and technical personnel went into the mountains to learn more about the habits of wild musk deer from veteran hunters and to secretly observe the deer's activities in the dense forest. They found that the deer fed on some 20 different herbs which had kept them from falling sick. These included dandelions and honeysuckle, traditionally used in China for medicine.

The farm workers went out and collected these herbs and grew them in a garden for the deer. By trial and practice they learned to treat such deer ailments as nephritis, scabies and diarrhea. Preventive measures also greatly cut down the incidence of disease.

Now the task was to propagate the deer in the new environment. Chin Shao-chung sought out a hunter of 40 years' experience and from him he learned more about the animal's mating habits. Using his knowledge, they raised the number of domesticated musk deer. The keepers also increased the deer's times of mating so as to raise the rate of propagation. Their stock has grown from the original nine when pen-raising began to more than 100 today.

Musk from Live Deer

The male deer begins secreting musk at the age of one year; at three the musk is mature and can be used. In the past the deer was killed for its musk, because it was thought the animal would not live anyway after its musk was taken.

There were also tales that when chased closely by a hunter, the male deer would bite and destroy its own sac and then throw itself over a cliff rather than be caught. The farm workers were not going to be stopped by superstition. They dissected the musk gland and ascertained that musk was secreted from exocrine glands, which meant it could be extracted from the sac without harming the deer.

To be doubly sure, in 1970 the farm workers again sought advice from hunters. One old hunter told them he had once caught a male deer and taken out 0.2 ounce of musk with a spoon through an incision in its sac. He had then marked the deer and let it go. Two years later he killed a male deer while hunting. He found it to be the one he had marked. This time he extracted 0.4 ounce of musk.

Using the hunter's method, musk has been regularly obtained from live male deer at this farm. An old keeper pointed to one sturdy male and said, "We've already collected musk from this animal three times. In twenty months it has given us more than one whole ounce of musk."



