

China

*Why No Inflation
in China?*

Reconstructs

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Inside back: Terraced fields of Wupao county in Shensi province on the upper Yellow River halt erosion, raise yield per unit area and give a good crop regardless of the weather.

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CONFUCIANISM AND MODERN CHINA

Soong Ching Ling

MANY discussions are now going on in China regarding the practicability of applying Confucian teachings to modern life. In the past twenty years, many scholars, politicians and persons in power have been trying to revive Confucian teachings to make people believe that in these years of disorders, calamities and foreign invasions, Confucianism would be able to consolidate, strengthen and unify the Chinese nation, as it had done many times in early Chinese history. But there are other scholars and educationalists who are equally convinced that Confucianism must be banished from every schoolbook if modern China (in 1937) is to survive.

There began three years ago a movement entitled "The New Life",* which is politically reactionary and flavored with Confucian-

* In 1934, in coordination with his counter-revolutionary war of "encirclement and suppression" against the Workers' and Peasants' Red Army led by the Chinese Communist Party and the people of the revolutionary bases, Chiang Kai-shek launched the fascist "New Life Movement" in politics and ideology. It sought to impose the old Confucian cant about "propriety, righteousness, honesty and sense of shame" and "reverence for Confucius and study of his classics" in order to counteract Marxism with these bankrupt shibboleths and prevent China's youth from taking the path of progress and revolution. Its vain purpose was to preserve the old order and defeat the Communist Party and the people.

Soong Ching Ling (Mme. Sun Yat-sen) is a Vice-Chairman of the Standing Committee of the Fourth National People's Congress of the People's Republic of China. She wrote "Confucianism and Modern China" in 1937. Below we publish its major part, with new revisions by the author.

— Editor

ism. This makes it of great practical importance to find the right approach to Confucianism.

In the 5th century B.C. when Confucius was living, there were great disorders everywhere in ancient China. States ruled by slaveowning aristocrats constantly contended with one another, fighting for supremacy. Many slaveowning groups succumbed in war. The fate of other such states continuously hung in the balance. Not only was there warfare between these aristocrats, but there were also uprisings of the slaves, together with the suppression of these uprisings by the lords. Thus, we see that in this era, 5th century B.C., the class struggle existed. At that time came Confucius, a Chinese philosopher representing the slaveowning class, whose influence upon Chinese life and thought are felt even today.

Confucius preached moral codes that upheld slave society. In at-

tempting to strengthen slaveowners' rule, he based his teachings on historical traditions. The stories about the semi-mythical model kings, Yao and Shun, were perhaps manufactured by Confucius himself, or his disciples. No one can prove whether Yao and Shun really lived. But based on the myths about them, Confucius and his disciples evolved conceptions of the rule of the slaveowning aristocrats. People cannot govern themselves, they declared. People must be governed by wise and judicious officials. They preached that obedience must be the general principle of every human society. Wives must submit to husbands, children to parents, and every man to his ruler and king. Later the feudal ruling class and its scholars took over Confucius' teachings to make people submissive and maintain a whole structure of ceremonies to consolidate the position of the feudal order. They set forth vindications for patriarchal authority. Sovereignty in the Confucian state is built upon the authority of the father in the home; the patriarchal family is the cell, the substructure of feudalism.

Confucian teachings are autocratic from beginning to end. Society was divided into two classes: the ruling class — first the slaveowners, later the landlords, and the subjugated class — first the slaves,

later the peasantry, and between these were the scholar-officials. In the *Book of Rites*, we find such a characteristic saying: "Courtesy is not extended to commoners, and punishment is not applied to lords."

There were many speculations around Confucianism during more than two millenia, as well as different interpretations of his teachings. There were periods in Chinese history when Confucianism was banned and his books burnt. But notwithstanding, Confucianism survived and dominated Chinese thought. And there is little wonder, Confucianism is the philosophy serving the system of exploitation of man by man, and so long as this system existed, it needed Confucian teachings. But Confucius' ethical system was nothing but mere rituals and ceremonials, while his precepts enslaved the intellects of the scholars, limited the scope of learning and kept the masses of the people in ignorance.

Confucius was conservative. He based his teachings, as we have seen, solely on tradition. It is natural that Confucian conservatism has hindered the development of science and of society in China. Confucius was for turning back history. He was against all revolution. His teachings are hostile to every change of social order. It is strange indeed that in our modern times there are still Chinese intellectuals zealously advocating the revival of Confucianism. Efforts to turn back the clock of history are not only fruitless and futile, but they obstruct human progress and advancement. Instead of reviving anachronistic Confucianism, it is of utmost importance for us to eradicate all remnants of feudalism in rural economy as well as in urban life. We must cleanse the Chinese mentality and free it from the cobwebs of Confucian ideology which block our cultural development. Revival of Confucianism is

pure reaction disguised as concern for social order.

THE structure of our present society is radically changing, transforming and remodelling. Naturally the new social order demands new ideology, new moral codes and new relationships. There is confusion in many minds and it is difficult to solve the problems that arise from the great changes that are taking place in China. Confucianism cannot help to solve them; it has lost every practical value. Only the reactionary-minded seek its restoration.

But Confucian ideology has permeated the brain of Chinese intellectuals during a longer period than any other philosophical system. We must realize how deeply Confucian influences have been imbedded in our art, literature, social sciences and morals. We must exert great efforts to uproot Confucian ideas out of every nook and corner of our life and thoughts.

A liberated slave of Yi nationality criticizes Lin Piao and Confucius

Woodcut, Hsu Kuang



China today needs another ideology. Happily, in the past year, we have observed a phenomenal growth of the Chinese national spirit. The Chinese national movement is growing in the form of the anti-Japanese movement. However, it would be wrong to think that the Chinese national movement is directed against the Japanese people or any other foreign nationals. In all our past history, the Chinese people have been peace-loving. Now more than ever, they have no thought or desire to conquer another nation. The idea of the Chinese national movement is to resist the Japanese warlords who are invading our country. And there is no doubt but that China will not only be able to preserve her present territory, but will surely recover all her lost territory.

"Good iron is not used for nails, nor good men for soldiers" was a Confucian precept. On such pernicious slogans were we educated. Now we must smash this slogan. When the Japanese warlords are menacing the independence of our country, military education must be introduced among the masses. Only in the rising of the masses to defend national independence lies the salvation of China. To defend our country is the most important art which we must learn today. Let us learn to operate machine guns, organize air defense and other military arts. Military virtue, as self-sacrifice, should be glorified and patriotism exalted.

It would be foolish to think that the country can be saved from Japanese encroachments without enlisting support from a mass movement. Sun Yat-sen said that the success of the revolution depends upon the participation of peasants and workers in governing the country. The last plenary session of the Kuomintang decided to convoke the National Congress in November of this year, 1937. But

nothing has been done to help the people participate in this congress. Evidently the congress will consist only of Kuomintang officials and bureaucrats.

During all these years of Kuomintang rule, nothing has been done to improve the life of the masses. The peasantry is impoverished; many provinces have suffered heavily from civil wars. We must bear in mind that agriculture is the chief industry of China and that about 90 percent of the total value of Chinese exports belongs to agriculture, yet our farming remains in the same backward condition as in the time of Confucius.

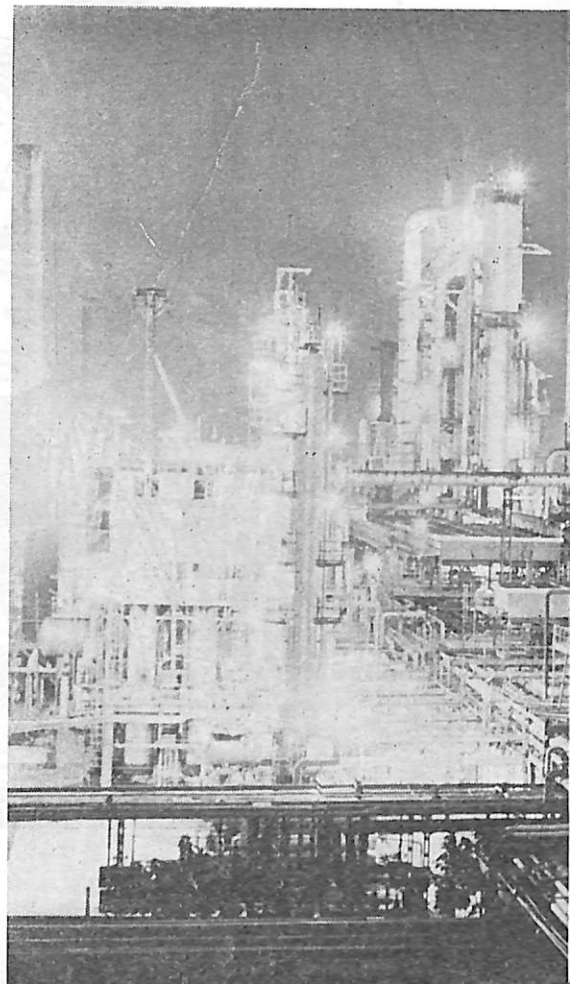
Although civil warfare has ceased, nothing officially has been heard of the reconciliation with the Communist Party. It is useful to remember what Sun Yat-sen said about the Communist Party: "Not only should we refrain from declaring that Communism conflicts with the People's Livelihood Principle, but we should regard Communism as a good friend. The supporters of the People's Livelihood Principle should study Communism thoughtfully. If Communism is a good ally of the People's Livelihood Principle, why then do members of the Kuomintang oppose the Communist Party?"

As a result of the Kuomintang's ten years' fight with the Communists, there has been a waste of immense numbers of lives, great quantities of materials, energy and money, and the defense of China against Japanese encroachment has been forgotten. Now although late, it is better late than never to correct this great mistake. China has suffered too long from autocracy. From this viewpoint, we must, therefore, cleanse our brains, our schoolbooks and our hearts from the pernicious remnants of Confucian ideology. What we need is not Confucianism but a revolutionary outlook on life.

WHY CHINA HAS NO IN

THE purchasing power of the Chinese currency, the *renminbi* (RMB) has been steady for the past 25 years. Prices of daily necessities such as food grain, cotton cloth, table salt and coal have remained stable. Some of these have gone down. Medicines, for example, generally cost only one-fifth as much as in 1950. House rents, water, electricity, postal and public transport rates have remained low and unchanged. Rent takes only 3 to 5 percent of a worker's wages. The expanding petroleum industry has brought lower, not higher, prices for petroleum gas for home use.

In the old society there was a scissors difference between the prices of industrial and agricultural products. To narrow this, the state



A FLATION

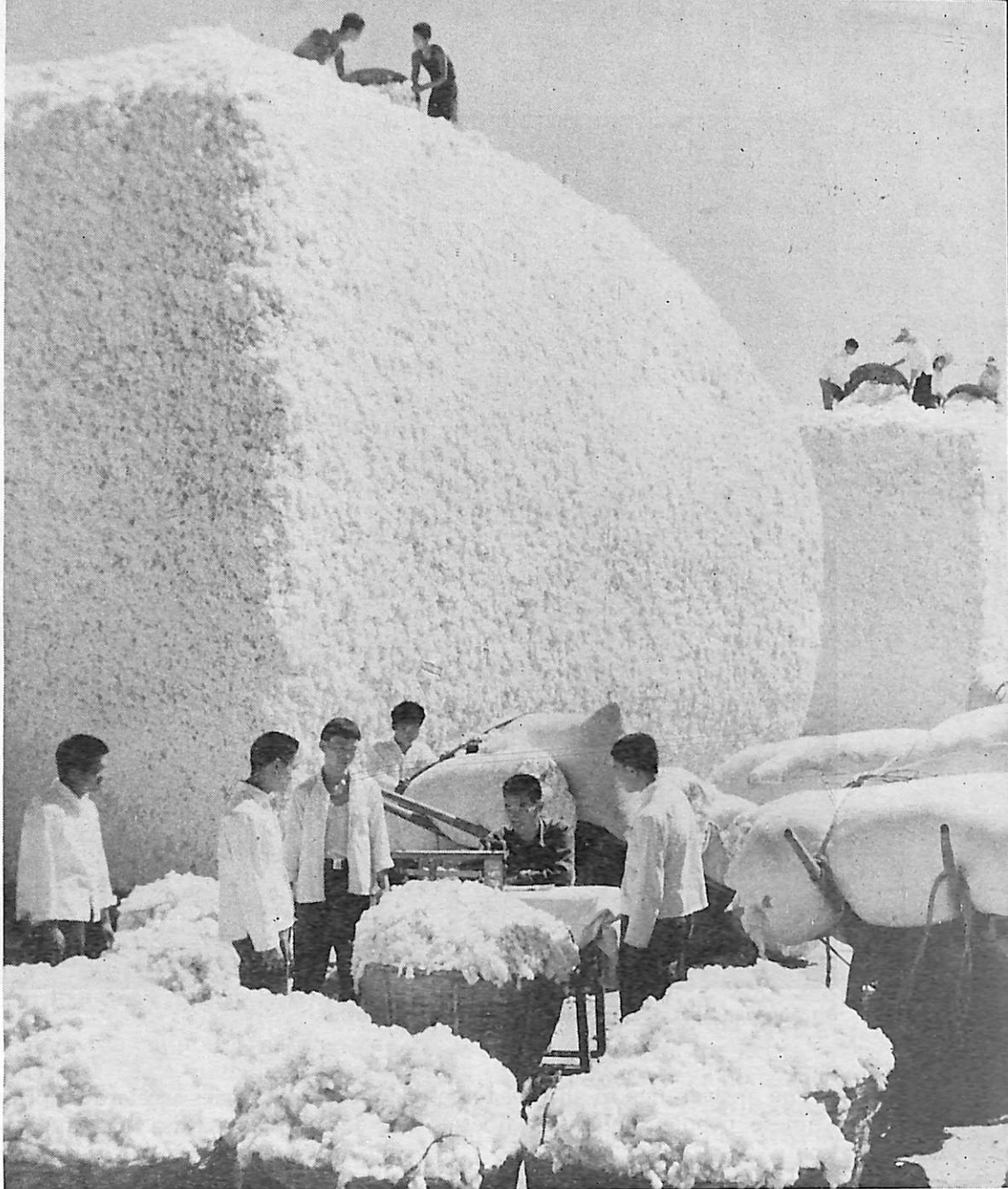
YANG PEI-HSIN

gradually raised the purchasing prices of farm products and lowered the sales prices of fertilizers, pesticides, diesel oil and other things needed in agriculture. This increased the peasants' cash income and made it possible for them to buy more manufactured goods with the same amount of money.

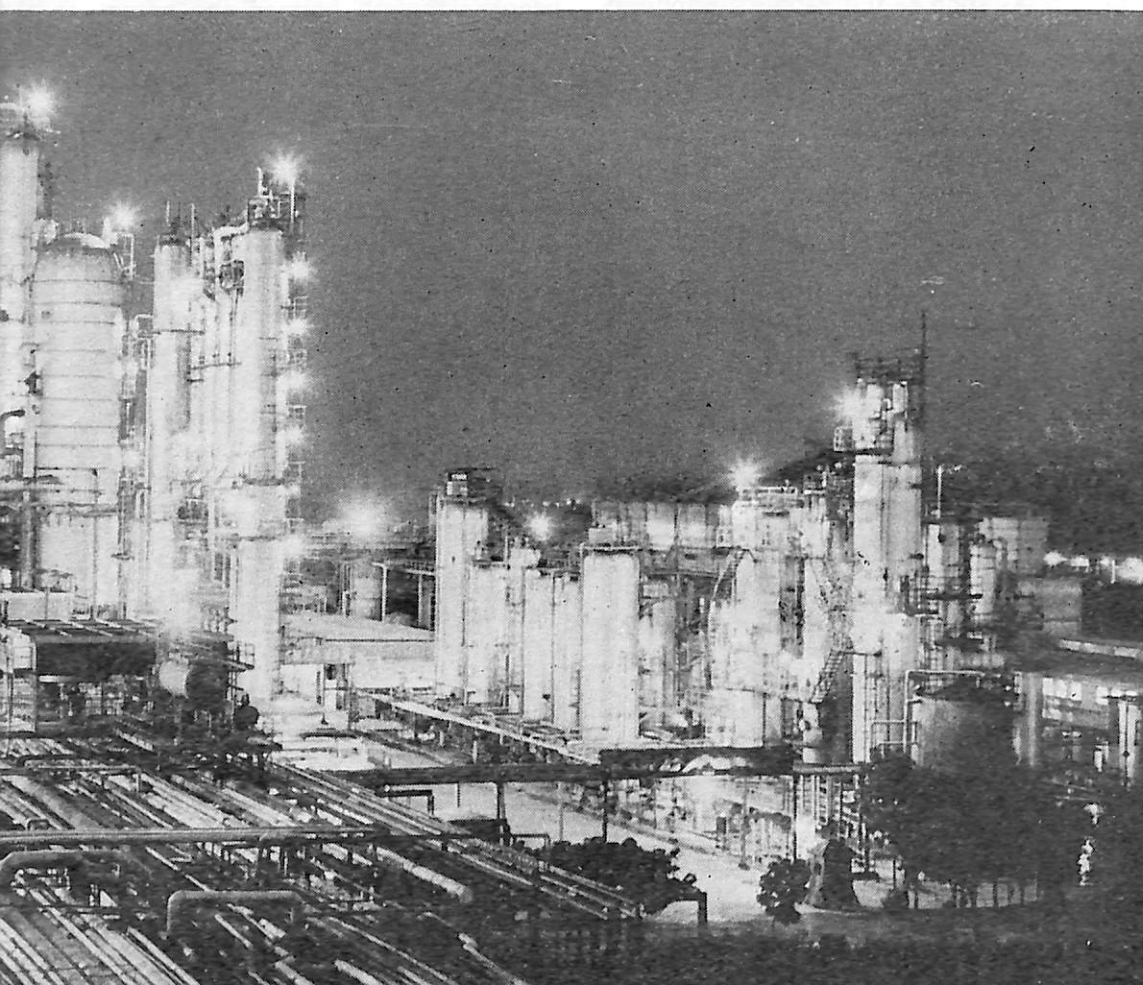
The RMB's purchasing power on the world market has been stable for years. As world confidence in the RMB has grown, more than 80 countries and regions now use it to quote prices and settle accounts in trade and other economic dealings with China.

Why has the RMB been able to keep stable?

YANG PEI-HSIN is a research worker at the People's Bank of China.



Cotton had a good year in 1974. A commune in Honan province sells new cotton to the state.



The oil refinery of the Shengli General Petrochemical Works in Shantung, a major new enterprise that is part of the country's vigorous growth.



An abundance of fresh fruit in midwinter, Tientsin.

The answer lies in the road the Chinese people took after liberation.

Independence and Self-determination

When the Kuomintang reactionaries headed by Chiang Kai-shek fled the mainland in 1949, they left the economy in shambles. Production was dropping and the people were poverty-stricken. From the beginning of the war against Japanese aggression in 1937 to liberation in 1949, the bank notes issued by the Kuomintang inflated 140,000 million times and commodity prices 8,500,000 million times. Bank notes that would buy two oxen in 1937 could not buy even one grain of rice at liberation in 1949.

During this period more than 100 million U.S. dollars in notes flowed into China. Paper money issued by banks in Hongkong, totalling 600 million Hongkong dollars, flooded south China. With their paper money the imperialists encroached on China's sovereignty and plundered the wealth of the Chinese people. Speculation in

foreign currencies accelerated price rises and plunged the working people into a still more desperate plight.

As soon as the People's Republic of China was established in 1949 the People's Government, backed by the masses of the people, abolished all the monetary privileges of the imperialists in China, confiscated all bureaucrat-capitalist financial organizations, struck at speculation in the money market, cleared out the *fapi*, the Kuomintang currency, and banned the circulation of all foreign currencies.

Independence and self-determination is the revolutionary principle behind the Chinese people's currency. This policy was first practiced toward the end of the 1920s in the revolutionary bases where the Chinese people set up their own banks and issued currency. This protected the people and resources of the base areas by cutting off all links with imperialist and Kuomintang currencies.

As the Kuomintang troops retreated steadily during the war

against the Japanese invaders, the people's political regime and with it the *kangpi* (resistance currency) appeared in the enemy's rear. The people's regime banned the notes issued by the Japanese imperialists and the Chinese traitor government and restricted the circulation of the Kuomintang *fapi*. This protected the people in the liberated areas from the inflation that plagued other areas.

From this time on, the people's currency was maintained with a policy of independence and self-determination and was completely free from any attachment to imperialist currencies, as was the case in the Kuomintang and puppet areas.

Since its establishment the RMB has maintained no fixed relations with any imperialist currency. It does not belong to any monetary area or bloc. It formulates its own exchange rates and control regulations. Price fluctuations in New York or London have no influence on the RMB. While imperialist

countries continue to pass on their economic crises, unemployment and inflation to other countries, as the western press reveals, they can no longer do it to China.

This was the first battle China waged in establishing an independent, unified and stable socialist monetary system.

Unifying Finance and Economy

In the early days of the People's Republic when many economic problems had yet to be solved, the bourgeoisie tried to make trouble by boosting commodity prices. It was vital to break up these capitalist speculative forces in order to stabilize prices.

Under the leadership of the Central Committee of the Chinese Communist Party, in March 1950 China unified financial and economic work, i.e., placed national revenue and expenditure, banking and distribution of materials under firm control. This made it possible to balance budgetary revenue and expenditure, and holdings and out-payments by the banks, to greatly improve the supply of commodities and promote currency recovery. More essentially, these measures strengthened the socialist economy and weakened the capitalist speculative forces. It was a decisive battle that finally halted old China's 12 years of inflation and stabilized the RMB.

In 1953 the planned purchase and supply of principal farm products by the state cut off the links between the capitalist forces in the cities and the countryside and promoted the growth of the socialist economy. The socialist transformation of agriculture, handicraft and capitalist industry and commerce, completed in the main by 1956, all but wiped out the capitalist speculative forces that incited inflation.

The implementation of these principles and policies for socialist revolution and construction laid down under the Party Central Committee and Chairman Mao resulted in a vigorous growth of the socialist economy and the consolidation of the dictatorship of the proletariat. It created conditions for the long-term stability of the RMB.

Superiority of Socialist Economy

How has the RMB been kept stable over the past two and a half decades, a period in which the war to resist U.S. aggression and aid Korea took place and the country was hit by disastrous natural conditions a number of times? The decisive factor is the superiority of China's socialist economy.

With the socialist transformation of the ownership of the means of production, socialist public ownership replaced capitalist private ownership. The working people became masters of the country and the means of production. Industrial and agricultural production came under unified state planning. The aim of production was no longer profit but to build socialism and satisfy the needs of the people. The general policy of financial and economic work became to **"develop the economy and ensure supplies"**. This is the prerequisite to a planned and proportionate development of social production.

For the past two and a half decades the general policy for the economy has been to **"take agriculture as the foundation and industry as the leading factor"**. This policy supervises a suitable proportion in the development of agriculture, light industry and heavy industry. As agriculture has expanded, light and heavy industry has also increased by big margins.

Grain production rose from 110 million tons in the early days after liberation to well over 250 million tons today. Industrial crops such as cotton, oilseeds, sugarcane, bast

fibers, tobacco and tea have increased considerably. Supplies of meat, fish, poultry, vegetable, fruit, cloth, paper, sugar, cigarettes, medicines, bicycles and sewing machines have increased from several to a dozen fold. All this provides the material base for the long-term stability of the RMB.

Planned Commodity Circulation

Prices of industrial and farm products in China are planned and regulated by the state, not left to "supply and demand". This has eliminated price fluctuations — falling prices when there is a surplus and rising prices when there is a shortage of commodities. The circulation and distribution of products are also under the unified planning of the state. Products of state enterprises belong to the state. Farm and sideline products of communes, other than those put aside for their own use, are purchased by the state at reasonable prices and sold on the market at stable prices.

The steady growth in industry and agriculture constantly increases goods in stock. At the end of June 1974, goods held in stock by commercial departments were almost double the amount in 1965. Now every yuan issued is backed by several yuan worth of commodities. This guarantees that the amount of currency in circulation matches the commodity supply, thus ensuring the long-term stability of the RMB.

Currency circulation is an expression of commodity circulation.

TV counter in a Shanghai store. More and more manufactured goods meet the rising demands of the people's livelihood.





A savings bank in Peking. Family savings increase as a stable currency contributes to the steady rise of living standards.

The key to a sound currency is the adequate backing of goods and materials and the planned circulation of commodities. Stability of the currency is guaranteed when the growth of the socialist economy enables the state to hold an abundance of commodities which it supplies to the market at stable prices.

Revenue-Expenditure Balance

Another necessary factor in keeping currency stable is the balance of state revenue and expenditure and the balance of international payments. Deficits in state finances directly affect currency issuance and the stability of currency.

More than 90 percent of China's revenue comes from accumulation by the socialist enterprises. The working people, as masters of the country, work hard and creatively to expand production and increase the accumulation of socialist funds.

Expenditure is mainly for developing the socialist economy. The distribution and use of construction funds is based on a policy of diligence and thrift, on the practice of strict economy and no waste. Great increases of revenue from the steady expansion of industry and agriculture in the past 25 years have not only ensured funds for

large-scale economic construction but made the balance of revenue and expenditure possible, with some surplus.

In special circumstances such as disastrous natural conditions, adjustment is made in a planned way by increasing production, practicing tighter economy, using state reserves and having the bumper-crop areas help the poor-harvest ones. This is the way China balances revenue and expenditure, not through obtaining foreign loans or issuing more bank notes. Today China has neither internal nor external debts.

China also balances her international receipts and payments. Plans for import and export are based on the growth of the economy, what it needs and what it can supply. Export of farm and livestock products has risen considerably since the founding of the People's Republic. Industrial products such as petroleum and machinery are also increasing. The foundation of China's balance of payments is rock firm. Gone are the old days when dumping of foreign goods and a chronically unfavorable balance of international payments resulted in drains on gold and exchange reserve, high debts, depreciation of domestic currency and soaring prices.

China tightly controls her foreign trade. Imports and exports are under the unified management and accounting of foreign trade departments. A commodity's domestic price and export price are fixed differently. Exports are sold at international market prices, fluctuating accordingly. Imports for domestic consumption are sold at domestic prices and are not subject to price fluctuations on the international market. Prices in the country are thus kept stable. This is vital to the security of the people's livelihood and beneficial to the expansion of production and construction.

Centralized and Unified Management

Still another factor in the long stability of the RMB is the centralized and unified management of currency issuance by the state, which regulates the release and recovery of currency in a planned way.

The RMB is the only currency in circulation in China. It is issued and managed by the state bank. The currency released by the bank is recovered mainly through a planned supply of commodities. In planning the amount of wages to be paid every year, the state arranges a corresponding supply of commodities, so that the currency released for wages is recovered through sales of consumer goods.

Similarly, to ensure the timely recovery of the currency released in the countryside through the purchase of farm and sideline products, the distribution of state appropriations and bank loans for agriculture, the state makes corresponding arrangements beforehand for the supply of consumer goods and means of agricultural production.

In other words, with one hand the state has control over commodities and releases them on the market according to plan, and with the other hand it has control over currency and adjusts its circulation according to need. Adjustment of the two aspects is made through constant planning. Local or temporary imbalance arising from unexpected situations is adjusted through additional planning to achieve new balance. Only a so-

cialist planned economy can do this.

The Answer

China is free from inflation because she has established an independent, unified and stable socialist monetary system. This system has been achieved through the realization of the dictatorship of the proletariat, through continuous successes in the socialist revolution

and construction, through firmly implementing Chairman Mao's revolutionary line and bringing into full play the superiority of a socialist planned economy.

These three characteristics of the RMB are interrelated. Precisely because the RMB is independent and free of the influence of imperialist currencies, it can be put under centralized and unified man-

agement. And precisely because it is under centralized and unified management, it is possible to plan and regulate its circulation, thus ensuring its stability. In turn, an independent, unified and stable monetary system is playing an active role in the building of socialism, the improvement of the people's livelihood and consolidating the worker-peasant alliance.

HOW IMPERIALISM BROUGHT MONETARY DISASTER ON CHINA

OVER a century of imperialist wars of aggression reduced China to a colonial, semi-colonial and semi-feudal country. Part of the process was a monetary plunder that began after the Opium War (1840-42).

Even earlier, when the Spanish colonialists dominated Asia, Africa and Latin America in the 17th century, they had flooded China first with the Spanish carolus dollar, then with the Mexican dollar. After China was defeated in the Opium War, more imperialist powers brought their silver dollars into China. Britain occupied markets in north and south China with the British trade dollar. Japan's silver yen flowed into Fukien province and southern Manchuria. The American trade dollar circulated in the Yangtze River valley and French-minted Indo-chinese piastre in Yunnan and Kwangsi provinces. By 1910, over 1,000 million foreign silver dollars were circulating in China.

Even more preposterous was that while imperialist countries were replacing the silver standard with the gold standard, they were forcing their silver dollars on China and demanding that China buy them with the gold it had been accumulating for several thousand years—248 million ounces (15,500,000 pounds) alone were sent out between 1892 and 1902.

In the Opium War the imperialists forced the gates of China open with gunfire. First five big coastal cities, then more cities along the coast and the big rivers, were forced to open as trading ports. Here foreign merchants could buy Chinese farm products and sell their manufactured goods, ship in silver dollars and ship out gold, as they pleased. China lost her independence in currency, market and economy and became a free market for imperialist powers, a paradise for adventurers. The exchange rates of her silver dollars were controlled by faraway London.

In the world market gold was expensive and silver cheap. The gold-silver exchange rate rose from 1:16 in 1874 to 1:40 in 1909. With the Chinese

silver dollar depreciating steadily, prices shot up and workers' actual wages dropped.

After World War I began in 1914 the price of silver climbed back (1:15 in 1920)—and immediately Chinese silver dollars were siphoned out in great quantities. At home the medium of circulation became insufficient to buy farm products. Prices fell, stores closed, factories stopped production and workers were thrown out of jobs. Economists called the fluctuation of the silver dollar a "chronic infection" and regarded it as an incurable economic disease in China.

The Chinese people groaned under the economic crises shifted onto them by the imperialist countries and the currency disaster imposed on them. As Chairman Mao pointed out, the imperialists secured a stranglehold on China's banking and finance.

In the 1930s the imperialist powers contended fiercely for domination over the Chinese currency. The United States, already holding huge gold reserves, also tried to build up its silver reserves so it could manipulate international gold and silver prices and put both gold-standard and silver-standard countries under its control. With the U.S. buying silver at a high price, Chinese silver dollars were sucked faster into the world market. In only three months from July to October 1934, over 250 million silver dollars left the country. Imperialist warships sailed right into the Whangpoo River in Shanghai. Foreign banks on the Bund had the police of the foreign concessions cut off traffic as crate after crate of silver dollars were carried onto the warships and taken straight to London. The Chinese government was powerless to stop the flow.

The Chinese had always traded with silver dollars. Now with huge quantities taken away, business fell off. Prices tumbled, stores, factories and banks closed. Britain seized the chance to send its monetary expert, Leith-Ross, who advised the Chiang Kai-shek government to change to the *fapi*, a

legal tender system under which bank notes could not be exchanged for silver dollars but circulated by force of legal decree. The Chiang Kai-shek government forced the people to give up their silver dollars which it sent to London to be changed into pounds sterling deposited in the Bank of England as foreign exchange reserve for the *fapi*. The *fapi* was pegged to the pound sterling at a fixed exchange rate. The value of the *fapi* was maintained through unlimited convertibility with sterling at the fixed rate. This actually meant that China had abolished the silver standard and become part of the sterling bloc, getting the same treatment as the colonies of the British empire. The Chinese *fapi*, like the Hongkong dollar, became an offshoot of the pound sterling.

All this—the fixed exchange rate, free exchange, freedom from the risks of price fluctuations and exchange control—made it easy for British capitalists to export capital to China and dump their goods on the Chinese market.

But the United States was not going to sit and watch Britain reap all the benefits of her hard work. She stopped buying silver in London. This forced Chiang Kai-shek to send representatives to beg the U.S. to buy Chinese silver dollars. After that Chinese silver dollars were shipped to New York and changed into U.S. dollars deposited in the U.S. Once again selling out China's sovereignty, Chiang Kai-shek pegged the *fapi* to the U.S. dollar, his banks sold U.S. dollars without restriction and deposited Chinese gold and silver foreign exchange reserve in New York. China became a market for the United States, a handy place for imperialists to dump their goods and export their economic crises. From 1935 to 1937 commodity prices in Britain and the U.S. rose sharply. When prices in Britain rose 22 percent, those in China rose 34.03 percent (December 1935 to July 1937).

WHEN China hooked herself to the pound sterling and the U.S. dollar, she was drawn still more tightly into

the capitalist market, inevitably suffering all the economic crises and inflation of the capitalist world and worse.

Even more serious, in 1937 the *fapi* started a spiraling inflation that lasted 12 years. During this time Chiang Kai-shek played every possible trick, changing from the *fapi* to the *chinyuanchuan* (gold certificate) to the *yinyuanchuan* (silver certificate). It was a currency collapse worse than that of the German mark after World War I. Issuance of paper currency inflated 140,000 million times, prices skyrocketed 8,500,000 million times. The *fapi* depreciated steadily — 100 *fapi* could buy two oxen in 1937, one in 1938, a pig in 1939, a sack of flour in 1941, a chicken in 1943, two eggs in 1945, one-sixth of a bar of laundry soap in 1946, a coal ball in 1947, 2.41-thousandths of an ounce of rice in 1948, and not even one grain of rice in 1949. This tells the story of the Chinese people's plight.

Yet during this time the Chiang Kai-shek clique looted 15,000 million silver dollars from the people by simply issuing paper money. Chairman Mao said in 1947, "Malignant inflation has swiftly developed; the industry and commerce of China's national bourgeoisie are daily going bankrupt; the livelihood of the working masses, government employees and teachers is deteriorating every day; large numbers of middle class elements are losing their savings and becoming penniless; and therefore strikes of workers and students and other struggles are constantly occurring."

The workers received their wages in currency, but prices rose faster than wages. In Shanghai a worker's wage was his base pay multiplied by a cost of living index. Before the anti-Japanese war (1937-45) one *fapi* base pay could buy 7.5 kg. of rice. In the later years of the war, one *fapi* base pay multiplied by the cost of living index could only buy 0.75-1.5 kg. of rice. The workers' actual living standard was less than 30 percent of the prewar level. So rapidly were the bank notes depreciating that when the workers got their pay they had to rush to buy goods or turn it into gold or silver in order not to lose. The workers were the worst victims of inflation.

The peasants had some farm products in their hands, but the price of industrial goods rose faster than farm prices. From June 1937 to April 1949 industrial goods rose four times faster. In exchanging their products for industrial goods the peasants only got about 30 percent of the prewar value.

The livelihood of government employees and teachers also worsened rapidly. The actual value of salaries for university professors in Kunming in the first half of 1945 was 89.1 percent less than what they got in the first half of 1937.

The Chinese people ended their century of misery under unstable currencies only when, led by Chairman Mao and the Chinese Communist Party, their long struggle finally overthrew imperialism, feudalism and bureaucrat-capitalism and they founded a new socialist country.

The Hsikang Food Market from the Inside

Staff Reporter



A scene at the Hsikang Food Market.

IT is barely daybreak but the staff of the Hsikang Food Market in the industrial metropolis of Shanghai has everything ready for their early morning customers, workers going off the night shift. The counters are well stocked with meats, fish, poultry, eggs, vegetables and soybean products in neat array. The Hsikang, with a staff of 400, is one of the larger of Shanghai's 146 markets. This one is located in the Puto district, a textile center. Its 20,000 customers a day are mainly workers from the nearby textile mills, printing and dyeing shops, machinery and electrical factories and printing plants.

Serving the Workers

As 5 o'clock nears in the chilly January dawn, more and more people begin to stream into the brightly-lighted market. Many flock to the ready-to-cook section on the second floor. Here on display are more than a hundred different combinations of pork, mutton, beef or fish with vegetables or vegetables alone, all washed and cut up ready to be dropped into a pan when the buyer gets home. You can buy a single dish or several for a large dinner. At reasonable prices from 20 *fen* to one yuan,

they are both economical and convenient.

A middle-aged woman worker stands before the counter undecided on what to buy. "Can you suggest something for dinner for four?" she asks the salesman. "Today is my day off and we are having a guest coming." The salesman suggests the "holiday special", four servings for 1.50 yuan: a silver carp ready for steaming, pork liver for frying, spinach for frying and beancurd with shredded meat for soup. The delighted customer takes it and leaves.

This counter is a boon to families where both husband and wife work. With a dish or two purchased after work, they can cook a meal without much trouble. To meet their needs, the staff of 16 in this section begins preparing the food very early so as to have it ready for night shift customers. The dishes are priced at the cost of the ingredients; no charge is made for the extra service.

Similarly, the fresh meat counter sells meat in minced, shredded or sliced form, also sliced sausage and diced ham. The market also makes its own salted and preserved eggs, air-dried chicken, roasted or press-



Making up ready-to-cook dishes.

ed duck, all priced on the basis of the cost of material and fuel. It also kills and dresses fowl for customers, deducting a small amount from the charge if it keeps the feathers.

Before the cultural revolution, the Hsikang Market used to close at 11 p.m. Later, the factory workers' energetic efforts for revolution and production inspired them to keep open round the clock. Most of its regular customers come from the 8,000 families in the neighborhood, so once a month the market sends representatives to gather suggestions from the residents at local committee meetings. As a result of such suggestions it now sells twice the number of ready-to-cook combinations and has added many new services in the past three years.

What was the force behind such efforts to serve the customers, I asked Tai Yueh-chen, an outstanding saleswoman for many years. She replied, "Both the factory workers and we in the market are building socialism, though in different fields. We are all comrades."

I learned that ten years ago she herself had begun delivering orders to families who found it difficult

to get their shopping done. Today this free delivery is one of the market's services to more than 300 elderly, ailing or disabled customers and those families of armymen or persons who gave their lives in revolutionary struggle with no able-bodied person to help them. According to the customer's preference, they make deliveries as needed or at regular intervals.

Socialist Commerce

In the market one can often see a stocky, energetic man of middle age, working as a salesman in apron and sleeve covers. He is Shih Pao-ta, before liberation an apprentice in a butcher shop and now the secretary of the market's Communist Party branch. He and other members of the Party branch are responsible for seeing that this large enterprise with sales running to millions of yuan every year carries out the Party's policies for commerce. He told me that during the cultural revolution the workers had criticized the capitalist idea of striving for profit and not paying attention to the needs of the customers. Now they try harder to carry out Chairman Mao's policy to "develop the economy and ensure supplies".



Tai Yueh-chen delivers an order to an elderly customer's home.

"Our socialist commerce," Shih emphasized, "is completely different from capitalist commerce." The latter seeks the greatest profit for the capitalist, but our aim is to serve proletarian politics and to serve the needs of industrial and agricultural production and the masses of the workers, peasants and soldiers. In capitalist commerce the profit goes into the pockets of capitalists. With us, a small price markup is permitted by the state, but the funds go for labor insurance and welfare benefits to the workers, for expansion of the business and, in the form of a commercial tax we pay to the state,



Workers from the Hsikang Food Market do one of their regular stints in a production team's vegetable field.

into the general fund for socialist construction."

He explained that the market adhered strictly to the pricing policy of the state. In line with it, prices for the necessities of life are kept low and stable. Specifically, this means that the retail prices for the main foods such as meat and vegetables, and of course grain, which this market does not handle, have remained practically the same over the years. Ten years ago good quality pork and pork chops were selling at just under 2 yuan per kilogram. The price is about the same today. Although vegetable prices fluctuate seasonally, there is seldom any difference from year to year. "This price stability also reflects the stability of our currency," Shih explained, adding, "our situation is quite different from the inflation and skyrocketing prices of the capitalist world."

Shih Pao-ta pointed out that the abundance of supply and the wide variety is the result of socialist economic planning. Greater Shanghai's 10 million people's annual consumption of meat, fish, poultry, eggs and vegetables is carefully

worked out by city planners, taking into consideration need and purchasing power. A plan for producing them is then put into effect by the production, financial and commercial departments.

Production centers have been set up in Shanghai's outskirts. A total of 6,700 hectares of land in communes and state farms is devoted to year-round vegetable-growing, almost the same amount is given over to orchards and melon fields. Greater Shanghai's fish is supplied by 25,000 hectares of ponds and a salt-water fleet of nearly 500 vessels — steam-powered fishing boats owned by the state and motorized junks owned by the communes or brigades. The supply from collectively-owned or state poultry farms and thousands of collectively-owned piggeries is augmented by countless chickens, ducks and pigs raised by individual commune families. These sources supply all of the vegetables, half of the meat and a third of the poultry consumed in Shanghai.

Shanghai also gets a portion of its food through unified state-run planned exchange. Since Shanghai is a major industrial city, only 20

percent of its industrial products for daily use is used at home; the rest is available for other parts of the country. All foodstuffs are distributed to the various markets and other outlets in a planned way through the state purchasing and wholesale concerns.

Abundant supply, stable prices and rising purchasing power of the people have all meant more business for the market, Shih Pao-ta observed. He showed me the statistics for the volume of business over the past ten years. Although the number of customers dropped five percent during that period because some moved to a new housing development elsewhere, the total sales rose 6.5 percent in the same period.

New Relationship

The Hsikang Market sells 20 to 25 tons of vegetables a day and handles around 60 varieties during the year. It gets them from the city purchasing and wholesale stations. Representatives from the market regularly tour these stations and the production teams of the people's communes to keep up on the production picture.

I went with purchaser Yang Hsiu-ying on one of her regular visits to the Kuanghsin vegetable wholesale station, located like other stations on the edge of the city. Entering its front gate is a steady stream of trucks, tractors with trailers and tricycle carts. Meng Chin-ti, manager of the station, himself a vegetable grower before liberation, was eager to talk about the new type of relationship between the wholesale buyer and the peasants which has been established in the new society.

"Before liberation," he said, "the wholesale station was a capitalist enterprise. Naturally its relation with the peasants was one of exploitation. The wholesaler took the vegetables from the peasants on consignment, paying for only what he sold and at the price it

brought in the market, minus his commission. In the seasons of peak supply when a lot of vegetables were left unsold, the peasants took the loss, and even when they produced readily-salable out-of-season vegetables that brought a good price, they didn't get very much because of the wholesaler's high commission.

"Today all wholesale stations are run by the state. Whether or not it's the peak season, the stations purchase all vegetables that are grown according to plan. They sell the vegetables to the retail markets at a markup of about four percent of what they pay the producer. In addition to covering the cost of running the station, this small margin is used to aid the farmers by offsetting losses they may suffer under certain circumstances."

Last year, he explained, during a cold, rainy period the volume of vegetables fell 30 percent short of the original plan. When the stations bought these vegetables from the teams they gave 30 percent more than the originally agreed purchase price to offset losses incurred by the communes because of the drop in volume. Later there was a bumper crop which exceeded the planned amount. The producer still got the originally agreed price. "This is one way the stations encourage the commune members to produce more," he said.

While looking out for the interests of the farmers, the state also keeps in mind the interests of the consumers — the masses of the working people in the city. The cost of the above 30 percent subsidy was not passed on to the retailer and consumer, but absorbed by the wholesale station. When an overabundance of vegetables occurs, the state allows a reduction of retail prices by 30 percent and it makes up the difference to the retail markets. The lower price enables the city's working people to consume more vegetables during

the peak season. "State planning allows us to maintain a pricing policy that benefits production and the people," Meng summed up.

Manager Meng Chin-ti lives in the Long March commune brigade in the city's outskirts. That afternoon he and Yang Hsiu-ying took me to the brigade's production team No. 1. This team provides the Hsikang Market with 20 percent of its daily vegetable supply. Its leader, 53-year-old Ku Miao-jung, a veteran vegetable grower, took us round the emerald fields. Then we visited the team's mushroom house where layer after layer of cement-framed beds filled with plump mushrooms in rich black soil reach to the ceiling.

Ku told me that the team's 100 families till about 8 hectares of land. Before liberation the per-hectare yield was only 22.5 tons per year; today it is 105 tons. Growing only two crops a year in the past, they now raise four or five. From about a dozen varieties of vegetables they have expanded to over 50. The team members' income has risen steadily. The value of a workday in the team has doubled in the past 10 years. The team's accumulation fund, which stood at 4,000 yuan 10 years ago, has now risen to over 35,000 yuan.

Among the seven teams in the brigade to which the Long March team belongs, some have even higher production and income. The brigade has a total accumulation of 300,000 yuan, compared with 60,000 a decade ago. Out of this fund the brigade has bought six walking tractors and a number of pumps and equipment to power them. All its fields are plowed by a tractor provided by the commune and all irrigation and application of fertilizer and insecticide is mechanized.

A lot of the improvement in production and in the life of the peasants is due to help from the government, said Ku Miao-jung. "Since liberation the government

has again and again raised purchase prices for our produce and cut prices of industrial products we use such as chemical fertilizer, insecticide, farm machinery and diesel oil. It has also reduced prices of industrial goods used in our daily life."

The measures he described are doing away with the "scissors effect" of high prices for industrial and low prices for agricultural products which was carried over from the old society. "This pricing policy has greatly stimulated development of agriculture. It has also freed us from the worries of everyday life so that we can produce better."

The commune members' efforts for greater production stem mainly from the fact that they have become masters of the country, Ku said. "In the past we toiled just to get three meals of thin gruel a day to keep alive. Today we're growing vegetables as our contribution to socialist construction, and we naturally want to grow more and better ones. Under the leadership of Chairman Mao and the Chinese Communist Party everything is different from the old days. Who could imagine in the old society that a peasant like Meng Chin-ti could become manager of a wholesale station? Or that representatives from the station and market would come to discuss with us how to produce vegetables well and guarantee the supply to the people?"

As team leader Ku talked about the new relationship he got more and more excited. He told me that workers from the Hsikang Market come by turns to work half a day a week in the fields with the brigade members. On holidays brigade members serve as salespersons at the market so that they can hear customers' comments on their vegetables. I could not help recalling the comment of saleswoman Tai Yueh-chen, "We are all comrades."

TWO FAMILY ACCOUNTS

Staff Reporter

TEXTILE worker Tang Ken-ti and her family live in a lane in Shanghai's Puto district. It takes less than ten minutes to walk to the Shanghai No. 2 State Cotton Mill where she works or to the Hsikang Food Market* where she shops. Her family rents a second-floor apartment in an ordinary workers' building. Her three children sleep in the front room and she and her husband Yang Yu-chuan in back. The rooms aren't large, but they are simply and neatly arranged, the windows bright and the tables clean.

The afternoon this reporter went to visit her, they were both at home. It was his day off and she was on night shift. The two older children were in school, and the youngest girl hadn't returned from her day-care center. They had a guest, Han Yu-ying, an old neighbor and co-worker of the husband. Now nearly 60, she is retired. They had both worked in the Shanghai No. 11 State Cotton Mill where Yang Yu-chuan was a young maintenance worker. Later he transferred to the transport department of the new Shanghai No. 5 Steel Mill. Because he was good at work and study, during the cultural revolution he was promoted to work as a cadre.

Sitting around a small round table, we talked and drank tea. The glass table top covered pictures of their three girls — all with the big eyes and round face with regular features of their parents.

Tang Ken-ti and Yang Yu-chuan have lived here since their marriage 15 years ago. Yang Yu-chuan is 40, one year older than his wife. From poor peasant families in Kiangsu province, both had hard childhoods. Yang Yu-chuan's par-

ents had to give a younger brother and sister away so they wouldn't starve to death. Poverty forced Tang Ken-ti's parents to send her to be raised by an aunt in Shanghai. Both entered factories shortly after liberation and are part of the first generation of workers trained in new China.

Today they are veterans with more than 20 years of work. Tang Ken-ti's base pay is RMB 70 yuan a month. Yang Yu-chuan, who has more seniority, gets 76, which gives them a monthly income of 146 yuan. They send 10 yuan of this to Yang Yu-chuan's mother in the countryside for spending money, leaving 136 yuan for the five of them. This works out to something over 27 yuan apiece for the month's expenses, and gives them a standard of living about average for a Shanghai worker's family.

Monthly Expenses

"Could you work out your monthly living expenses for me?" I asked. "No trouble," Yang Yu-chuan replied. "Prices don't change, so our family's expenditure for food, clothing, rent and other things is about the same every month." Tang Ken-ti brought out an abacus and started figuring, moving the beads rapidly. She told me that as a tester she has to calculate quality indicators every day in the cotton yarn shop, so she's had lots of practice.

First they added up the food. The family doesn't eat over 60 kilograms of rice a month, and the price of the best rice has stood at 0.328 yuan a kilogram for years. Slightly inferior rice is even less. The family spends about 18 yuan a month on rice. They try to keep meals simple, usually having a vegetable dish, a meat dish and a meat-and-vegetable soup. They make two or more meat dishes on

Sundays and holidays. Thirty yuan is enough for a month's meat, fish, vegetables, oil, salt, soya sauce, vinegar and sugar. In addition, the youngest girl, 7-year-old I-wen, eats two good meals a day at the day-care center for 5.40 yuan a month. On workdays, the parents eat one meal at their plants, at a total cost of 6.60 a month. I knew that at the cafeteria they had over a dozen dishes to choose from, for when I visited the Hsikang Food Market I had seen the No. 2 State Cotton Mill cafeteria's daily orders: meat, fish, eggs, vegetables, bean-curd and other things.

The second major item of the family's expenses is clothing. Last year they bought 31.7 meters of cotton cloth. The cloth and tailoring came to between 70 and 80 yuan. They have also bought some clothing of wool and of a cotton-dacron mixture as well as shoes and socks in the past few years, spending an average of 30-40 yuan a year on these items. So they spend 120 yuan a year on clothing, an average of 10 yuan a month.

The third major item is rent, water, gas and electricity. Their two rooms have a floorspace of 25 square meters, aside from the kitchen and toilet they share with the neighboring family. Rent is 5.68 yuan a month. Water, gas and electricity come to 6.30.

Yen-jung, the oldest girl (13), and her 11-year-old sister Yen-ping are in primary school. Tuition is 3 yuan a term, an average of 1 yuan a month for the two of them. The day-care center for I-wen costs 1 yuan a month, bringing the education total to 2 yuan. They spend about 2 yuan a month for newspapers, political study material and stationery.

Candy, fruit, soap, toilet paper and other miscellaneous items account for about 5 yuan a month. In addition they allot about 25 yuan for extras. Amounting to about 300 yuan a year, this covers holiday recreation, trips back to their home towns to visit family and friends, gifts, household utensils and furniture.

After these outlays, the family puts 20 yuan a month in the bank. Out of part of their savings and the

(Continued on p. 34)

* See "The Hsikang Food Market from the Inside" on p. 11.

Masters of Our Own Affairs

ILHALI

CHAIRMAN MAO has pointed out that "In the final analysis, national struggle is a matter of class struggle". We people from minority nationalities deeply realize the correctness of Chairman Mao's words.

During the dark years in old China, we laboring people of Kazakh nationality never dreamed there would come a day when we would be the masters of our own affairs. Like other nationalities in the country, we were not only heavily exploited by the feudal herdowners and *bayi* (rich men) of our own nationality but were subjected to the national oppression

ILHALI, a Kazakh, is deputy secretary of the Party committee of the Ili Kazakh Autonomous Chou.

and discrimination of the Kuomintang reactionaries. We had no political rights or freedom, and our economic life was extremely poor and backward. To consolidate their criminal rule, the Kuomintang reactionaries using the policy of "divide and rule" provoked innumerable feuds between the nationalities and stirred up national feeling to split the revolutionary people.

The birth of new China in 1949 smashed the foundations of feudal rule and eliminated the feudal system of exploitation. Only then, guided by the Party's policy on nationalities, were the working people of Kazakh nationality recognized as a member of our country's multinational community; only then were they able to take part in the

running of state affairs on an equal basis with other fraternal nationalities.

Kazakh delegates attended both the ninth and tenth national congresses of the Communist Party of China. Comrade Ziya, Vice-Chairman of the Revolutionary Committee of the Sinkiang Uighur Autonomous Region, was a member of the Presidium at the Tenth Congress in Peking and Comrade Janabil was elected alternate member of the Central Committee at the same congress.

At each of China's four national people's congresses held since liberation, the Kazakhs were represented, and at both the third and recent fourth congresses, there were two Kazakh deputies.



The author (first left) on an investigation tour at a mine.

The Ili Kazakh Autonomous *Chou** was set up in September 1954 with approval from the State Council. A people's congress was formed with deputies from all 12 nationalities within its borders. Since then, the *chou* has held four congresses which discussed and took decisions on many matters of political, economic and cultural importance. Of the 271 deputies to the fourth *chou* congress, 117 were Kazakhs, the main nationality in the area.

IN ensuring equal political rights for the minority nationalities, the Communist Party of China has applied the basic Marxist-Leninist principles on the national question to the historical conditions and present circumstances in China and formulated the policy of national regional autonomy. It advocates autonomy for those areas where minority nationalities are concentrated. The right to autonomy of minority nationalities is written into the Chinese Constitution.

The establishment of the autonomous area and its organ of self-government radically altered the position of the Kazakh people from that of political powerlessness, discrimination and oppression which existed before liberation. On the basis of equality, friendship, unity and mutual assistance, the various nationalities in our area have established and developed new relationships, managing internal and local affairs together. The Party line and policy for the development of local economy and culture is carried out, taking into account the special characteristics and conditions of the nationality area.

When the autonomous *chou* was first set up, there were few cadres of Kazakh or other minority nationality. To change this situation, the Party and government inaugurated an active training program. Cadres of minority nationality may receive training at Party schools at the central and local levels, the Central Institute of Nationalities, the Northwestern In-

* An autonomous administrative unit, of one or more minority nationalities, below the province or autonomous region and above the county or autonomous county.

stitute of Nationalities, local cadre training classes and study classes. Several dozen Kazakh cadres have taken courses at the Central Higher Party School in Peking. Six months ago Comrade Janabil joined a study class for worker and peasant cadres run by the Central Committee. In 1973 our autonomous *chou* sent eight outstanding young cadres who had come to the fore during the cultural revolution to a cadre's training course at the Central Institute of Nationalities in Peking. Besides Kazakh cadres there were also cadres of Uighur and Sibo nationality. The Party and government have also organized visits by people of minority nationalities to Peking and other inland cities for study and to take part in celebrations. Kazakhs have always been included in such groups.

AFTER prolonged education by the Party and Chairman Mao, and tempered and tested in class struggle, the struggle for production and scientific experiment, a generation of new cadres of Kazakh and other minority nationalities is maturing in a healthy way. They hold various leading posts in the Party organizations and revolutionary committees of the autonomous region, autonomous *chou*, counties and people's communes. There are Kazakh cadres on the standing committee of the Party committee of the Sinkiang Uighur Autonomous Region, and Kazakhs, along with cadres of other minority nationalities, account for half the standing committee members of the *chou*'s Party committee. Of the 30,000 cadres in the *chou*, 16,400, or more than 50 percent, are of Kazakh and other minority nationality. Over 120 of them are secretaries or deputy secretaries of Party committees or chairmen or vice-chairmen of revolutionary committees at county level or above. Many cadres from the local nationalities hold important posts in economic and cultural departments as well as in factories and mines.

Most of the cadres born and raised locally are from poor families and have deep proletarian feelings for the Party and Chairman Mao. They play a great role in socialist revolution and construction. Sahai,

a Kazakh cadre in Usu county, worked as a goatherd from the time he was small and suffered all the torments and cruelty of the oppressive society. After liberation, educated by the Party, his consciousness was raised and his ability grew as he served first as head of his township and later as head of the district and county, finally being elected deputy secretary of the Usu county Party committee. Devoted to the revolution, he fears neither hardship nor difficulty in his work. During the past few years he has often ridden to pastures and villages deep in the Tianshan Mountains to investigate the situation at the grass roots, to explain Party policy to the masses and to guide production on the spot. Sahai's qualities are typical of innumerable cadres in the minority areas.

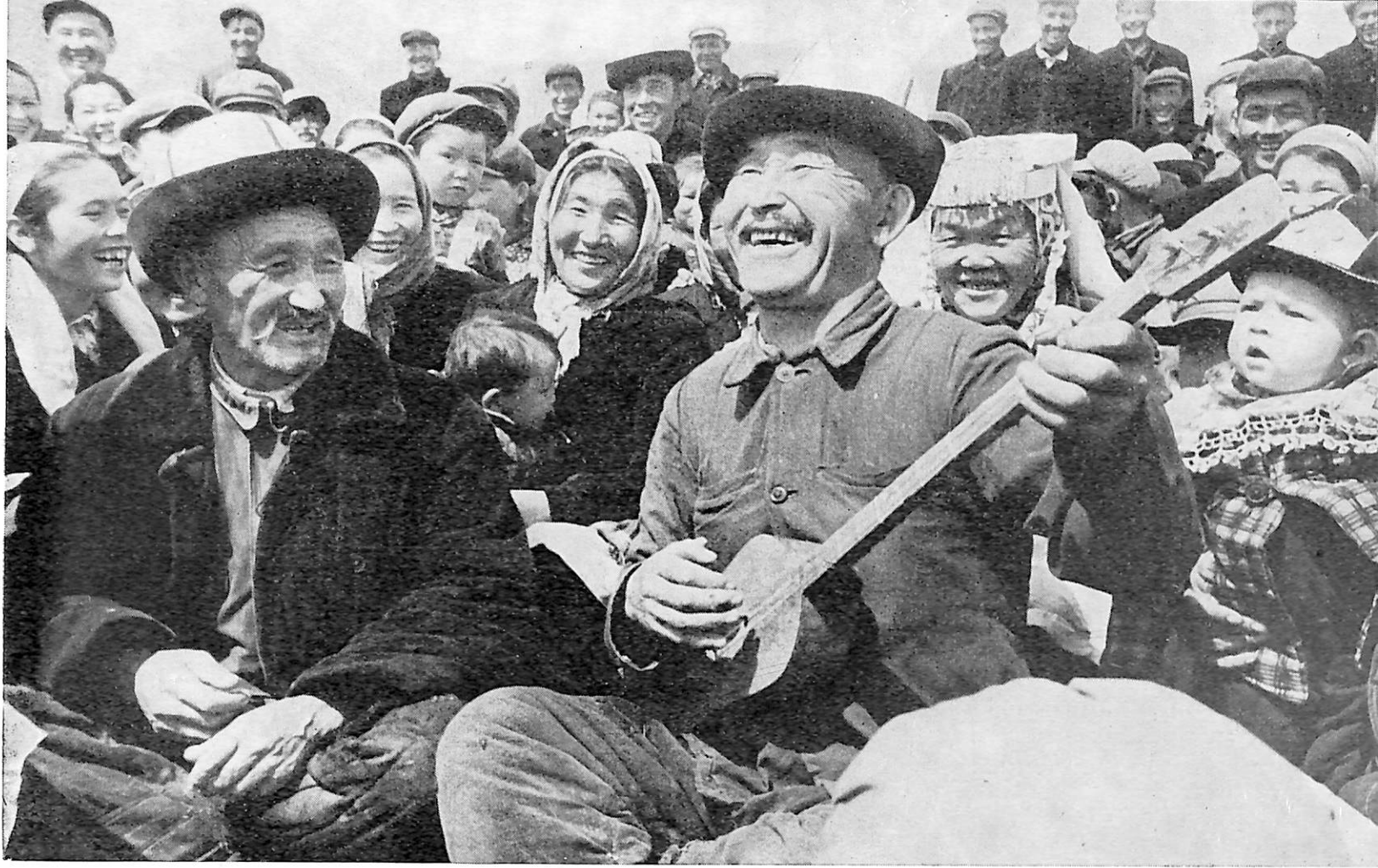
Answers to LANGUAGE CORNER Exercises

一、

- 五十四元 (五十四块钱)
- 一百零三元 (一百零三块钱)
- 四角五分 (四毛五分钱)
- 十二元五角 (十二块五毛钱)
- 二十六元四角七分 (二十六块四毛七分)
- 八百九十九元六角二分 (八百九十九块六毛二分)
- 五千二百四十三元七角六分 (五千二百四十三块七毛六分)

二、

1. 那个字他写得太小, 我没有看清楚。
2. 大夫给我的药我都吃完了。
3. 他说中文说得不快, 我都听懂了。
4. 新年他去杭州了, 我没有看见他。
5. 车票我已经买好了。



A Kazakh herdsman sings to the accompaniment of the *dombra*.

Three Kazakh Cadres

Staff Reporter

AUTUMN on the Kunis grasslands in Sinkiang's Ili River valley is crisp — blue skies, white clouds, clear weather. I was driving toward the East Wind commune with Kamarhan, revolutionary committee chairman and deputy Party secretary of Hsinyuan county in the Ili Kazakh Autonomous Chou. Combines were mowing wheat and loaded carts were moving between fields. I could hear harness bells.

"So much farming!" I said. "I thought this was a grazing area."

"It is," Kamarhan replied, "but now we also grow crops. Farming and livestock breeding complement each other, although we have our troubles. This year was too dry, for example, but the commune members worked hard and got another good wheat harvest. They increased the number of animals too."

Our car entered a village, turned down a road shaded by poplars, went through an apple orchard and stopped in front of a white house with red-tiled roof. Shayichati, Communist Party secretary of East Wind commune, was out to welcome us.

Kamarhan is 53, grey at the temples, jovial, modest. He was one of the first Kazakh cadres on the Kunis grasslands. Scars from the whip still testify to his life as a slave from the age of 13 until liberation in 1951. They explain his intense hatred of the exploiting classes and his deep love for the Communist Party and Chairman Mao. When Hsinyuan county launched democratic reforms in 1952, Kamarhan took up revolutionary work. For the past 23 years he has devoted himself to the people and the building of a socialist life on the Kunis grasslands.

Kamarhan had driven out to see what preparations the commune was making to take the herds safely through the winter. He also wanted to go to the pastures and see his old comrade, model worker Manaf.

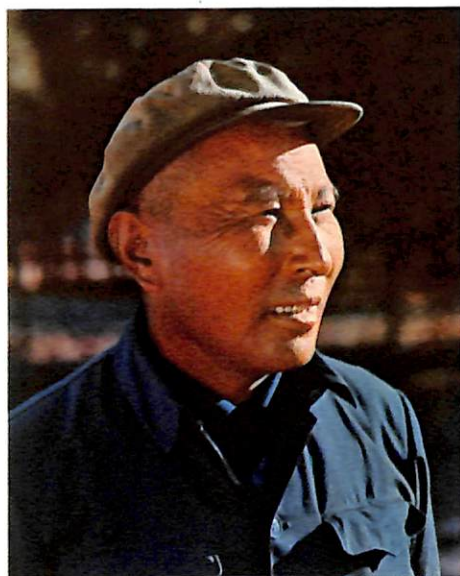
The next morning several of us started out for Karbuk pasture on horseback, following a rugged trail that twisted through green peaks. Every now and then we met groups of two or three Kazakh herdsmen, women and children riding toward us. The women were in gay-colored dresses, some with babies, others with loads. Their laughter and singing echoed in the valleys.

Kamarhan and Shayichati always reined in to shake hands and talk. Sometimes they dismounted and the herdsmen would open their leather flasks of koumiss and pass them around.

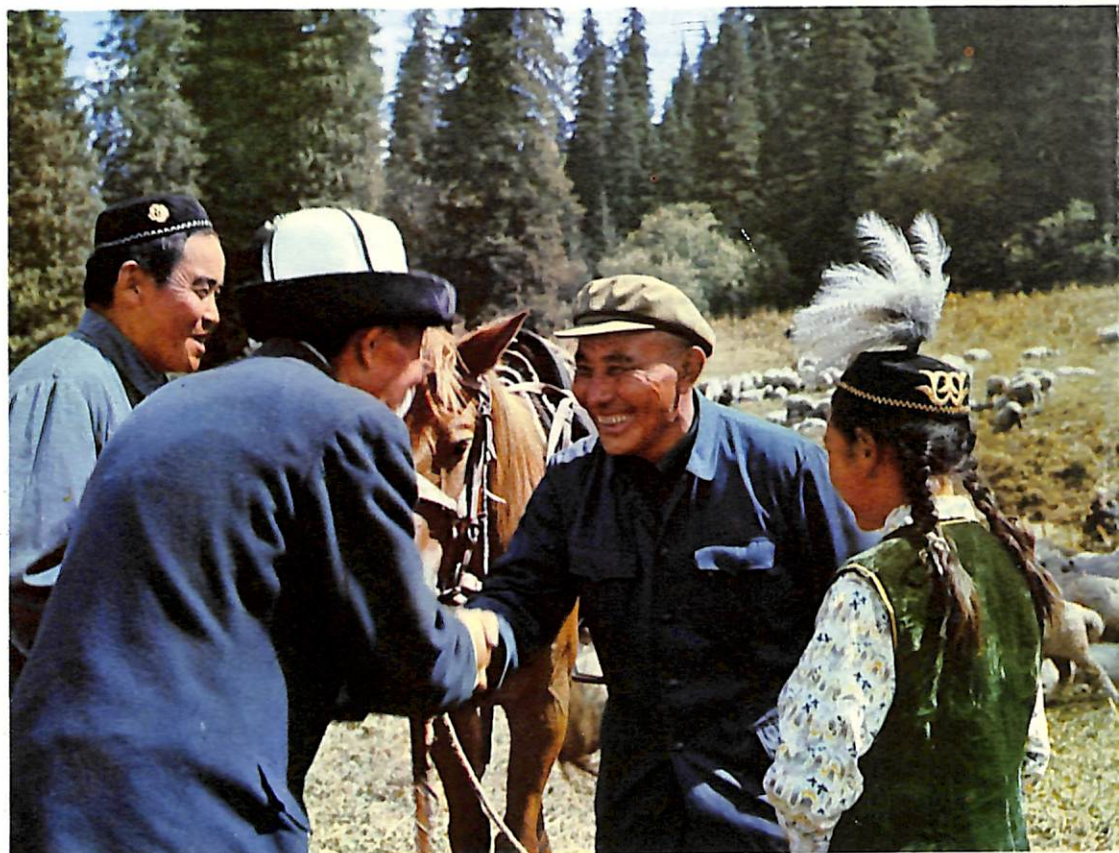
As we rode on we heard not only the wind in the pine trees but the



Kamarhan, Shayichati and Manaf holding a fact-finding meeting in a pasture.



Kamarhan, deputy Party secretary and the chairman of the revolutionary committee of Hsinyuan county in the Ili Kazakh Autonomous Chou in Sinkiang.



Kamarhan talks with herders in a pasture.



Shayichati, Party secretary of the East Wind commune.



Shayichati out checking on how big herds are being managed.

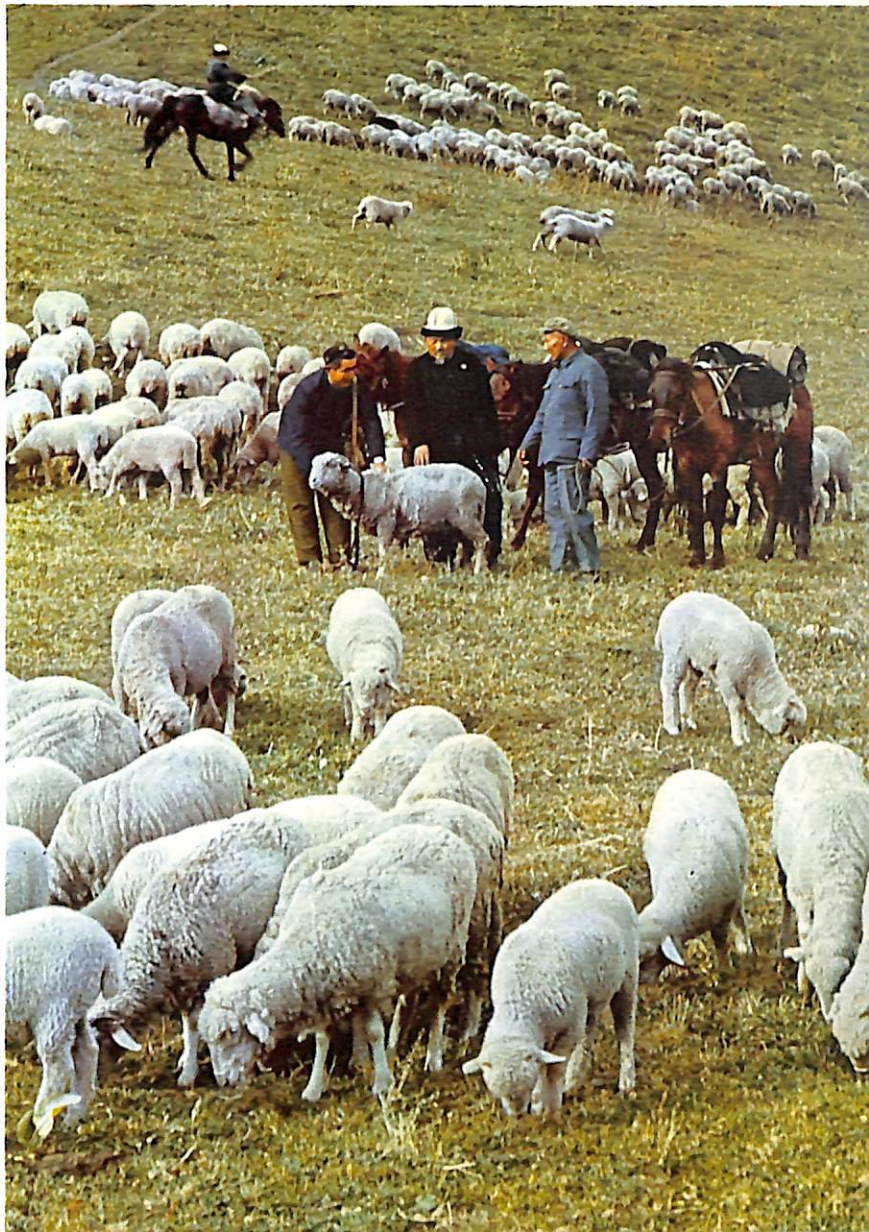


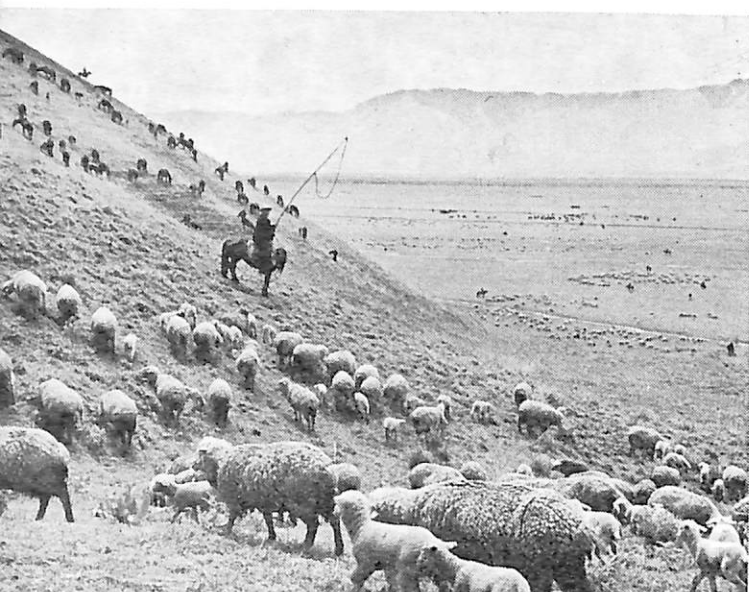
Manaf discusses with herders who are learning to be veterinarians.



Manaf, model worker and deputy Party secretary of the stockbreeding brigade of the East Wind commune.

Cadres and herdsmen sum up experience in raising high-producing herds.





A pasture on the Kunis grasslands.



Tractor of the Red Star commune.

sound of machines. Soon we saw two bright red grass-cutters at work on a mountainside. Farther off were several horse-drawn mowers.

"Our pasture grass isn't growing as well as last year because it's been too dry," Shayichati told Kamarhan. "But we mobilized the herdsmen much earlier this year, came up here in the mountains to cut grass and store it for fodder." He pointed to the cutters. "We bought these a while ago. They're a great help. I think we'll get our animals through the winter without trouble."

"Good," Kamarhan said. "We're using more machines for farming. You'll have to catch up if you want to increase the herds faster."

Crossing another ridge we found the far side falling away to wide expanses. We could see the dazzling snow-capped peaks of the Tien-shans in the distance, their slopes dark with forests veiled by occasional floating clouds. In the broad valley below were grazing cattle and sheep.

"Here we are," said Shayichati. "This is Karbuk pasture. We have ten thousand animals here." He rode on ahead to see about lodging and meetings.

"That's the youngest and ablest of the Kazakh commune Party secretaries in the county," Kamarhan said, watching Shayichati gallop off. "He's 38. His childhood was filled with misery. He and his older brother tended sheep for

herdowners since they were little. When liberation came it was easy for him to understand that it was the feudal system that made the poor people suffer, that now we working people are masters, we must not let history repeat itself. He kept right on the socialist road and has fought revisionist and capitalist trends. Ever since he became Party secretary for the East Wind commune he has guided the members in learning from Tachai and developing a socialist collective economy through self-reliance. In the latter part of 1970 he and Manaf, the old model worker we're going to meet, summed up the experience of seven herdsmen in raising herds with high rates of survival and passed the experience on to the whole commune."

"Are they the ones who proposed the socialist emulation campaign to raise high-survival-rate herds now going on in the county?" I asked.

"Yes," said Kamarhan. "Just two years after the campaign began, herds with high survival rates appeared in many places. We got a remarkable increase in animals. Herdsmen's incomes went up too. Now the campaign is still going strong because the herders are really for it."

The young herdsman riding next to me said, "Kamarhan often visits us in our homes to talk shop and help us solve problems. Year before last he asked representatives from all the communes in the county to come to a meeting in our

pasture to discuss how we stock-breeders could learn from Tachai."

With a crack of his whip, Kamarhan spurred his horse and galloped ahead toward two white houses in the distance.

THE houses were on the edge of a brook. Smoke was rising from their chimneys in the evening mist. Sheep grazed nearby. Shayichati was talking with an old herdsman of stocky build, a swarthy face, white beard and deep twinkling eyes. He did not look his seventy years. This was Manaf, the much respected model worker on the grasslands and deputy Party secretary of the commune's stockbreeding brigade.

With a broad smile, the old man said, "It's always a great pleasure to have our two secretaries come to our brigade. The leaders and members of the nearby production teams will be here in a few minutes to report on their work." He invited us in and gave us hot milk tea and baked pancakes with butter.

We heard hoofbeats. Then about a dozen people pushed in, all in boots, whips stuck in their sashes. There were young men, old men with beards, and women, all laughing and talking. Kamarhan and Shayichati shook hands with each of them. The room instantly felt warmer.

During the meeting the herdsmen and women talked about the movement to criticize Lin Piao and Confucius in their teams, how their herds had been doing since the emulation campaign began and

their progress in cutting grass and storing it for winter fodder. Kamarhan interrupted frequently with questions.

For some time they discussed putting off moving the herds to the winter pasture by a month and things to be done to keep the animals from dying of cold on the way. Both Kamarhan and Shayichati took careful notes. Everybody was confident they could keep the animals safe and well. "With Chairman Mao's revolutionary line guiding us we can overcome all difficulties," they said.

After the herdsmen had left, Manaf's oldest daughter Dagulida threw more wood into the stove and soon the fire was roaring. The light of flames played on the face of Manaf, who looked up at the portrait of Chairman Mao on the wall and said, "If it hadn't been for Chairman Mao we wouldn't have such a good life today, such healthy people and such thriving herds."

Kamarhan picked up the *dombra* by his side and began strumming a Kazakh herding song. Shayichati started to hum along and the others joined in. When the songs were over I learned about Manaf's life.

For 30 years he herded sheep and cattle for the rich people on the Kunis grasslands. When he was young he loved the deep tones of the *dombra* and made one from a birch tree he felled himself. He played it whenever he could steal a moment of rest, giving himself the only joy in his dark bitter life. But his master found out and accused him of neglecting his job and losing some sheep. "A poor man no better than an animal thinks he can play the *dombra*?"

Manaf never played the *dombra* again until the Kunis grasslands were liberated. At the mass meeting launching the democratic reforms to abolish the feudal system, Manaf was the first to jump onto the platform and lash out at the herdowners, exposing their cruelties to the poor.

Since then Manaf has always been in the lead in the people's effort to build up the grasslands. He was cited as a model worker in stockbreeding. In 1955, as co-operatives were being formed and strengthened all over the country, he went around and talked to 23 poor herder families who formed

the first stockbreeding cooperative in Sinkiang. They were backed by Kamarhan, already a leading cadre in the district government. Together they repulsed the sabotage by counter-revolutionaries and consolidated the co-op. After his co-op became a unit of a people's commune in 1958, Manaf worked even more wholeheartedly for the collective cause.

The cultural revolution brought new changes to the Kunis grasslands and stockbreeding prospered still more. Manaf, Kamarhan and Shayichati worked hard at their different leadership posts and were particularly courageous in fighting foul weather and saving herds. In the blizzards of 1966, 1969 and 1973 they always appeared at the most difficult and dangerous places, organizing rescues, breaking trail in waist-high snow and bringing stranded herdsmen and animals to safety.

As I listened to the past and present of these three cadres, my respect and admiration for them grew. I could now understand their pride as masters of the grasslands and share their confidence in making their home still better.

STAMPS OF NEW CHINA

Fourth National People's Congress Specials

A SET of three commemorative stamps marking the First Session of China's Fourth National People's Congress, which met from January 13 to 17, were issued on January 25, 1975 by the Chinese Ministry of Posts and Telecommunications. All stamps are of 8 fen denomination.

Stamp 1 stresses the great unity of the people of all China's nationalities. Worker, peasant and soldier deputies of many nationalities are pictured cheering during a session in the Great Hall of the People, Peking. The picture emphasizes the fact that, tempered in the cultural revolution and the movement to criticize Lin Piao and Confucius, the people of the whole country are uniting more closely under the leadership of Chairman Mao and the Communist Party of China to win still greater victories. Vermilion, yellow-orange, yellow-green, salmon and gold.

Stamp 2, featuring the new Constitution, shows a replica of a copy of the Constitution of the People's Republic of China. Five bright-red flags on either side behind

a bank of flowers represent the victory of Chairman Mao's revolutionary line in each of the ten struggles between the two lines in the history of the Chinese Communist Party. In adopting the new Constitution the Fourth National People's Congress was guided by the political line decided at the Tenth National Congress of the Chinese Communist Party in August 1973. The Chinese characters on either side of the flags read: "Long Live the People's Republic of China" and "Long Live the Great Communist Party of China." Vermilion, light yellow, green and gold.

Stamp 3 shows the people striving for new victories. The figures of a worker, peasant and soldier against the background of a thriving scene of industrial and agricultural construction symbolize the determination of the people of the whole country, inspired by the Fourth National People's Congress, to work still harder to build China into a powerful modern socialist state. Slogans on the red banners at the bottom read (from top down): "In industry, learn from Taching. In agriculture, learn from Tachai", "Grasp revolution, promote production and other work and be prepared against war" and "Continue to broaden and deepen the movement to criticize Lin Piao and Confucius and persevere in carrying it forward!" Vermilion, salmon, light yellow, lilac, yellow-green and gold.

Red characters on a gold band at the base of each stamp read: "The Fourth Na-

tional People's Congress of the People's Republic of China." All stamps measure 31 x 58 mm. Color photogravured. Perf. 11. Serial numbers: J5 (3-1 to 3-3).



TIENTSIN RUGS

CHIN TAN

A HUGE RUG 10 × 5 meters hangs on the wall in the lounge of the United Nations headquarters in New York. It depicts the magnificent Great Wall of China rising and falling over the mountains against a landscape of sturdy green pines and luxuriant vegetation under a brilliant sun. The hanging conveys a feeling of simplicity and grace.

The Great Wall was begun in the 5th century B.C. and eventually extended some 6,700 kilometers. The rug, made by the creative craftsmanship of Tientsin carpet weavers, was a gift to the United Nations from the People's Republic of China.

Traditional Chinese rug making was introduced to Tientsin over a century ago. Today the city is an important rug center.

An Old Tree Blossoms

In old China, imperialists monopolized the raw materials, making and marketing of rugs in Tientsin. By controlling the small workshops and stores, they forced craftsmen to make rugs for them at low wages. As a result, the workers bore the brunt of exploitation by the imperialists, compradors and workshop foremen. When liberation came, Tientsin's rug trade was almost dead.

Socialist China brought youthful vigor to this traditional art. The People's Government revived and developed the trade. Today Tientsin has nine big factories, involving nearly 10,000 people (only 1,000 at liberation). They turn out 18 times as many rugs as in the early days of liberation, many of which are sold abroad in over 80 countries and regions.

The growth of the Tientsin No. 2 Rug Factory is typical of the devel-

opment of the city's rug trade as a whole. In March 1949, shortly after the city was liberated, four unemployed rug makers organized a mutual-aid team. They only had one frame. In October, helped by the People's Government, they became a cooperative. The following year the co-op expanded to 200 members. In 1958 during the great leap forward it became the Tientsin East Wind Rug Factory with 2,300 workers. In 1962 it was divided into the Tientsin No. 2 and No. 5 rug factories. After the cultural revolution began, the No. 2 factory expanded to 2,300 workers with 300 frames. The "Great Wall" rug hanging was made here.

Developing Tradition

Tientsin rugs are made in four types. The Peking Style has preserved and developed some of the traditional characteristics of Chinese handicraft art — conventional motifs and composition, symmetry, elegance. The Decorative Style usually features roses, peonies or other blossoms in rather stylized flower borders, all in magnificent colors. The Natural Style realistically portrays flowers in their natural colors, freshness and grace. The Sculptured Style — in which the pile is clipped to form relief — is generally in one color and distinguished by a quiet classic simplicity. This technique is also used in other styles.

Rug making in the past was mainly a matter of reproducing conventional patterns. The rug maker worked out the pattern on his frame from memory. Special designing began only about 100 years ago. After the People's Republic was founded, Chairman Mao formulated the policies, "Let a hundred flowers blossom, weed through the old to bring forth the new" and "make the past serve the

present and foreign things serve China". These led Tientsin's rug makers to search through China's rich art traditions, discarding the useless and accepting and developing the best. Designers went to Kansu, Ningsia, Inner Mongolia and other traditional rug centers to collect ancient designs.

No such attention was ever paid to rug making in the old China. Veteran Tientsin craftsman Wang Kuei-yuan was very moved. In spite of his age and failing eyes, he began enthusiastically passing on the traditional techniques and his own valuable experience. To preserve the old designs, he made two to three hundred sketches. Such designs and others collected across the country became material for a design research center set up in Tientsin. Here designers cooperate with weavers in the creation of new styles and patterns and the assimilation of the best qualities of traditional Chinese art forms such as painting, embroidery, brocade and sculpture.

During the current movement to criticize Lin Piao and Confucius, the weavers began to make new rug designs and motifs from bronzes, stone carvings and paintings of the Chin and Han dynasties (221 B.C.-A.D. 220) and the Tang and Sung dynasties (618-1279). China's fine artistic heritage is being creatively developed while the reactionary feudal content has been eliminated. In the drawing departments in the factories the designs are enlarged and the color requirements specified before weaving.

In the 1950s, Tientsin's designers and craftsmen made a new creation in rugs in the form of wall hangings, breaking away from traditional rug patterns, and reproducing paintings in the traditional Chinese style, oil paintings and landscape photography. Constant

improvement has made them works of art.

Better Techniques

Chinese rugs are made with even yarn spun from fine domestic wool of good elasticity. They are known for their artistic workmanship, harmonious colors, graceful patterns and durability.

Tientsin craftsmen have made important contributions. By switching from vegetable to chemical dyes, they can now obtain 400 colors and shades in floor rugs and as many as a thousand in wall hangings. The colors are bright and fast.

Production methods have also been improved. Rugs are thicker and the white weft thread on the reverse side cannot be seen. In sculptured rugs the nap is cut with special shears to give clear gradations to the patterns and sharper relief. Chemical washing loosens the surface yarn and gives it a shiny, resilient texture.

In the key process, rug craftsmen follow the design, tying yarn of different colors by hand on warp threads stretched on the frame. Then the yarn is cut, the weft thread is woven and pushed down against the row of knots. The pile of the rug is thus made with row

upon row of knots each holding a short piece of yarn.

Steadily improving management has helped make Tientsin rugs better. Fixed quality standards for each step are maintained. Workers cooperate closely to guarantee quality. The traditional skills of veteran craftsmen have been summed up and incorporated into the rules of operation. The Tientsin factories also exchange experience with other rug factories across the country to improve rug making in general.

The richer graphic content of rug wall hangings requires more intricate workmanship and many more colors and shades. A large wall hanging takes seven or eight experienced workers several months to complete. Fifteen workers under the direction of master craftsman Hou Cheng-pin spent more than 100 days on the "Great Wall".

The tremendous growth of China's rug production inspired old craftsmen to compare the way they were treated in the old society and in the new. Rug makers used to be scorned and led miserable lives. It was the revolution led by the Communist Party and Chairman Mao that enabled them to stand up as masters of the country and embark on a better life. Today

they work with great energy and enthusiasm.

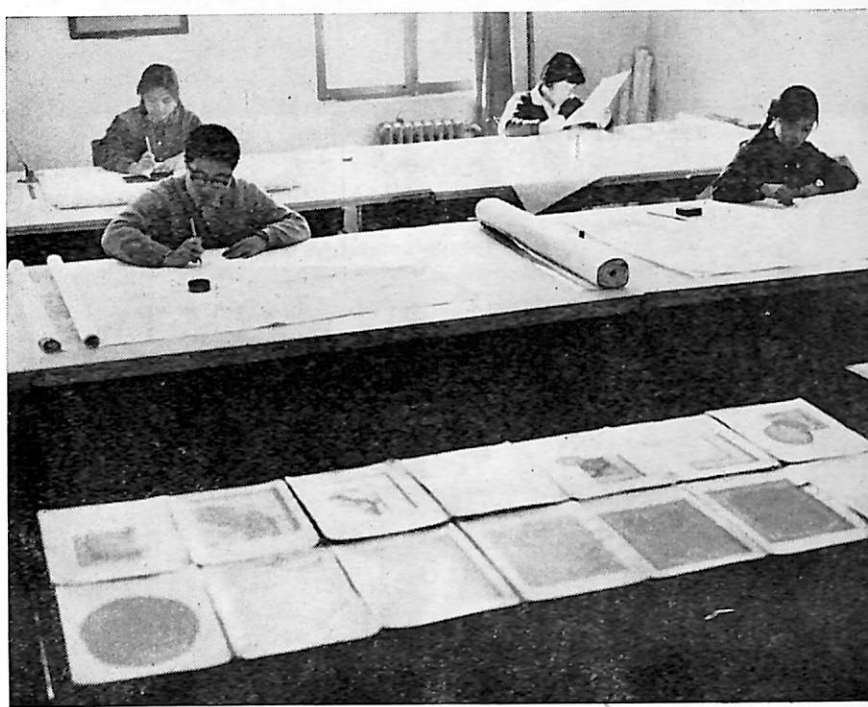
Tientsin's rug factories provide the workers with many welfare benefits which were impossible in the old days. Some of the veteran craftsmen have retired with pensions. Many have joined the Communist Party and hold responsible posts in the factories.

A new generation of rug makers is growing up under the care and encouragement of the Party. Master workers pass on their skill and experience, guiding the young people carefully. Wang Yu-chen, now head of the drawing department of the No. 1 factory, became a rug maker only in 1958, but has already trained many apprentices. Another woman worker, Yang Min of the No. 2 factory, a 20-year-old member of the Communist Youth League, entered the factory in 1971 as an apprentice and was one of the weavers of the "Great Wall". For such a young apprentice to take part in the making of a wall hanging was something unprecedented before the movement to criticize Lin Piao and Confucius. It became possible because in this movement, the workers lashed out at the idea of "those above are wise and those below stupid" which had fettered the initiative of the masses and discouraged their new creations.

Sung Chan-tung, a rug maker for 40 years, casts a mature eye over the work of a young weaver.



Preparing the designs in the No. 3 Tientsin Rug Factory.





The Great Wall



Weaving



Clipping the pile

Detail from a Peking Style rug





Detail from a rug in
the Decorative Style



An example of the Natural Style



Detail from the Sculptured Style



Reminders of the Autumn Harvest Uprising

AT the beginning of China's Second Revolutionary Civil War (1927-37), Comrade Mao Tsetung personally initiated and led the Autumn Harvest Uprising in the counties of Hsiushui, Pinghsiang, Pingkiang and Liuyang in the Hunan-Kiangsi border area. This uprising was of great historic significance.

During the first half of 1927, the First Revolutionary Civil War (1924-27) directed against imperialism and feudalism met with failure. There were two causes. One was the counter-revolutionary coup d'etat staged by the Chiang Kai-shek Kuomintang reactionaries. Chiang had the support of imperialism, feudalism and bureaucrat-capitalism. The other cause was the Right capitulationist line pushed by Chen Tu-hsiu within the Chinese Communist Party.

Following the defeat white terror reigned, Communist Party members and other revolutionaries were massacred and the country fell under the dark rule of big landlords and big capitalists, under the Kuomintang.

It was a critical time for the Chinese revolution and on August 7, 1927, the Communist Party Central Committee called an emergency meeting at which Comrade Mao Tsetung was present. The meeting criticized and repudiated Chen Tu-hsiu's Right capitulationist line and removed him from the post of General Secretary. It then defined the Party's tasks as the launching of armed struggle against the Kuomintang reactionaries and agrarian revolution, and issued a call for armed uprisings in various places.

FOLLOWING the August 7 meeting Comrade Mao Tsetung went to the Hunan-Kiangsi border area and threw himself into prep-

arations for the Autumn Harvest Uprising. Under his personal leadership the Front Committee of the Party — the supreme leading body of the Autumn Harvest Uprising — was set up, and a military meeting held. In September, the coal miners of Anyuan in Kiangsi, the armed peasants of the border area and the Guards Regiment* of the National Government at Wuchang joined together to form a unified armed force which launched the Autumn Harvest Uprising.

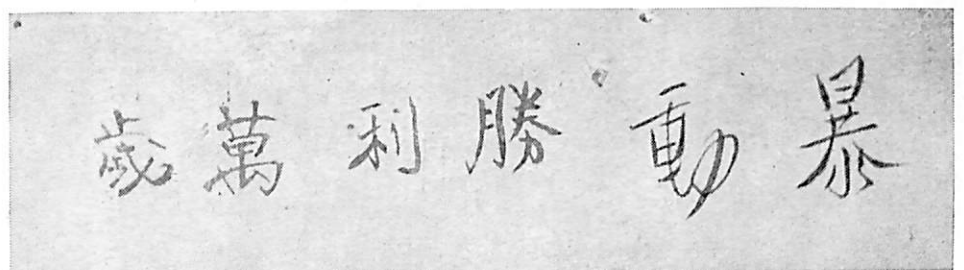
The workers' and peasants' armed forces carried out a vigorous revolutionary propaganda campaign. Their slogans advocated armed uprisings and they devised numerous methods to spread these

* In the revolutionary days of 1927 most of the cadres in the Guards Regiment of the National Government at Wuchang were members of the Communist Party. After the Kuomintang betrayed the revolution, the regiment, led by the Communist Party, left Wuchang and joined the uprisings in the Hunan-Kiangsi border area.

Fig. 1



Fig. 2



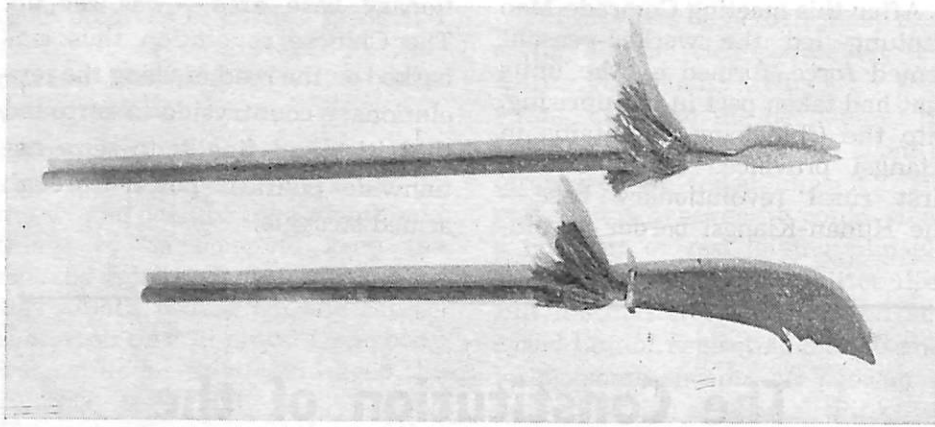


Fig. 3

ideas to every person and every home. Even today people who participated in the uprising recall slogans which were written on flags or pieces of paper pasted up on the walls along streets and lanes.

One such sheet pasted on a wall in Liuyang county in Hunan province is shown in Fig. 1. It reads: "Overthrow the National Government through armed uprising!"* "Peasants seize political power through armed uprising!" "Confiscate the wealth of local tyrants and evil gentry through armed uprising!" "Long live the victory of armed uprisings!" The paper with these slogans written on it has been preserved until today by Shen Shao-chi, a peasant who hid it in a crack in the wall of his house.

The slogan "Long live the victory of armed uprisings!" is also shown in Fig. 2. It was painted on a wall in the Paisha Primary School in Liuyang.

Display of such slogans created revolutionary public opinion and boosted the morale of the workers and peasants.

THE FLAMES of the uprising rapidly spread and thousands upon thousands of workers and peasants rose up in armed rebellion in various counties of this border area. With red flags held high they attacked the Kuomintang reactionaries, local tyrants and evil gentry with whatever weapons they could get hold of — rifles, revolvers, spears, halberds, carrying poles and hoes. Fighting side by side

*The reactionary Kuomintang government.



Fig. 4

with the revolutionary troops they broke open prisons, overthrew the rule of the despots and corrupt officials and punished them, smashed the armed forces of the landlords and opened up granaries to the people. The working people, heads held high, had stood up.

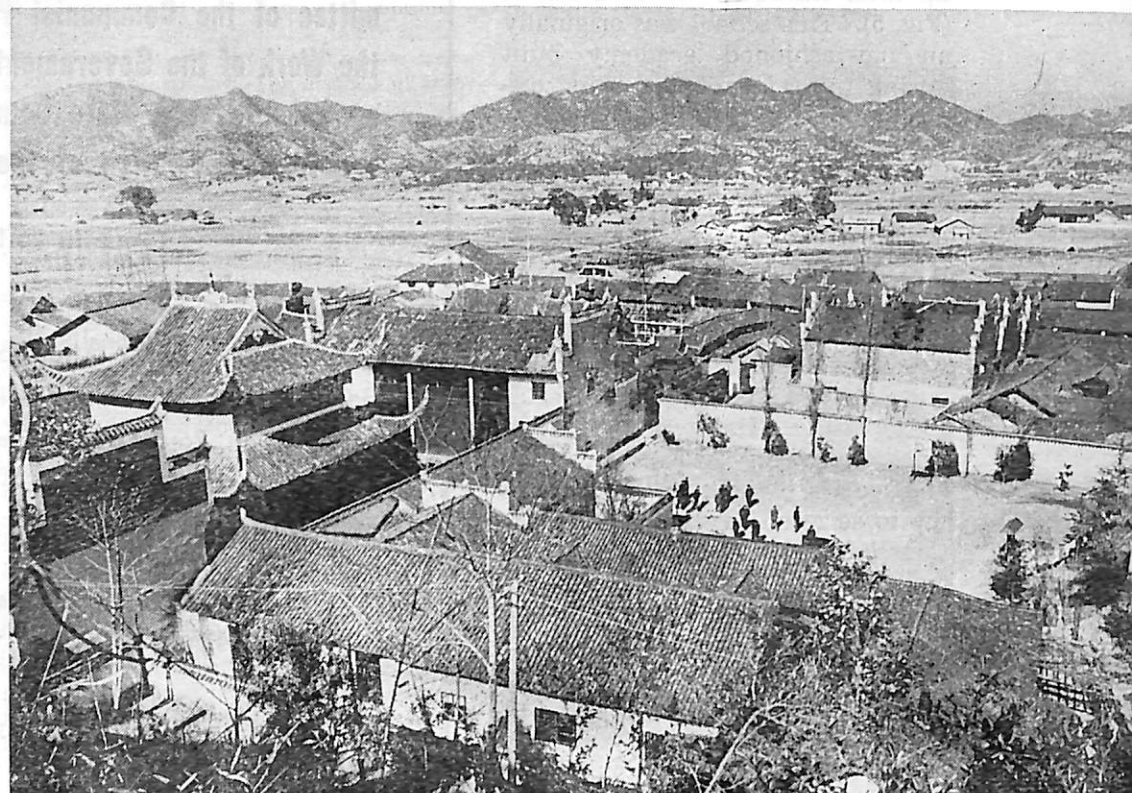
The spear and the halberd in Fig. 3 were used by peasants in the uprising. When the revolutionary troops entered Shangping Village in Liuyang on September 14, 1927, the local poverty-stricken peasants fought courageously and many enthusiastically joined the army. With spears as weapons they also organized patrols. The spear in the photo was used by Chen Hsi-shih, a member of the local peas-

ants' association, who joined the struggle.

When the revolutionary storm swept through Liling, Chou Hsing-tsai, leader of the local Red Guards, led the poor peasants to overthrow the despots and divide up their land. It was with the halberd in Fig. 3 that he killed a despot who had committed many bloody crimes against the people. Later, under the Kuomintang white terror, Chen Hsi-shih and Chou Hsing-tsai hid their weapons under the eaves of their houses where they remained until liberation.

THROUGH their many lessons in blood, the Communists and revolutionary people gained a pro-

Fig. 5



found understanding of the importance of possessing arms and carrying on armed struggle. They took an active part and gave firm support to the Autumn Harvest Uprising. On the eve of the uprising, an order came to the Communist Party Committee of Liuyang county stating that every Party member must make every effort to obtain ammunition. Party secretary Pan Hsin-yuan, with support and help from the masses, went from village to village on the pretence of visiting relatives and collected 1,700 bullets from underground Communists. He tied these up in small bundles and hid them in the bottom of a basket which he filled with pork and other purchases of food. He then got them to the armed forces before the uprising began, and himself participated in it. When Pan Hsin-yuan left the province, he gave the basket (Fig. 4) to Chou Hua-hsun, saying, "When victory comes, this will be a historic basket." Chou Hua-hsun, a loyal revolutionary, kept the basket in his attic and when liberation came he gave it to the local revolutionary museum.

IN the middle of September 1927, on Comrade Mao Tsetung's order, the troops of the Autumn Harvest Uprising gathered in Wenchashih in Liuyang county and set up their headquarters in a school (Fig. 5). This school was originally an old-fashioned academy built during the reign of the Ching dynasty emperor Tao Kuang (1821-1850). Because of the part it played in the Autumn Harvest Uprising it has now become a national monument. It was at this schoolhouse that Comrade Mao Tsetung called a meeting of the Front Committee of the Party and analyzed the situation of the Chinese revolution and the particular situation after the uprising. He pointed out that since the enemy was then strong and we were weak, we should not try to seize cities and communication lines which were tightly controlled and strongly guarded, but should set up rural revolutionary bases along the Hunan-Kiangsi-Kwangtung border area where the enemy forces were weak. In this way the revolutionary forces would be preserved and could build up their strength.

After this meeting Comrade Mao Tsetung led the worker-peasant armed force, formed by the units that had taken part in the uprising, into the Chinggang Mountains in Kiangsi province. There China's first rural revolutionary base — the Hunan-Kiangsi border revolu-

tionary base area — was set up. The Chinese revolution thus embarked on the road of using the revolutionary countryside to surround the cities and finally to seize nationwide political power through armed struggle.

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THE PORT OF LUTA

— From Colony to Socialist City

MIAO CHUANG



THE port of Luta, embracing the cities of Talien and Lushun and five outlying counties made up of 93 islands, is located at the southern tip of the Liaotung Peninsula on the northern China coast. All ships to north China ports either stop at it or pass between it and the Shantung Peninsula guarding the entrance to the Pohai Sea from the south. Surrounded by mountains on three sides, Talien Bay on the Yellow Sea has deep waters ice-free the year round. Three islands off the anchorage create an excellent natural shelter. When strong gales whip up waves dozens of meters high outside it, inside the 22-square-kilometer bay there are only ripples.

Luta's strategic location for both land and sea transport explains why during the half century before liberation it was so sought after by imperialist powers. First czarist Russia forced the Ching dynasty government to lease it to her; later imperial Japan seized and held it as a colony for 40 years. Since liberation Luta has been rapidly built into one of the important economic centers of the north. A population of 4 million resides within its 12,000-square-kilometer area. The value of production for 1974 was 23 times that for 1949, the year of liberation.

Changes in the Harbor

In order to plunder the resources of northeast China, the Japanese imperialists spent 30 years building the port of Talien. But at the time of liberation the harbor's accommodations were still backward and working conditions appalling.

Ninety percent of the loading and unloading was done by the labor of 50,000 Chinese dockers.

After liberation the People's Government rebuilt and expanded the harbor. Its 12 wharves, up from a previous 7, can berth 50 vessels ranging from 5,000 to several tens of thousands of tons. Its enlarged Szuerkou oil wharf, with a shipping capacity 340 times that of pre-liberation days, is much used now that China is self-sufficient in oil products and exporting oil. Eighty-five percent of the loading and unloading at the Talien harbor is now mechanized.

Rail lines connecting with many parts of the country lead right up to the berths. While gantry cranes shift cargoes above, trains, trucks and forklifts shuttle endlessly to and fro below. The days are gone forever when foreign ships sailed freely in and out of the harbor while Chinese vessels leaving or entering it had to use foreign pilots. If you see a person on a foreign ship dressed in a dark grey uniform and a visored cap with the Chinese national emblem, he or she is a Chinese pilot. Luta is now a modern harbor completely run by Chinese workers and technicians.

After liberation the state trained a contingent of pilots from among the workers. One of them is Wang Wei-hsin, now in his 50s, formerly a sailor on a tugboat in the harbor. Since he became a pilot he has safely guided several thousand foreign vessels in or out of Talien Bay. The port of Talien has trade connections with 109 countries and regions abroad. In a year it re-

ceives vessels from over 20 countries and about 20,000 visits from seamen of 70 nationalities.

Building Ships and Trains

Under colonial rule Luta's industries were mainly for processing and manufacture of parts; it could not produce a whole machine. Now it is a center for shipbuilding and manufacture of railway rolling stock.

The Red Flag Shipyard has a history of more than 70 years. Known in the past as Talien Hsiao Wu (Talien Small Dockyard), it handled only repairs. After liberation it was rebuilt into a shipyard. As China's shipbuilding industry developed, this yard became able to design and build ships of the 10,000-ton class using all domestic materials. In 1974 China's first 24,000-ton oil tanker was produced here in eight months.

The Talien Rolling Stock Plant has gone through similar changes. Under the Japanese it did only repairs and assembly. On the eve of liberation the fleeing Kuomintang reactionaries destroyed the shop buildings and machinery and burned all the technical data. After liberation the workers reflected their new feelings as masters of the plant by restoring production with amazing speed and carrying out technical innovation in a big way. In October 1956 it produced China's first steam locomotive. In 1969 during the cultural revolution it trial-produced China's first 4,000-horsepower diesel locomotive. Tested over 100,000 km. of use, it has now gone into production.



Ships in port.

A view of Talien city.





Making pictures from sea shells.



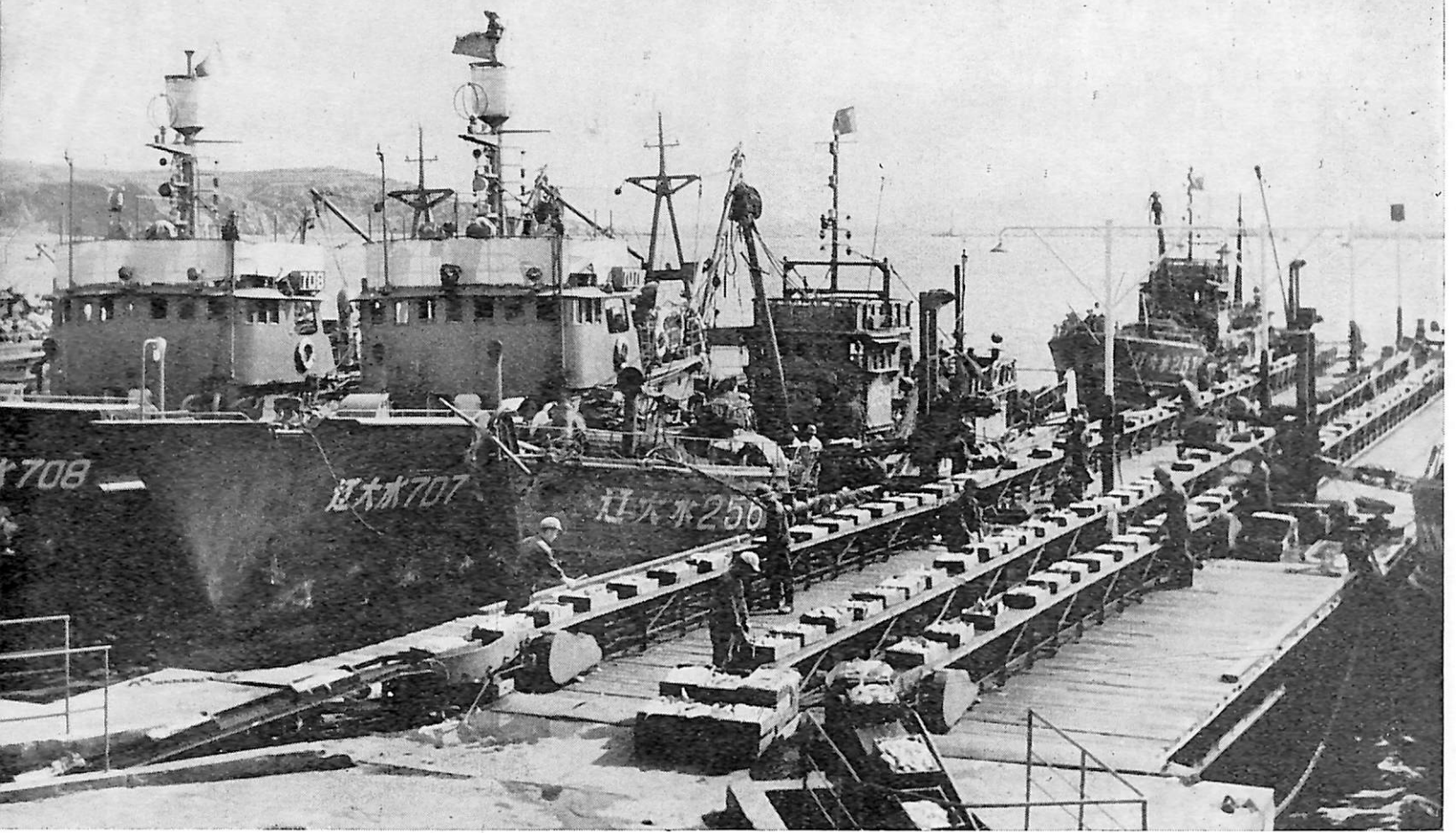
Crane operator on the wharf.



A splash in the sea.

Night view of the Red Flag Shipyard.





Mechanized unloading at the Talién fishing harbor.



The Luta Workers' Sanatorium on the scenic coast.

Luta's machinery industry makes automatic production lines of integrated machine tools, 4,900 kw. D.C. motors, and giant industrial bearings. Chemical and textile industries are also taking shape.

Marine Products

With its 1,000 kilometers of coastline and 10,000 hectares of inland waters, Luta is an important marine products center. Archaeological remains indicate that fishing

has been carried on here since the time of the first settlers in the Neolithic age. But even up to the late 1940s most of the fishing was done from wooden boats.

In 1962 the state started to construct a modern fishing harbor at the southern end of Talién Bay on the site of the naval port built in 1885 for the Ching dynasty's north China fleet. The port was a stretch of sandy beach at low tide. To make the harbor the fishermen

carved up mountains to build a sea wall and filled in the inner area with rocks. Five years later it was a thriving fishing harbor and home of the Luta Marine Products Company.

The company has four fleets for trawling, seining and deep-water seining. The fishermen are aided by modern equipment including power winches for hauling nets, two-way radios and navigation and fish-finding instruments. The 1974 catch more than doubled that for the year after construction of the harbor. From the steel-hulled boats the leaping, silvery fish are carried by four conveyor belts to sorting rooms onshore, where the freezing operation is entirely mechanized.

New Life for Fishermen

The people's communes along the coast have also made rapid progress in the production of marine products. They cultivate edible seaweed and have doubled output in the past ten years. They also raise oysters on 18,000 hectares of enclosed waters.

Nature was so bountiful on Changtzu (River Deer) Island that people used to say, "You can knock down a deer with a stick and catch fish with a gourd." But the fishermen there were so ruthlessly exploited by the men who owned the boats that sometimes even an entire season's catch wasn't enough to pay for the rent of a boat and gear. Their debts grew so that the fishing families were bound to the boat owners from generation to generation and lived a miserable life of cold and hunger. In the depths of winter the poor fishermen used to put their thinly-clad children into ragged gunny sacks and place them along the walls on the sunny side of the streets to try and capture a little warmth.

Since the Changtzu People's Commune was formed there, collective fishing has developed rapidly. Its fishermen have replaced the old boats with motorized ones. Their annual catch is now 60 times that of the early post-liberation years.

The old huts of seaweed have been replaced by tile-roofed houses of stone. An example of the fishermen's changed economic position is the story of Liu Yueh-jung. Before liberation five members of his family worked hard for 17 years but could not pay off the accrued debt for a small boat. But in 1974, with three people working, apart from provisions for daily living, the family had an income of 800 yuan, valued at 2.3 tons of rice. Liu is a member of the Luta Municipal Revolutionary Committee. Representing the fishermen, he has been to Peking to attend the National Day celebrations and has met Chairman Mao.

The Changtzu commune has two fishing boats known as the "March 8th" unit, each with an all-women crew.* Wen Shu-chen, its first captain, is now a vice-chairman of the Luta Municipal Revolutionary Committee. The young woman

*See "The 'March 8th' Fishing Boats" in the March 1972 issue of *China Reconstructs*.

who succeeded her, 25-year-old Chang Chien-hua, from a fishing family, was a delegate to the recent Fourth National People's Congress.

The City Transformed

The old city of Talien had strong colonial features. In its residential area for the foreign colonialists and their Chinese compradors were wide avenues and imposing buildings. But there was another Talien, the slums where the Chinese working people lived — wooden shacks without running water or sewerage crowded along mud roads. At Szuerkou, more than 1,000 families lived jammed together along less than half a kilometer of stinking ditch. In a storm the rickety houses would collapse and more than one child was swept out to the sea through the ditch.

Since liberation the People's Government has carried out large-scale transformation. The new public buildings of five to seven stories make those of imperialist days seem pallid in comparison. In areas traditionally inhabited by working people, there are many new apartment houses of three to five stories. The new buildings have a total floor space of 3,110,000 square meters. This is 75 percent of the floor space at the time of liberation. At Szuerkou now stand some 80 multi-story apartment buildings with gas, running water, electricity and steam heat. The average rent is between three and five percent of a working family's income. Along broad asphalt roads schools and shops have gone up. During the cultural revolution the city built a 27-km.-long sewerage system which takes a third of the city's treated sewage into the countryside to irrigate 2,000 hectares of farmland.

Downtown Talien is clothed in green. Its 300 km. of streets are lined with poplars, willows and Chinese parasol trees. Gingko and ash trees add to the greenery. The city has 13 public parks and 38 smaller squares amid the streets.

Talien is a famous coastal summer resort, but in the past only the colonialists and high officials could enjoy it. After liberation the resorts were converted into rest homes for the working people. The government has also built many sanatoriums along the beautiful coast and on the wooded mountainsides facing the sea. There are eight bathing beaches on the Pohai and Yellow seas which over a hundred thousand workers and their families flock to in summer. They are the masters of the new Luta.

The Talien Glass Factory is famous for its decorative glassware.



Spraying fertilizer on beds of edible seaweed.



Two Family Accounts

(Continued from p. 14)

money for extras, they have bought practically everything they need in the way of clothing and utensils. They have a radio and a camera.

The couple worked out the following list of monthly expenses:

Item	Amount	Percent of Income
Food	60.00	41.09
Clothing	10.00	6.85
Rent, water, gas, electricity	11.98	8.20
Tuition, day care, newspapers, stationery	4.00	2.74
Miscellaneous	5.00	3.45
Money to Yang Yu-chuan's mother	10.00	6.85
Extras	25.02	17.12
Savings	20.00	13.70
Total	146.00	100.00

Another Kind of Account

As the couple finished figuring out the family budget, Han Yu-ying, who was seated to one side, said, "In the old society, accounts of workers' families like ours were written in blood and tears!" She described the life of the working people before liberation.

She had come from the countryside in Kiangsu to work as a spinner in Shanghai at the age of 17. During the long years before liberation she had her fill of exploitation and oppression by imperialism and the Kuomintang, as well as the hardships caused by malignant inflation and skyrocketing prices.

From 1937 to the collapse of the reactionary Kuomintang government in 1949, prices in Shanghai increased by 36 trillion times. The price of grain alone went up by 47 trillion times. In August 1948, the Kuomintang government issued "gold certificates". In the following nine months prices in Shanghai increased by 5 million times. When the "gold certificates" were issued, 200,000 yuan would buy 1,000 ounces of gold. In less than a year, this would only buy a wheat cake.

"I had been spinning for 16 years, but my month's wages weren't



Yang Yu-chuan at home.

enough to buy four *dou* (30 kilograms) of rice," Mother Han said. "My husband was an experienced dyer, but he could only make enough to buy five *dou* (37.5 kilograms) of rice. We didn't dare buy vegetables: 10 *jin* (5 kilograms) of carrots would take half my month's pay! Who could afford pork? One *jin* (half a kilogram) cost a quarter of my month's wages. As for clothing, I just kept patching. I wore the old padded jacket my mother had given me when I left home right up until liberation. Paying the rent was a big hurdle every month. We couldn't afford a room of our own, we shared one with another worker's family, and we each had to pay 2½ *dou* (18.75 kilograms) of rice.

"After our son was born all we could do was send him to my mother in the country. He grew up on thin rice gruel, but it was better than watching him starve to death in the city. In those days getting sick or having a baby meant unemployment. As soon as the bosses or foremen discovered a woman was pregnant, they'd fire her, so I kept my belt tight. When my belly got too big to hide I had to leave the mill and live on loans. After I had the baby and sent him to my hometown, someone helped me find work in another plant."

Labor Insurance and Welfare

"It wasn't like now!" Mother Han continued. "Today we working people are masters of the country, which looks out for us in everything. The word 'unemployment' has gone. When we have a child, labor insurance takes care of us. Take Tang Ken-ti, she had three children. Each time she had a 56-day maternity leave with full

pay. After she went back to work, she put the child in the free factory nursery for 18 months and had an hour off every day to nurse her.

"In the old days, even if I had a temperature of 40° C., I had to keep working for fear of losing my job. Now when a worker gets sick the state pays all his medical expenses. If he works in a state-owned factory half the medical expenses for his family are also paid. And the cost of medical care has dropped greatly since liberation (the price of medicines has gone down 80 percent since 1950).

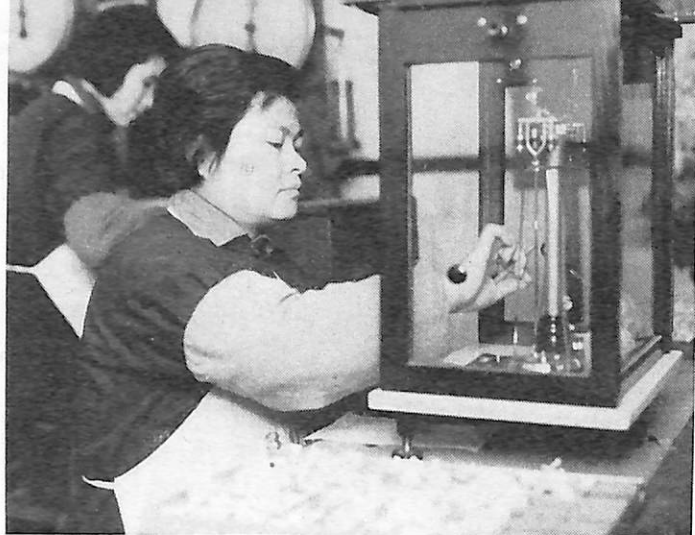
"Of course, labor insurance is not restricted to this. Take me, for instance. I worked for over 30 years before retiring. Now I get 70 percent of my salary as a pension, that's 80 yuan a month. If I get sick the state pays the medical expenses. . . ."

Shortly after Mother Han finished speaking, a girl wearing the red scarf of the Little Red Guards burst into the room. Yen-jung, the oldest daughter, told her parents she had to go with her classmates to take pictures for their graduation certificates, and streaked out. Watching her go, Mother Han observed, "The younger generation is really fortunate. We must make them understand that the society we have today was won with the blood and sweat of their predecessors, and they must not lose it!"

Foreign Exchange Rate of Renminbi

Currency	Unit	Price in renminbi	
		Buying	Selling
British pound	£100	¥430.42	¥432.58
U.S. dollar	\$100	183.51	184.43
French franc	fr100	41.30	41.50

(According to the People's Bank of China for Dec. 31, 1974)



Tang Ken-ti at work.

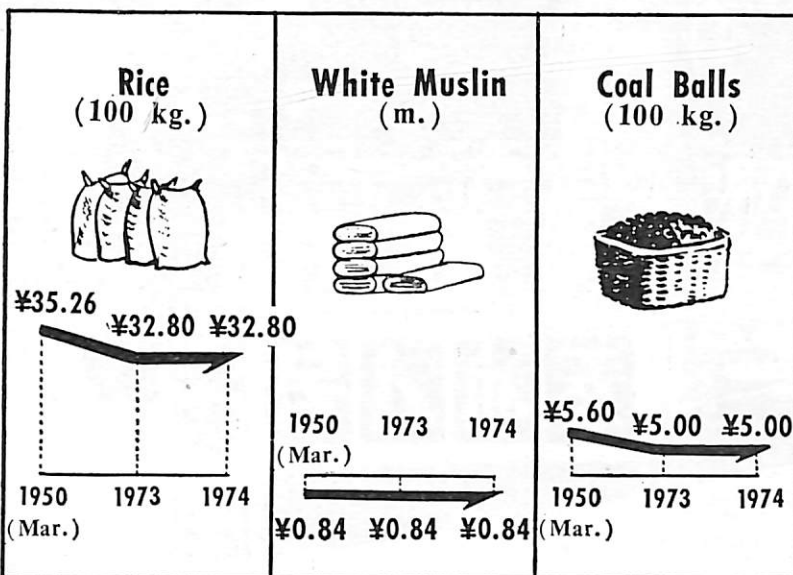
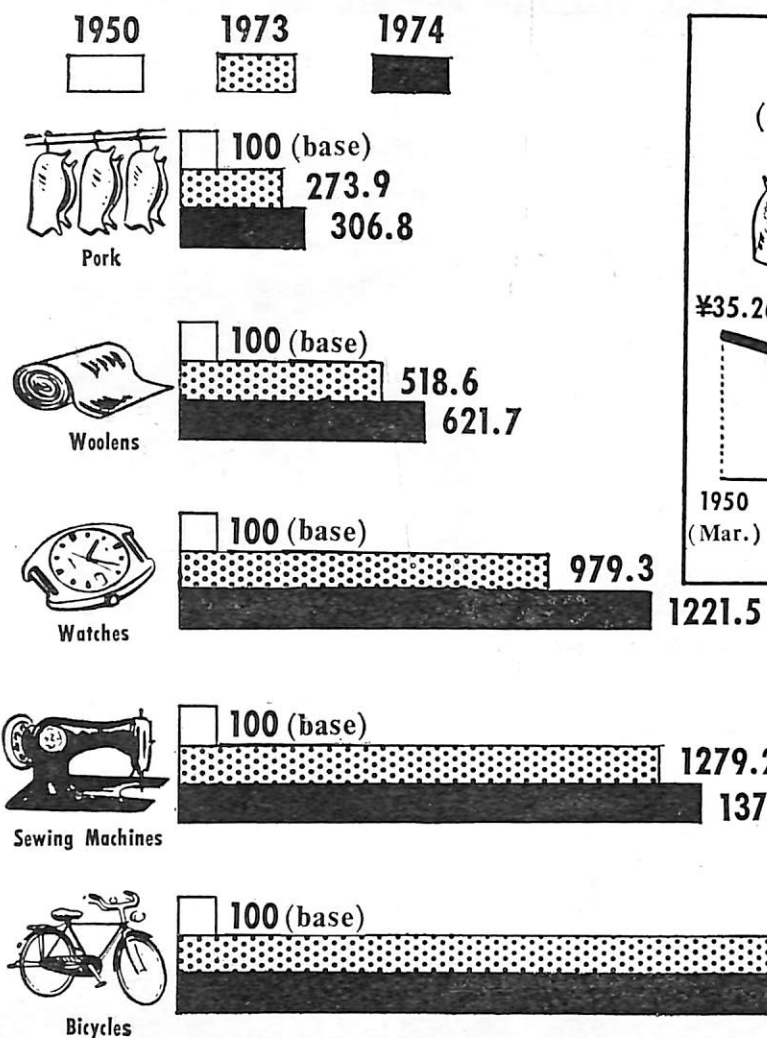


Tang Ken-ti buying cloth for her daughter.

STATISTICS OF MARKET, PRICES AND SAVINGS IN SHANGHAI

Sales Volume (selected major commodities)

Retail Prices (selected major items)



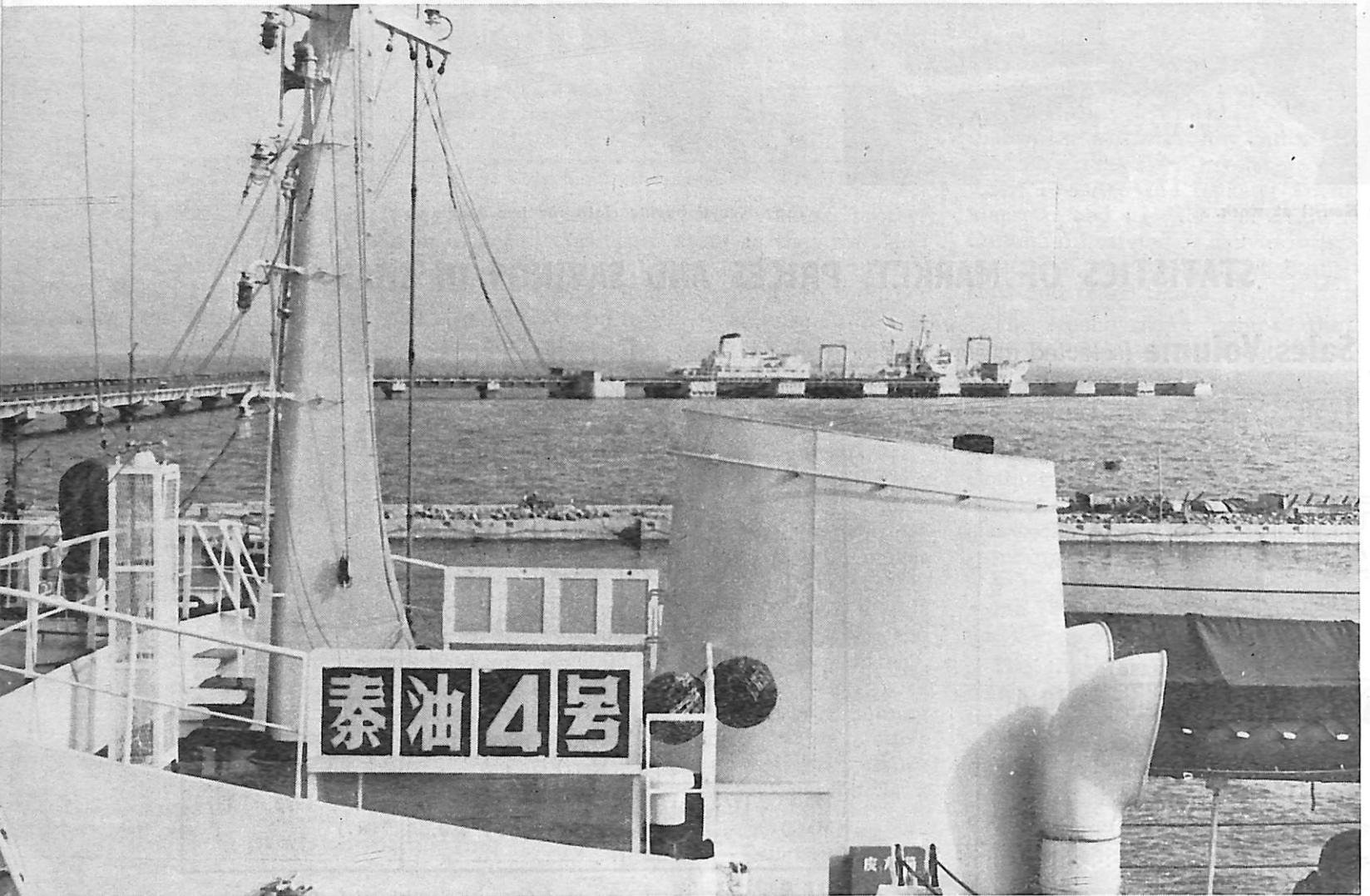
Total Volume of Retail Sales



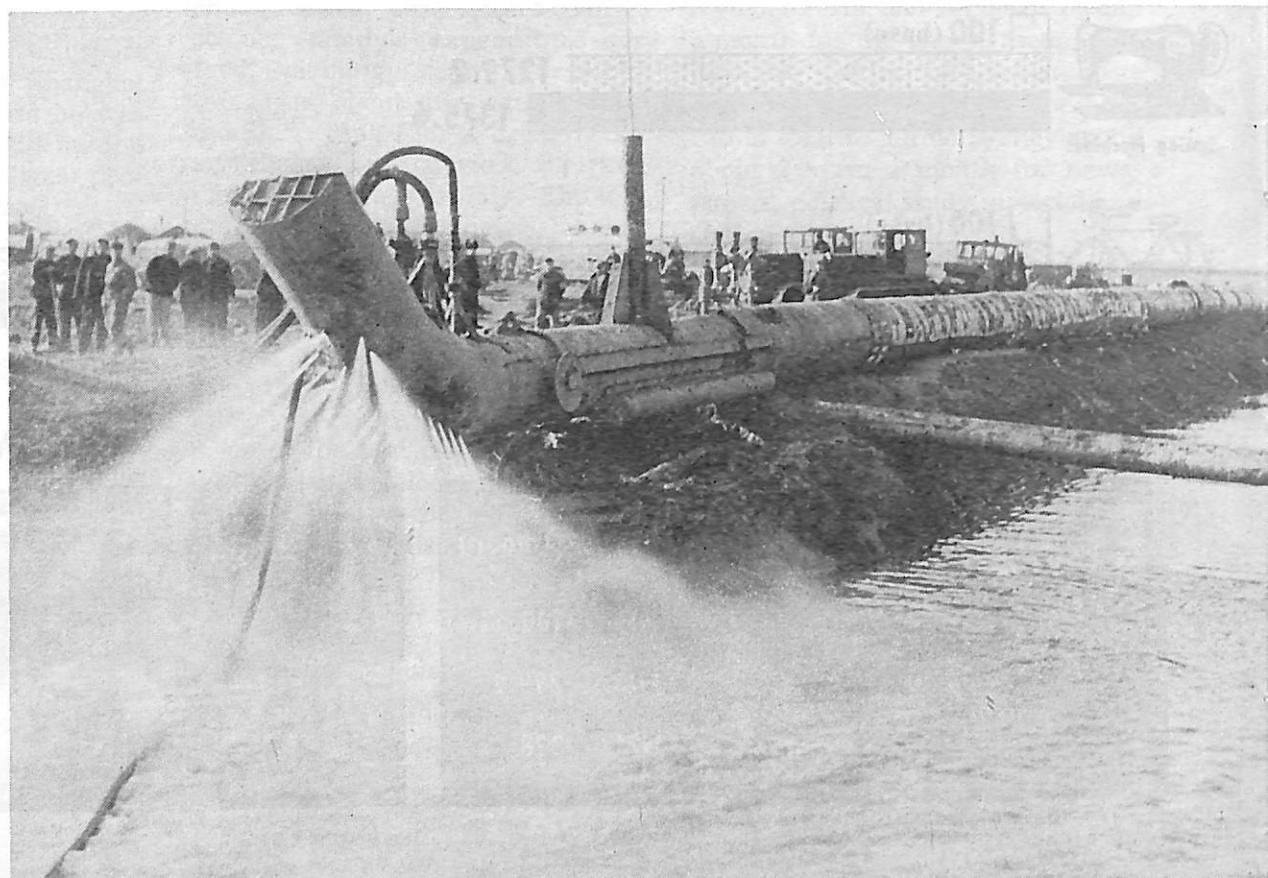
People's Savings



NEW VICTORIES ON THE OIL FRONT



A tanker at the port of Chinwangtao being loaded with crude oil from the Taching pipeline.



The pipeline being laid on the bed of the Nunkiang River.

Pipeline from the Taching Oil Field

A LARGE-BORE, 1,152-kilometer oil pipeline is now in operation between the Taching oil field and the port of Chinwangtao on the Pohai Sea. It was designed and built by China's own efforts with domestic-made equipment. It has proved its quality in a year's operation in which the pumps worked flawlessly and there was an uninterrupted flow of oil.

Passing through the four provinces of Heilungkiang, Kirin, Liaoning and Hopei, the pipeline has pumping stations every 60 or 70 km. with sufficient power to provide pressure and heat to maintain a continuous flow of crude oil. The stations are supplied with electricity and an inter-communications system for the regulation of work along the route. An additional shorter parallel pipeline has been built from Taching to Tiehling in Liaoning province.

Construction of the pipeline took a little over two years and was completed on the eve of National Day (October 1) 1973. The decision to build this nationally important project, made in the autumn of 1970, was warmly welcomed by the people of Heilungkiang, Kirin, Liaoning and Hopei provinces, who vied with each other to lend a hand. A contingent of construction workers, rural militiamen and both commanders and men of the People's Liberation Army was formed and quickly set to work.

Two hundred thousand tons of large-bore steel pipes were needed but there was only one factory that could turn them out and it could not produce the required quantity. In the spirit of relying on their own efforts and combatting hardships as shown by the Taching oil workers, workers in Heilungkiang, Kirin and Liaoning undertook to expand existing facilities or create new ones. In less than six months they built six plants and six sets of pipe-making equipment. Up-to-standard products were quickly being produced.

The project involved 14 million cubic meters of stone and earth

work. In order not to hinder farm work along the line, the trench-digging and pipe-laying had to be done after the autumn harvest and before spring sowing. Ignoring biting cold and heavy snow, the builders overcame the difficulties of frozen soil and finished the digging of the trenches in less than a month.

In the course of construction the builders, by combining hard work with a scientific approach, held to

the principle — "Put quality first and build to last 100 years." Trying hard to improve their skill and strictly following the operation procedures laid down, the welders paid meticulous attention to each seam. Construction and installation workers made every effort to raise their technical level to do their jobs well. They said, "We would rather sweat more than let any flaws get by." Because the leaders at each level and the workers were fully aware of the importance of quality and adopted measures to guarantee it at each step, the pipeline worked smoothly from the moment it went into operation.

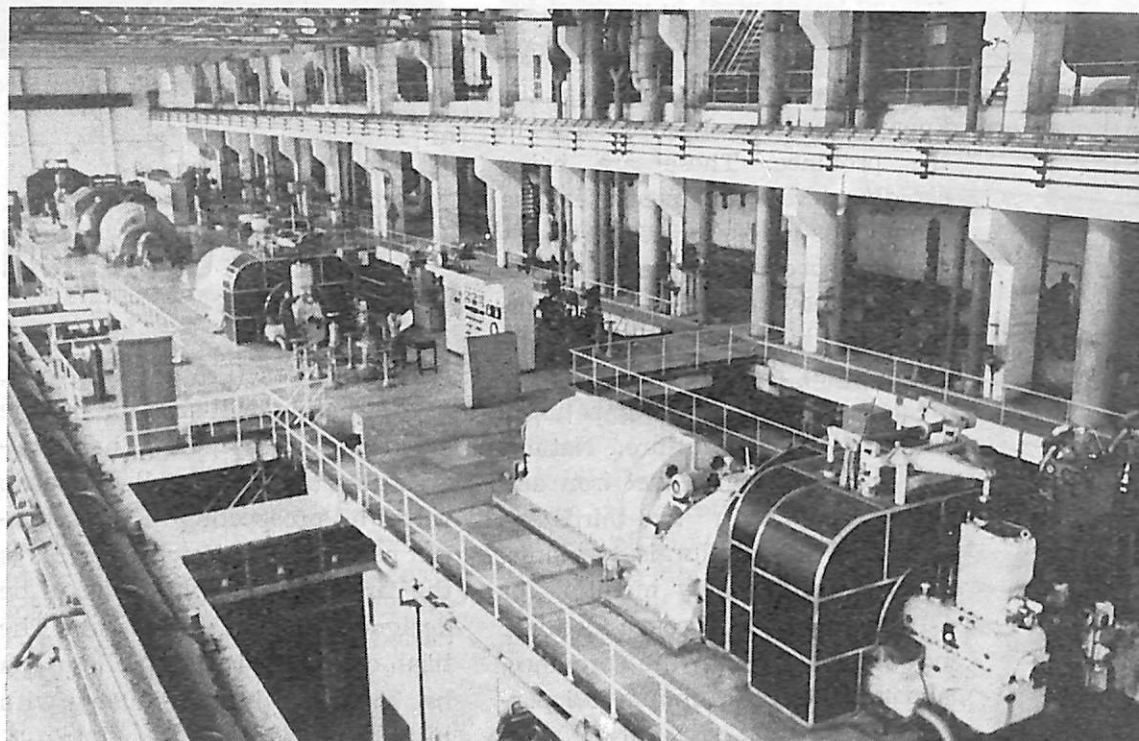
Szechuan Gas Fields

SZECHUAN province now has 3.3 times as many gas wells as in 1965, before the cultural revolution began. Daily output is up 3.2 times, and more than twice the annual pre-liberation output. A pipeline network distributes the gas to cities, towns and villages. These results have been obtained through the deepening of the mass movement in industry to learn from

Taching, which inspired the staff and workers of the Szechuan provincial oil department to rely on their own efforts and hard struggle.

As far back as 1,000 years ago, wells were being bored in Szechuan to get gas for the refining of rock salt. But the brutal exploitation of the people by successive regimes held back development of extrac-

This thermoelectric shop in Szechuan province gets its power from locally produced natural gas.



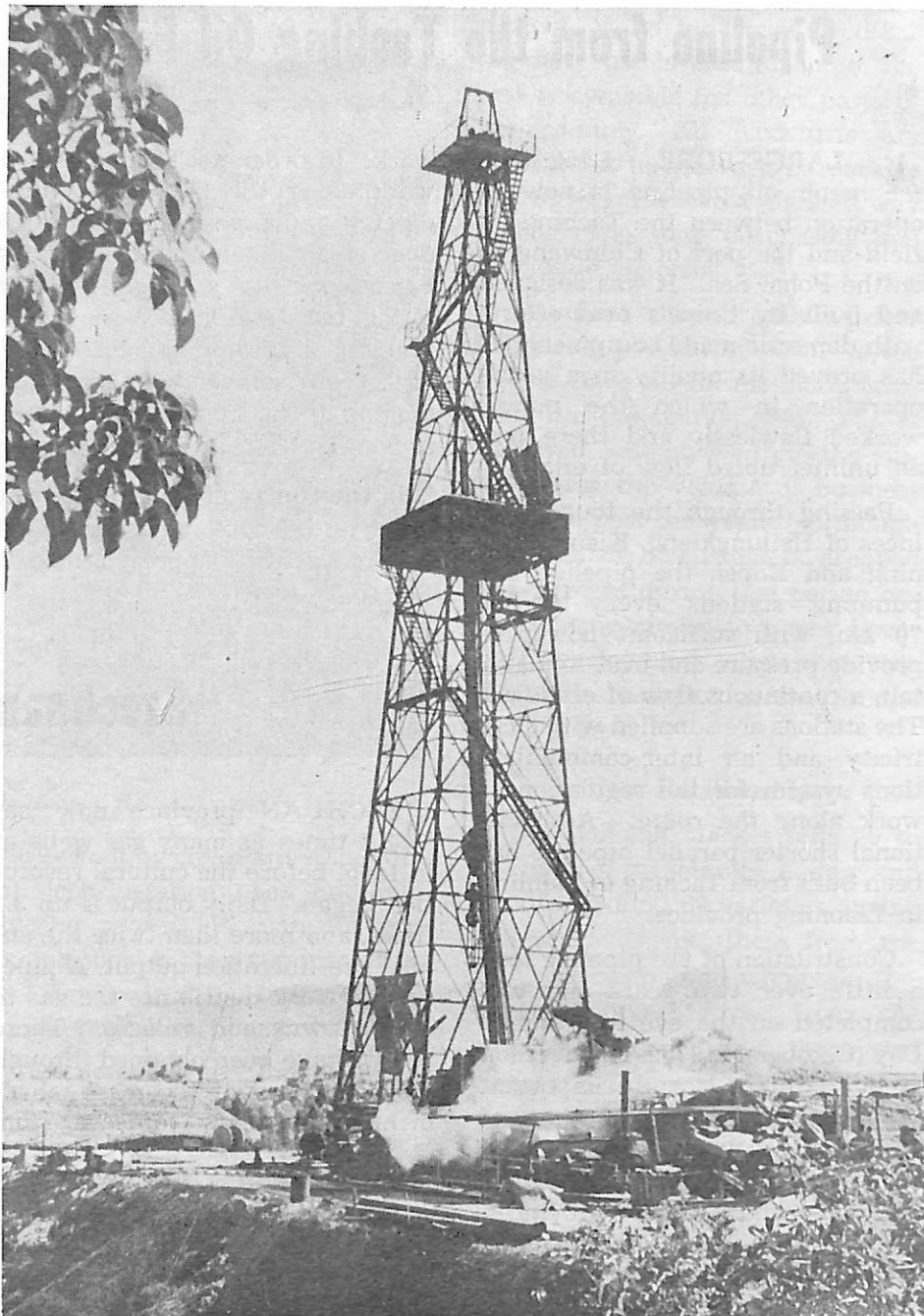
tion. Rich gas deposits at a depth of several thousand meters lay untapped.

The province's natural gas industry entered a new historical period after liberation. During the 1950s oil workers prospected for natural gas reserves throughout the Szechuan Basin and located hundreds of underground oil and gas structures. This was the prelude to large-scale tapping.

On March 27, 1958, in spite of the rain, Chairman Mao went on an inspection tour of the Lungchang gas field, giving the workers there great encouragement. Over 30 out of 60 structures were found to contain reserves of oil and gas, giving the lie to the theory spread by some foreign experts that Szechuan was a province poor in oil and gas.

A new prospecting drive was launched during the cultural revolution. In 1971, tens of thousands of oil workers prospected and drilled in the hilly country in the southern part of the province. They explored an area of more than 3,000 square kilometers by seismic methods, working long hours for several years. The result was the discovery of an extensive gas-bearing structure. With the data gathered by the prospectors, the drilling teams went to work, striking gas in one well after another.

There are now more than 200 known gas-bearing structures in the province. These are being rapidly developed one after the other. Gas fields, formerly regarded as too poor to be worth exploiting, are now covered with high-pressure, high-yield wells. The large-scale development of gas fields has given a new impetus to industry and agriculture. Natural gas is now used to fuel iron and steel making in two-thirds of Szechuan's metallurgical plants. It provides the raw material for 70 percent of the nitrogen fertilizer now produced in the province, and the fuel for refining 83.9 percent of its rock salt.



A derrick in a new gas field in the Szechuan Basin.

First Geological Prospecting Ship

THE *Kantan* (Prospector) No. 1, a floating drill ship for marine geological prospecting, has successfully drilled a well for deep water oil prospecting in the southern part of the Yellow Sea. This is the first vessel of this type to be designed and built in China. The trial operation in the Yellow Sea has provided the oil industry with initial experience in this field.

Marine geological prospecting is a new undertaking for China. While some work in this field has been done in recent years, the drilling equipment was on a fixed platform resting on piles in shallow or coastal seas, but not in deep waters.

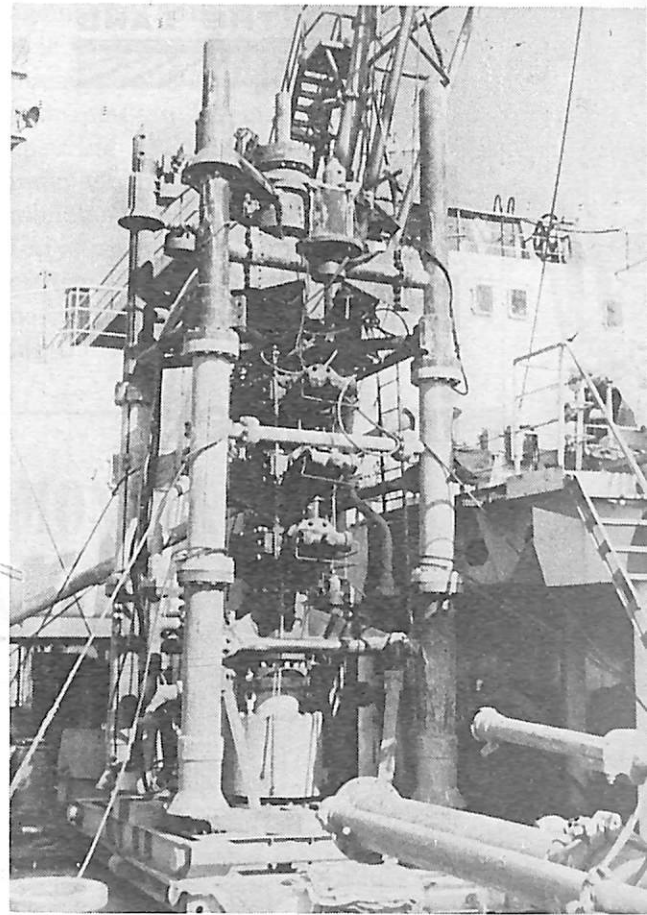
Testing of the ship was carried on in coordination with people from the petroleum industry and

other departments. The ship's hull withstood without damage the test of 30-mile-an-hour gales with gusts of over 40 miles an hour. The anchor system held the ship over the well, ensuring uninterrupted normal operation. The functioning of the drilling equipment, newly designed auxiliary apparatus and special instruments proceeded without a hitch. The underwater equipment was assembled on the seabed at the first attempt.

Nearly 100 units in Shanghai and other parts of the country participated in the socialist cooperation to design and build a vessel for deep-water work. The giant hull was constructed by joining together two domestic-made cargo ships. The beams between the two were

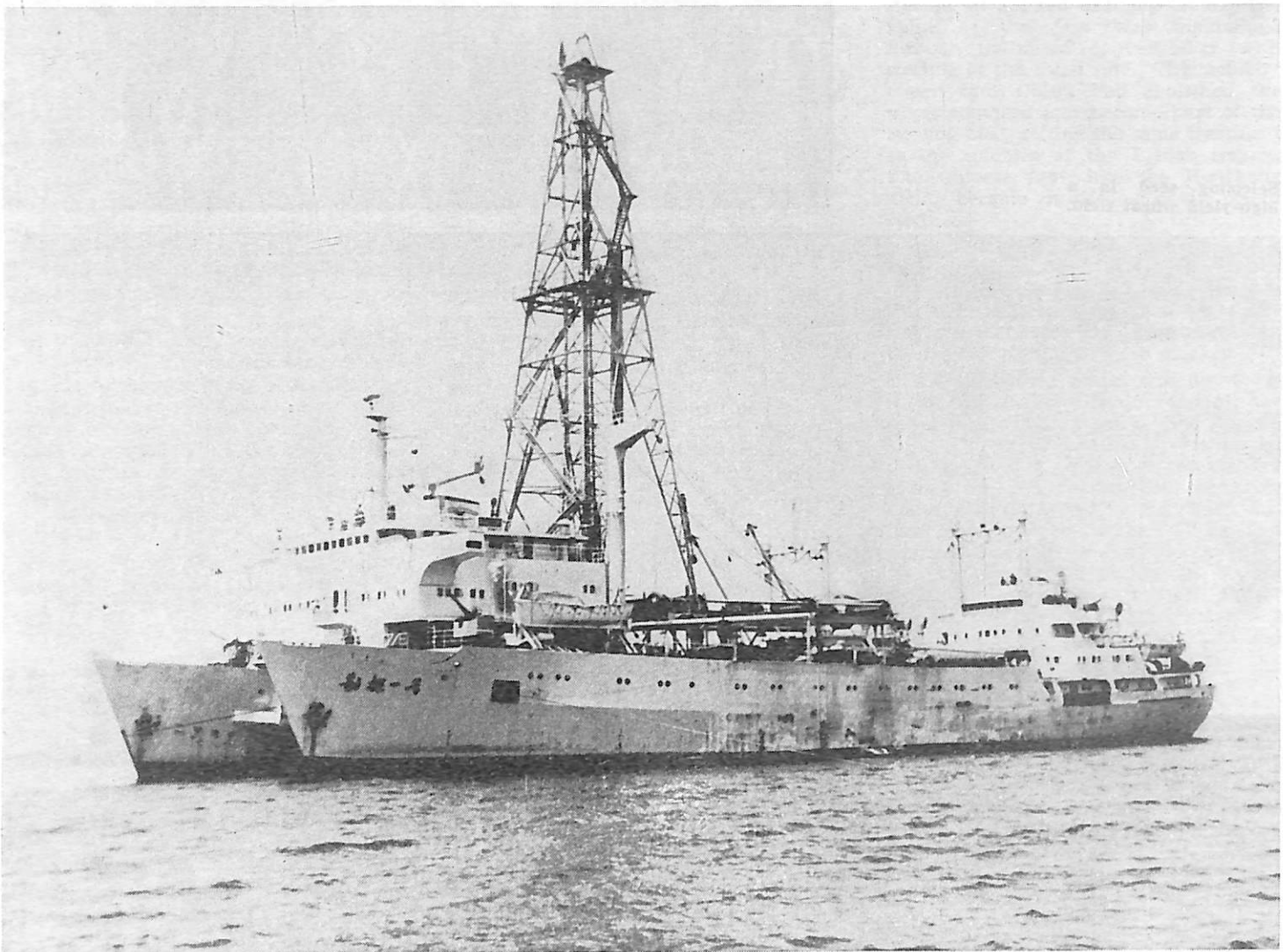
welded while they were afloat, a job made difficult by the surge of the tide. To find a solution, the workers made close observations of tidal changes. They found that there was generally relative calm around midnight, which provided a favorable opportunity for doing the job. Concentrating all available forces, they finally succeeded.

Though some drillers, unaccustomed to life at sea, had trouble eating and sleeping, they stuck it out. One night when a storm blew up, the 20-meter-long drill collar suddenly worked itself loose and fell on the derrick. This endangered the drill rig and the whole ship. The workers rushed to the rescue, saved the derrick and ensured that trial operation could continue.



The underwater equipment used for seabed drilling on the Kantan No. 1.

Kantan No. 1 at work in the Yellow Sea.



ACROSS THE LAND

Big Grain Increases in Tibet

Joy over a
bumper crop.

Selecting seed in a
high-yield wheat field.





Experience in achieving high yields of winter wheat was summed up through cooperation between Tibetan commune members and Tibetan and Han members of the region's agricultural research institute.

THE Tibet Autonomous Region on the "roof of the world" achieved a big increase in its grain yield over large areas in 1974. The region's overall grain production was more than 15 percent higher than in 1973, itself a bumper year, and 2.5 times that for 1958, the year before democratic reforms ended the serf system.

Tibet lies on an average of more than 4,000 meters above sea level and its natural conditions do not favor agriculture. The 1974 increases were an eloquent demonstration of the superiority of the collective economy of the people's communes. In achieving them, valuable experience was gained which can help other poorly-endowed areas to make rapid advances in agriculture.

The total head of livestock for 1974 set a record for Tibet, numbering four percent more than in 1973.



Preparing for another good year.



Sunning and winnowing.



Higher Education in Shanghai 'Walks on Two Legs'

China Reconstructs Correspondent

socialist revolution and construction.

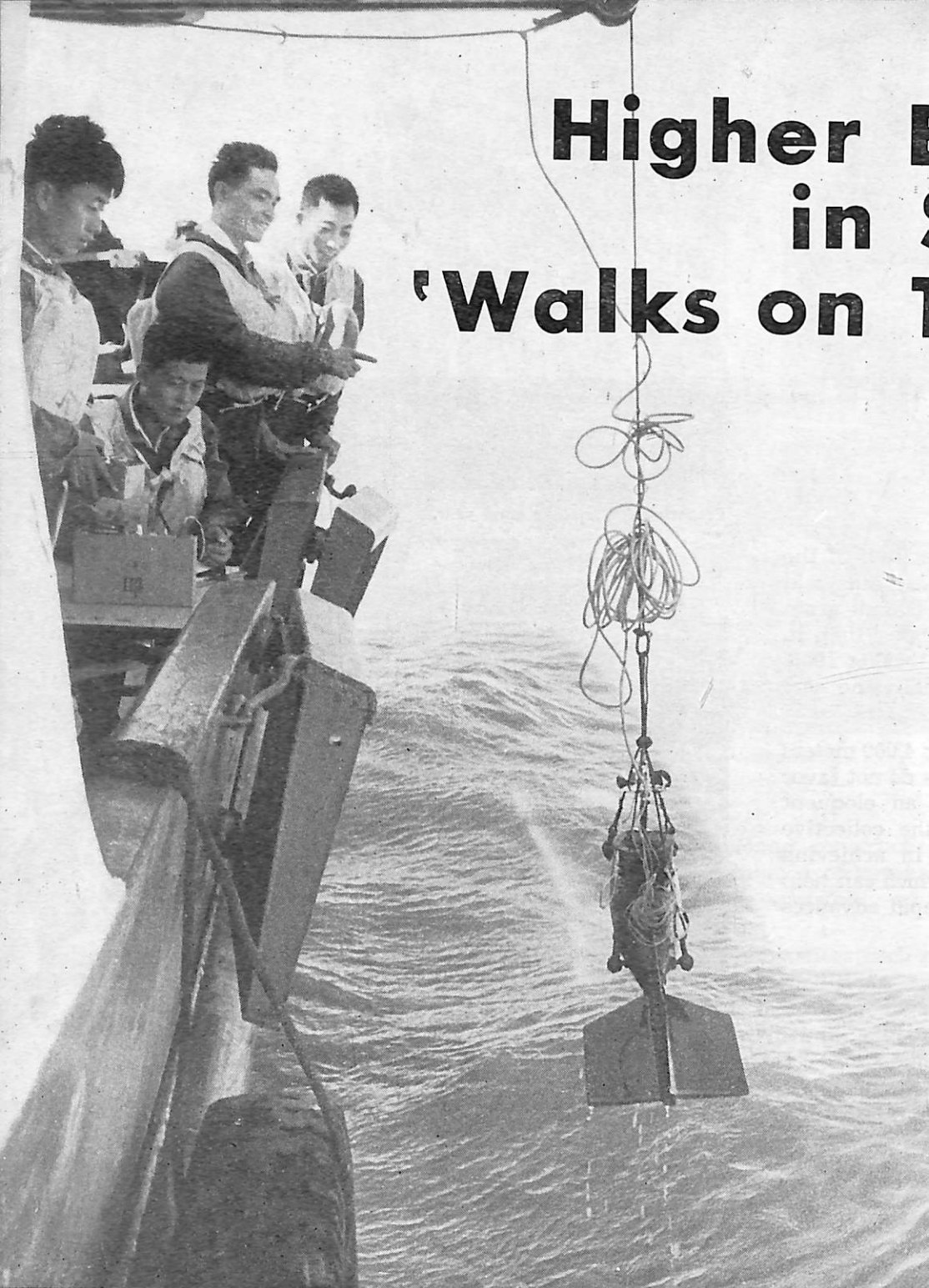
The cultural revolution thoroughly criticized the revisionist line that divorced schools from proletarian politics, real life and work. The resulting revolution in education broke the ideological fetters of the old concept of universities, changed institutions of higher learning and led to the creation of other forms of university-level education. Beginning in 1974, the nationwide movement to criticize Lin Piao and Confucius deepened the revolution in education and opened broader prospects for these new forms.

The following accounts report the development of different forms of university education in Shanghai.

SHORT TRAINING COURSES

There are two types of students at many of Shanghai's universities. One is the regular student in the three-year courses, most of whom are around 20. The other is the student in the short training courses run especially for factories, communes and other units. Their ages vary, for many are workers with long years of practical experience. These have been sent to study to meet the requirements of their jobs and continue to receive their regular pay. Some of them study half a day and work the other half.

Not long ago the chemistry department of Fudan University ran a short course in the analysis of trace quantities of mercury with a new instrument used in monitoring industrial waste. The students were all doing anti-pollution work.



The speed and direction of flow of sea water is checked by a Shanghai Teachers' College geography department student, with teachers and a channel surveyor.

SHANGHAI has 16 institutions of higher learning. They include universities, engineering, medical, teachers' colleges and fine arts institutes. Their enrollment is over 26,000 worker-peasant-soldier students.

But this is not the whole picture. Many factories run workers' universities, communes and state farms run spare-time universities, and some hospitals have set up medical schools. Universities and technical institutes maintain correspondence schools for middle-school graduates who have gone to

work in the countryside, and run short training courses in various specialties for factories, communes and other units. The number of people in this new kind of study is several times the number in the 16 regular institutes of higher learning.

This policy of both running ordinary universities and developing various other forms of higher education is called "walking on two legs". It was adopted to train more people better able to meet the needs of the rapid development of

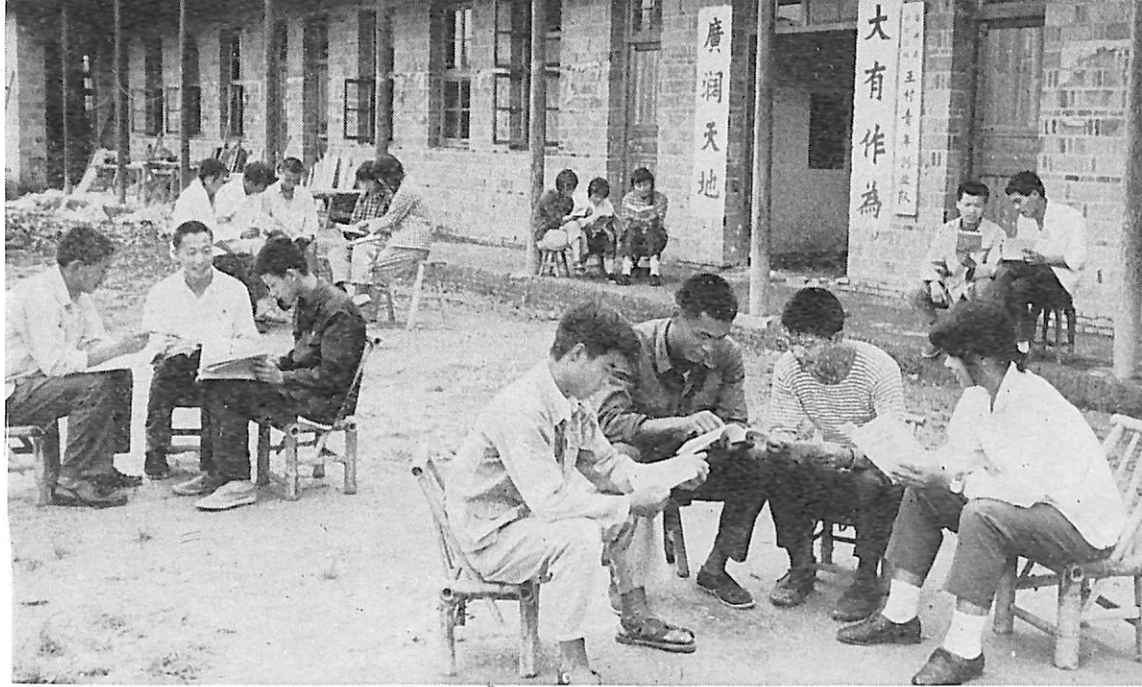
They studied the principles, structure and use of the new instrument, exchanged experience on mercury analysis and tested samples of food or water from their own units. Learning through actual practice, they mastered the necessary theoretical and practical knowledge and returned to their units with the new instruments made for them by the university.

As such short courses expanded, teachers from many schools went out to run courses in factories, communes and army units. Teaching on the spot makes it possible to link teaching more closely with reality and to reach more students.

The subjects are decided after thorough study of the needs of the units concerned. This makes what the students learn of immediate practical use. For instance, Chiao-tung University ran 15 courses on cold extrusion, training a core of 2,000 technicians for some 200 factories.

The vigorous movement to criticize Lin Piao and Confucius has also increased the demand for special courses in the history of the 2,000-year struggle between the reactionary Confucians and the progressive Legalists which is linked with the criticism of Lin Piao's criminal attempt to restore capitalism. The liberal arts departments of some Shanghai universities are cooperating with factories to run classes in political theory to help worker groups studying theory to learn this history in a short time

A short course on isotopes in medicine at Fudan University combines theory with actual use.



Study for college correspondence courses is a collective affair among middle school graduates at the Chiukou commune in Kiangsi province.

and how to analyze and criticize in a Marxist way. The students return to their plants better able to teach others the history of this struggle, and help the movement advance.

In the past two years alone, about 650 short courses in the liberal arts, engineering and medicine have trained 45,000 students.

CORRESPONDENCE COURSES

Since the cultural revolution began in 1966, a million Shanghai middle-school graduates have gone to help build a new socialist countryside. They realize that to do a better job in production — to become more skilled in serving the people — they need more education.

Shanghai's answer is correspondence courses. Since last year 13

universities have set up spare-time correspondence courses in 23 subjects for 30,000 young people in five provinces. The courses are still experimental and will be greatly expanded once more experience is gained.

Shanghai had correspondence courses before the cultural revolution but their content was divorced from practice and not for the working people. Now the courses are closely related to the needs of rural life. Grouped mainly under politics, language, agricultural techniques, and medicine and health, they run for six months to a year. Students form study groups by subject, study the material sent from the school by themselves, then meet to discuss it. They can write to the school to ask questions. The school answers but it also regularly sends teachers to make the rounds of the study groups, where they run supplementary short training courses for the correspondence students.

The Shanghai University of Science and Technology sent several teachers to run a short training course for correspondence students in Fengtai county, Anhwei province. The opening day of the course was rainy and the country roads were slippery. The students came anyway, some of them walking from villages over ten kilometers away. Chen Kuei-ying, a girl originally from Shanghai, had been working on the construction of an electric irrigation station for her brigade. Her brigade decided to have her take a correspondence



While working on a practical design, students at the Shanghai Machine Tools Plant's "July 21" Workers' University get help from a teacher.

course on electricity so she would be better equipped to manage the station. Chen Kuei-ying, who decided to settle down permanently to help the revolution in the countryside, got to the classroom in high spirits in spite of the downpour.

Local Party and government units pay a lot of attention to these correspondence courses. Many counties have set up leading groups for this work. These cooperate with the schools in recruiting young people, and help select experienced workers, peasants, teachers and medical personnel as part-time tutors for the students. They also help choose local factories, seed farms, tractor stations and hospitals where the students receive practical training, a necessary condition for combining theory with practice.

FACTORY-RUN UNIVERSITIES

In a directive July 21, 1968 Chairman Mao said that educational work should "take the road of the Shanghai Machine Tools Plant in training technicians from among the workers. Students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study."

Two months later this 6,000-worker plant set up the "July 21" Workers' University (see *China Reconstructs*, July 1973).

The students all had experience in machine building. Some of the teachers came from polytechnic institutes, others were experienced workers and technicians in the

plant. The first course was on the design and construction of grinders. The students took part in political movements, studied Marxism-Leninism-Mao Tsetung Thought, did some work and spent two-thirds of their study time on seven professional courses: mechanical drawing, mathematics, engineering mechanics, hydraulics, electrical devices, design and construction of grinders, and foreign language.

A special feature was that the three-year course was divided into four stages closely linked with the actual design and building of products in the plant: a brief study of basic knowledge, practice and study, raising theoretical level, and more practice. This helped students understand theory on the basis of practice. After the course, they were able to do calculations for and design machine tools or major sub-assemblies on their own. The school has graduated over 150 worker-students in the past six years. In less than three years the graduates of the first class, together with plant workers and technicians, completed 28 designs for grinders and technical innovations.

Similar workers' universities have been set up by many other plants. Some are run by one plant, some by several plants, others in cooperation with universities or research institutes. By December 1974 there were 130 "July 21" workers' universities in Shanghai with an enrollment of 10,000. Today 3,600 graduates have gone back to become the technical core of their plants.

Worker-students are conscientious. Tsai Yueh-mei of the People's Radio Plant is an example. Thirty-eight years old, she had been working for 22 years. She faced two difficulties in going to school — her lack of enough schooling and the problem of taking care of her children. But this didn't stop her. She found the lectures on the principles of television hard to understand, so she asked for help after class in making up the necessary mathematics — trigonometry, and differential and integral calculus — studying until she grasped them. After putting her children to bed she went over her notes and did her homework, sometimes working far into the night to solve a tough technical problem. After a year's hard work, she learned the techniques of production and alignment of TV signal channel boards with complex instruments and calculating data of wave forms and curves. She even improved the design of the scanning circuit.

FARM UNIVERSITIES

Chungming Island near Shanghai has a number of state farms. In 1974, to meet the needs of expanding production, these farms set up 10 spare-time universities offering 10 courses including politics, Chinese language, agriculture, fundamentals of industry, water conservation, animal husbandry, medicine, and revolutionary art and literature. Three thousand young people of middle-school level enrolled.

These schools teach on the farms, setting the length of the course by the amount and nature of the study material. The students continue to do farm work and their study time is shortened during the busy season. The teachers are experienced workers, peasants and farm technicians, and include also university professors and scientists doing research work in the countryside. The schools have compiled teaching materials suited to local farming conditions.

People often call these schools "straw-hut universities", from the revolutionary spirit and hard work it took to build them. Teachers and students made their classrooms, desks, chairs and teaching equipment themselves.

There are not many classrooms, for much of the teaching is done outside. For example, the school at the Hsinhai Farm holds classes on the prevention and elimination of plant diseases in the paddy fields, teachers and students barefoot among the rice plants. After entering spare-time university, young people in the seed breeding team of the East Wind Farm combine learning in the classroom with production in their team. They have developed elite strains of hybridized wheat. Seeing their young people going to school after work, many old peasants chuckle and say, "Our straw-hut university is turning out golden eagles!"

HOSPITAL-RUN MEDICAL SCHOOLS

Medical schools alone cannot train enough doctors to meet the growing demands of medical and health work in town and country. Shanghai's Huashan Hospital and the First and Sixth People's Hospitals have made a bold attempt to deal with this problem by setting up their own medical schools.

Huashan Hospital started a three-year experimental course in 1970. Forty-two students enrolled, all with two years or more of work in industry or agriculture. Eighteen of them had been "barefoot doctors" or army health workers.

In their outdoor classroom the growth of rice is checked by students in the spare-time university at the Hsinhai farm near Shanghai.



A "barefoot doctor" experienced in treating snakebite tells a Huashan Hospital medical school class about the herbs to use.

This class graduated in 1974 and their training proved sound. They diagnose and treat common illnesses, and handle emergency cases of heart failure, insecticide poisoning, shock and hemorrhage. Surgeons among them can do appendix and hernia operations, and with guidance from experienced doctors they can also do more difficult upper-abdominal surgery such as removal of the spleen, gall bladder and most of the stomach. Ninety-eight students enrolled in 1973 and 120 in 1974.

Huashan and the other two hospitals closely combine clinical practice with the study of basic theory. For instance, when studying shock, the students first take part in the treatment of shock cases. Then the causes and clinical problems are explained. The students go back to take part in the treatment of various types of shock, and, proceeding from the specific to the general, common pathological and physiological laws are explained. After many repetitions of this process, the students can use the modern micro-circulation theory of shock in their treatment and basically know how to handle this kind of emergency.

These universities are not content with combining theory with practice in the hospital. The students spend a third of their time touring factories and villages, learning as they treat patients. This strengthens the students' feelings for the working people and enables them to practice the treatment of illnesses common in the countryside in preparation for serving the peasants in the future.

There are only a few full-time teachers in Huashan's medical school. Most of the teachers are doctors, nurses and technicians who teach part-time. Hospital-run schools make full use of their facilities to train medical personnel through their own efforts, without asking for financial help from the state.



A Lesson for the Teacher

THE FOURTH GRADE was having a lesson on how to prevent and wipe out rice borers. While Teacher Chang was describing what a young borer looked like, something else seemed to be going on at the back of the room. Looking up, he saw the children in the last two rows craning their necks in Wang Chiang's direction.

Teacher Chang started down the aisle. "What are you doing?"

On Wang Chiang's desk was a matchbox with some kind of worm in it.

"What do you mean by playing with that in class?" he said, glaring at Wang Chiang. Before Wang Chiang had a chance to answer, the teacher had taken up the box.

As soon as the bell rang Teacher Chang started for the office. His mind was in a turmoil. Only the other day he and the class had criticized the idea of the absolute authority of the teacher. And now he had given them a scolding. This would never do. He decided to go back to the class again.

He heard a heated argument going on in the classroom. Everybody seemed to be talking at once.

"Wang Chiang should be criticized because he played with the



worm in class and created a disturbance."

"No, he shouldn't. On the way to school today he found some worms in our Little Red Guards' experimental plot. Since we are studying rice borers, he caught one and brought it along. That's nothing to criticize."

"Teacher Chang scolded him without knowing what it was all about. Bringing a worm to a class on rice borers—that's combining theory with practice."

Teacher Chang felt a sinking feeling in his heart. Was his teaching really so divorced from practice? And he had scolded a pupil without first investigating!

"Teacher Chang," he heard a voice behind him. He turned his head. It was Wang Chiang. "I looked for you everywhere after class," he said.

"Er — I've been looking for you, too." The boy seemed so open and sincere that he couldn't feel any anger toward him.

"I found some worms that I thought might be borers in our experimental plot today, so I caught one and brought it. Is it really a rice borer? Shouldn't we kill those borers right away?"

The matchbox suddenly felt very heavy in Teacher Chang's hand.

"I think we should go to our farm plot for our lesson on borers." This from Wang Chiang.

"You're right!" Teacher Chang grasped the boy's hand and then solemnly gave him back the matchbox.

"Teacher," said Wang Chiang, "I'm responsible for disturbing the class because I brought the borer without telling you."

A crowd of children had gathered around them. "I didn't give you a good lesson just now," said Teacher Chang. "Next period is a study period. Let's go to our experimental plot to have the lesson again. How about it?"

The class applauded enthusiastically.

When they got to the field, the teacher said, "First let's ask Wang Chiang to tell us how he found the borers and how he prepared for the lesson."

All Wang Chiang said was, "Our teachers always tell us that we should serve the people and start from real life. Learning to kill borers is learning something that will serve the people."

Teacher Chang said that Wang Chiang had put it very well. Then he talked about how to recognize borers, what damage they do and how to prevent and kill them. When he finished the students jumped into the rice paddies and began looking for them.



Lesson 4

一个绿色挎包

Yi Ge Lùsè Kuàbāo

A Green Shoulder Bag

一天, 王冰和同学们在
Yī tiān, Wáng Bīng hé tóngxuémen zài
One day, Wang Bing and (her) schoolmates at

农村搞完社会调查, 乘长途
nóngcūn gǎowán shèhuì diàochá, chéng chángtú
countryside finished social investigation, rode long-distance

汽车回家。车到站, 大家
qìchē huí jiā. Chē dào zhàn, dàjiā
bus (to) return home. (When the) bus arrived (at) stop, everybody

帮她把东西拿下车。她背起
bāng tā bǎ dōngxi náxià chē. Tā bēiqǐ
helped her things take down (from) bus. She put on back

挎包, 拿了东西, 就往家走。
kuàbāo, nále dōngxi, jiù wàng jiā zǒu.
shoulder bag, took things, then toward home walked.

到了家里, 她忽然发现
Dào le jiālǐ, tā hūrán fāxiàn
(When she) arrived home, she suddenly discovered

挎包不是自己的。是谁的呢?
kuàbāo bú shì zìjǐ de. Shì shuí de ne?
shoulder bag not was hers. Was (this) whose?

怎样还给人家呢? 王冰打开
Zěnyàng huán gěi rénjiā ne? Wáng Bīng dǎkāi
How return it to (the) person? Wang Bing opened

挎包, 想找找失主的姓名。突然,
kuàbāo, xiǎng zhǎozhǎo shīzhǔ de xìngmíng. Tūrán,
shoulder bag, thinking (to) find loser-owner's name. Suddenly

她愣住了, 一个大信封里装着
tā lèngzhù le, yí ge dà xìnfēnglǐ zhuāngzhe
she was amazed, one big envelope in containing

一千三百块钱。这使王冰
yīqiān sānbǎikuàiqián. Zhè shǐ Wáng Bīng
one thousand three hundred yuan. This made Wang Bing

更着急了。她立刻给汽车站打
gèng zháojí le. Tā lìkè gěi qìchēzhàn dǎ
more worried. She immediately to bus station made

电话, 说明事情的经过, 请
diànhuà, shuōmíng shìqíng de jīngguò, qǐng
telephone call, explaining matter's course, (and) asking

他们帮助寻找失主。
tāmen bāngzhù xúnzhǎo shīzhǔ.
them (to) help find (the) loser-owner.

原来, 失主是一个农村
Yuánlái, shīzhǔ shì yí ge nóngcūn
Originally, (the) loser-owner is a village

信用社的干部, 他是要把这些
xìnyòngshè de gānbù, tā shì yào bǎ zhèxiē
credit co-op cadre. He was going to take this

钱存到银行去的。上车
qián cún dào yínháng qù de. Shàng chē
money deposit in bank going. Got on (the) bus

后, 他挨着王冰坐下, 挎包
hòu, tā āizhe Wáng Bīng zuòxià, kuàbāo
after, he next to Wang Bing sat down, (his) shoulder bag

也正好和王冰的放在一起, 又
yě zhèng hǎo hé Wáng Bīng de fàngzài yìqǐ, yòu
also just with Wang Bing's (was) put together, again

都是绿的。王冰早一站下
dōu shì lǜ de. Wáng Bīng zǎo yí zhàn xià
both were green. Wang Bing earlier one stop got off

车, 同学们帮她拿挎包
chē, tóngxuémen bāng tā ná kuàbāo
bus. (When her) schoolmates helped her take bag,

拿错了。当时, 那个干部也
nácuò le. Dāngshí, nàge gānbù yě
(they) took wrongly. At the time, that cadre also

没有注意, 直到终点站, 要
méiyǒu zhùyì, zhí dào zhōngdiǎnzhàn, yào
did not pay attention until (he got) to terminal, (and) was going to

下车了, 才发现。他正在
xià chē le, cái fāxiàn. Tā zhèngzài
get off bus, (he) only then discovered (the fact). He just (was)

着急的时候, 车站的同志走到他
zháojí de shíhòu, chēzhàn de tóngzhì zǒudào tā
worrying when station's comrade walked (to) his

面前, 关心地问清了情况, 并且
miànqián, guānxīnde wènqīngle qíngkuàng, bìngqiě
front, concernedly asked (to be) clear (on) the matter and

告诉他王冰来电话的
gàosu tā Wáng Bīng lái diànhuà de
told him Wang Bing (had made) telephone call

事。那个干部非常感动。就在
shì. Nàge gānbù fēicháng gǎndòng. Jiù zài
matter. That cadre (was) extremely moved. Just at

这时，王冰也赶来了，两个人
 zhè shí, Wáng Bīng yě gǎnlái le, liǎng ge
 this time, Wang Bing also arrived. (The) two of

人愉快地交换了挎包。
 rén yúkuàide jiāohuànle kuàbāo.
 them joyfully exchanged shoulder bags.

Translation

One day Wang Bing and her schoolmates, finishing social investigation in the countryside, got on a long-distance bus to return home. When the bus arrived at her stop, Wang Bing's schoolmates helped her take her things off the bus. With the shoulder bag on her back, and carrying her other things, she walked toward home.

When she reached home, she suddenly discovered that the shoulder bag was not hers. Whose was it? How could she return it to the owner? Wang Bing opened the bag, hoping to find the owner's name. She was amazed to find a big envelope containing 1,300 yuan. Wang Bing was very worried. Immediately she made a telephone call to the bus station to tell them what had happened and ask their help in finding the owner.

As a matter of fact, the owner was a cadre in a village credit co-op. He was on his way to deposit the money in the bank. He sat next to Wang Bing in the bus and their shoulder bags, both green, had been next to each other. Wang Bing got off the bus one stop earlier than the cadre and when her schoolmates helped her, they took the wrong bag. At the time the cadre had not noticed it either. Only when he was about to get off the bus at the terminal did he discover the fact. Just as he was worrying, a comrade from the bus station came over and with concern inquired into the facts of the matter and told him about Wang Bing's telephone call. He was extremely moved. Just then, Wang Bing arrived and the two joyfully exchanged bags.

Notes

1. A complement is an additional element placed after the verb that helps complete its meaning, and Chinese has many kinds of them. One kind tells the result of the action of a verb. It is usually a verb or an adjective. For example, **Wáng Bīng dǎkāi kuàbāo** 王冰打开挎包 (Wang Bing opened the shoulder bag). **Chēzhàn de tóngzhì wènqīng le qíngkuàng** 车站的同志问清了情况 (The comrade in the bus station inquired into the facts of the matter). The words 开 and 清 show the results of the actions 打 and 问.

This kind of complement should fit the meaning of the verb. Examples: **kànjiàn** 看见 (look and see), **xǐgānjìng** 洗干净 (wash clean), **tīngdǒng** 听懂 (hear and understand), **shuōcuò** 说错 (say wrongly). The object of the verb follows the complement. **Wáng Bīng nácuòle kuàbāo** 王冰拿错了挎包 (Wang Bing took the wrong shoulder bag).

The negative form of a complement is made by placing **méiyǒu** 没有 before the verb. **Tā méiyǒu xiěwán nàfēng xìn** 他没有写完那封信 (He has not finished writing that letter). If the negative indicates unwillingness or a conditional state, the word **bù** 不 is used. **Bú kàndǒng zhèpiān wénzhāng, jiù bù néng fānyì** 看不懂这篇文章, 就不能翻译 (If you do not understand the article, you won't be able to translate it).

2. The units of Chinese currency are the **yuán** 元, **jiǎo** 角 (one-tenth of a **yuán**) and **fēn** 分 (one-tenth of a **jiǎo**). In speaking, however, the colloquial **máo** 毛 is used instead of **jiǎo** 角 and **kuài** 块 (piece, the measure word for money) for **yuán** 元. Often we say **kuài qián** 块钱 (pieces of money). For 3.35 yuan say **sānkuài sānmáo wǔfēn (qián)**; for 1,300 yuan say **yìqiān sānbǎikuài (qián)**.

3. **Men** 们 to make a noun plural. 们 is placed after a singular personal pronoun or a noun denoting a person to make it plural. **Wǒmen** 我们 (we), **lǎoshimen** 老师们 (teachers), **gōngrénmen** 工人们 (workers). If from the rest of the sentence it is obvious that the noun is plural, 们 can be omitted. **Nàxiē tóngzhì shì lǎoshī** 那些同志是老师 (Those comrades are teachers). **Gōngrén dōu dào chējiān qù le** 工人都到车间去了 (All the workers have gone to the workshop). The words **nàxiē** 那些 and **dōu** 都 tip us off that the nouns will be plural. 们 cannot be used after non-personal nouns. We cannot say 书们 for "books" or 桌子们 for "tables".

4. Third-person pronouns (he, she, it) are all pronounced **tā**, irrespective of gender, but are written differently. 他 (he), 她 (she) and 它 (it).

Exercises

I. Read the following amounts of money in **yuán** or **kuài** (unit):

54	103	0.45	12.50
26.47	899.62	5243.76	

II. Fill in the blanks with appropriate complements by using the given verbs and adjectives (清楚、见、完、懂、好):

- 那个字他写得太小, 我没有看_____。
- 大夫给我的药我都吃_____了。
- 他说中文说得不快, 我都听_____了。
- 新年他去杭州了, 我没有看_____他。
- 车票我已经买_____了。

(Answers on p. 16)



