

China

A New Type of College

Reconstructs

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Front: Combining study with practice, Chaoyang Agricultural College students survey the area for a water control project.

Back: Workers from the Huashan weather station carry supplies up the mountain. (See p. 14)

Inside front: Wu Hsu-chih, a model worker at the Kailuan Coal Mines in Hopei province, talks about his study of Chairman Mao's works.

Inside back: A village in the Chaoyang area of western Laoning.

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EDUCATION IN CHINA TODAY

YUNG HUNG

EDUCATION brought to the people on an immense scale is one of the achievements since the founding of new China. Today the

number of university, middle and primary school students is more than one-fifth of the total population. There are 6 times as many

primary school students and 24 times as many middle school students compared with the highest number in pre-liberation days. Around 90 percent of all school-age children are in school. An even greater change has taken place in the countryside, mountain areas, borderlands and national minority areas. Some national minority areas that formerly did not even have a written language now have both primary and middle schools and students in universities in other areas.

Liu Chia-ming (left), a worker-graduate from the Northeast Institute of Petroleum Engineering, helps overhaul a drilling machine. Liu, now a technician, is deputy leader of a drilling team at the Taching oil field.



New China's universities, by the end of 1974, had graduated 12.6 times the number in the 20 years before 1949. Apart from higher educational institutes and primary and middle schools, there are a great many workers' colleges run by factories, colleges run by farms, short-term training courses run by universities, correspondence courses, vocational schools, part-work-part-study schools and technical schools for farming people.

In old China eight out of ten people were illiterate. This state of backwardness, the result of exploitation and oppression by imperialism, feudalism and bureaucrat-capitalism, has been ended.

New China develops education by "walking on two legs". This means that in addition to schools run by the state, large numbers of primary and middle schools have been established by rural communes and production brigades with some state assistance. Classes are arranged to suit the characteristics of life in farming and pastoral areas to make attendance convenient. For example, there are "mobile schools" with traveling



A peasant-student at the Liaoning Agricultural College, Chang Tieh-sheng (third from left) learns veterinary work in the countryside.

teachers who make the rounds of remote villages composed of only a few families. There are also "horseback schools" in which the teachers move from pasture to pasture along with the herdsmen and their children.

Education in China is not confined to schools. Workers, peasants, office workers, army men, sales clerks and people in city neighborhoods are raising their educational level or studying revolutionary theory in all kinds of spare time or on-the-job study programs including short-term study classes and political night schools. It would not be an exaggeration to say the whole of society has become one big school.

Must Be Revolutionized

The revolution in education was only really started during the Great Proletarian Cultural Revolution and is still going on. Its essence is the transformation of the old educational system, together with its principles and teaching methods, in line with Chairman Mao's teachings, "Education must serve proletarian politics and be combined

with productive labor" and "Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture."

Before the cultural revolution, Liu Shao-chi and his followers, who usurped the leadership of the educational department, worked in opposition to Chairman Mao's proletarian revolutionary line. The methods of education were essentially the same as before liberation or followed those of other countries. Schools were dominated by bourgeois intellectuals. The educational system produced graduates who were divorced from workers and peasants, as well as from reality and productive labor. The trend was toward the creation of an intellectual elite, toward making education a tool for capitalist restoration.

During the revolution in education the length of schooling, educational principles, teaching methods and materials, the enrollment system and the remolding of the outlook of teachers, are all being scrutinized. Priority is given to

the study of revolutionary theory so that both teachers and students will have the aim of teaching and study — wholehearted service to the revolutionary cause and to the people — deeply imbedded in their minds.

Before the cultural revolution, a student spent 16 to 20 years from primary school through middle school and university. He was shut up in the classroom and studied by rote. He had little idea of what work meant in field and factory. On graduation, his head was crammed with formulas and equations but he could not work with his hands and understood nothing of the feelings of workers and peasants. Such students were incapable of shouldering the tasks of socialist revolution and socialist construction.

Experiments are now under way to complete primary school in five years, middle school in four to five years, and university in three years. Even with the shortened courses students acquire more practical and theoretical knowledge than in the past because superfluous subjects and redundant or useless teaching



Teachers from the Szechuan Mining Institute do research and collect teaching material in a mine.



In the "July 21" Workers' University affiliated to the Shanghai Machine Tools Plant, a student discusses his design with a teacher.



Tibetan middle school students in Lhasa perform chemical experiments.

material have been discarded. More important, ideological education has been strengthened; book learning is closely combined with practical production, and theory with practice.

Combine Theory with Practice

School education is no longer confined to the classroom. Primary and middle schools in town and country have established close links with nearby factories, people's communes and army units, which in effect become big classrooms. Where conditions permit, many primary and middle schools have opened small factories and farms and invited workers, peasants and army men in as part-time teachers. The universities have instituted a new system of combining teaching, scientific research and productive labor. This means that regular contact is established with factories and people's communes, and schools run their own factories and farms. Students of liberal arts "take society as their factory", going to factories, communes and trade organizations to make social surveys and to learn from the workers, peasants and soldiers. By taking a direct part in the three great revolutionary movements — class struggle, the struggle for production and scientific experiment — they are able to make the liberal arts play a militant role.

The students, while being educated, thus do something useful for society and create wealth for the state. More important, by working alongside industrial workers and peasants, they develop a deep feeling for the laboring people and learn what real service to them means.

To become closer to the workers and peasants, teachers and students take part in collective labor for a given period. At discussion meetings either on the spot or after returning to school, they analyze the facts they have collected and raise them to a theoretical level. Instead of giving lectures to cram the students' heads full of information, the teachers encourage them to think things out independently. In universities, lecture notes are circulated to students before the

lecture is given, also opportunity is given for students to take the rostrum and expound their own views. A comradely relationship exists between teachers and students, who argue and exchange views freely in a revolutionary and democratic spirit that strengthens unity.

Thorough Transformation

In line with Chairman Mao's instruction that "the teaching material should be thoroughly transformed", institutions of higher learning have prepared a great deal of teaching material over the past few years. In provinces, municipalities and autonomous regions also, new texts have been written for primary and middle schools. The new teaching material embodies Chairman Mao's thinking in revolutionizing education and the political line that guides it, and gives prominence to the ideology of serving proletarian politics, socialist revolution and construction, and the training of successors to the proletarian revolutionary cause.

In the past, examinations were planned like surprise attacks, and the questions asked were either obscure or designed to trap the students. Now "open-book" examinations have been introduced almost universally. The questions to be answered are made known beforehand and during the examination students may refer to books and discuss the questions with each other. This trains and tests the students' ability to analyze and solve problems.

A radical change has been made in the university enrollment system. The "book knowledge first" criterion, which unfairly barred the working people and their children from going to university, has been discarded. Instead of admittance being open only to graduating senior middle school students, new students are generally selected from among workers, peasants and soldiers who have done two or more years of practical work and have been recommended by the masses and approved by the leadership in their locality or unit. Older workers, peasants and rev-

olutionary cadres, rich in experience, are also considered even though they may have passed the age limit and do not have the required schooling.

During the cultural revolution, Mao Tsetung Thought propaganda teams from the factories went to the schools, and under the unified leadership of their Party committees, gave full play to the leading role of the working class and strengthened political and ideological education. The domination of bourgeois intellectuals was thus broken. Simultaneously, country schools were put under the supervision of the poor and lower-middle peasants.*

Today workers and peasants, together with revolutionary teachers and students, are carrying out Chairman Mao's instructions to transform education to meet the needs of class struggle and production. Lectures are given by workers, peasants and soldiers. The mental outlook of teachers, after tempering in the cultural revolution, has greatly changed and some are making new contributions in their fields.

Training Revolutionary Successors

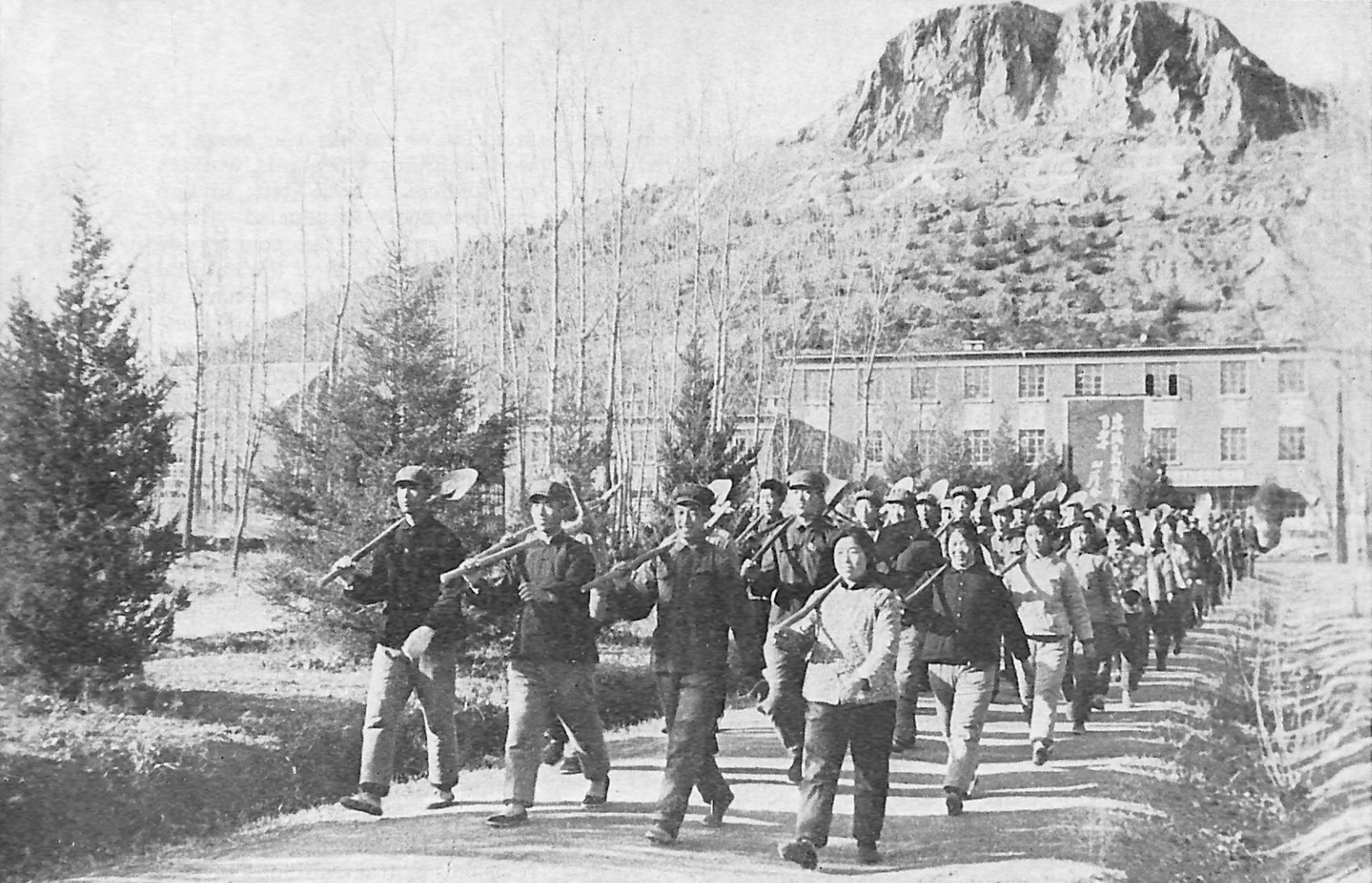
The first worker-peasant-soldier university students, enrolled during the cultural revolution, have graduated. They have attained a high level of political consciousness and learned their vocational skills far better than graduates from the old universities. Students from Tsinghua University, working in several hundred factories and mines in a dozen provinces and municipalities, undertook the construction of more than 360 projects as pre-graduation practice. On completion, one-third of the projects were judged to have reached advanced standards in the country and 80 percent of them were adopted in relevant industries.

Instead of going straight from middle school to college, students now go to the rural areas, to the

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

factories or to join the army, to work as ordinary peasants, workers or soldiers. About ten million middle-school graduates have already gone to the countryside since the beginning of the cultural revolution and have become a new generation of educated peasants imbued with socialist consciousness. Their contribution to the building of a new socialist countryside is a significant one. They are playing an important part in helping to sweep away centuries-old exploiting class ideas and customs — ideas which made people look down on the peasants and on labor. This is helping gradually to eliminate the differences between workers and peasants, between town and country, and between mental and physical labor.

The revolution in education, despite its many successes, is still in the experimental stage. Its purpose is to prevent and fight against revisionism, train millions of successors to the proletarian revolutionary cause, speed up socialist revolution and construction, and ensure that socialist China will not change its political color. As the movement to criticize Lin Piao and Confucius continues to eliminate reactionary influences in the ideological field, the revolution in education is also becoming deeper. New things are emerging. An outstanding example is Chaoyang Agricultural College located in a mountain village in Liaoning province. Following the principle "from the commune to the commune", the college enrolls students from rural people's communes and assigns graduates back to their communes to work as peasants in brigades or teams. The aim is to train new-type peasants with both socialist consciousness and a good grasp of agricultural science and technique. The college's achievements have provided new experience of strategic significance in running schools and especially colleges which meet the needs of the socialist economic base. Schools and colleges throughout the country are now learning from this experience, thus pushing forward the revolution in education.



Peasant students from Chaoyang college have both socialist consciousness and a good grounding in modern agricultural science and technology.

A NEW TYPE OF COLLEGE

HSIN HSUEH-WEN

FIVE years ago the then Shenyang Agricultural College left its scenic campus in the industrial city of Shenyang and relocated as five different colleges throughout the northeastern province of Liaoning. One of these, now the Chaoyang Agricultural College, settled in the mountainous, perennially drought-stricken Chaoyang area, poorest in the province. The school has taken "from the communes to the communes" as the guiding principle and devoted itself to training students selected from

among the peasants of the local people's communes. Its students return to their communes after graduation and continue to work as peasants, but they are a new type of peasant with both socialist consciousness and a good grounding in agricultural science and technology.

Known locally as "the peasants' university", the Chaoyang college's pioneering experiment is being studied by many other institutes of higher learning as part of their

effort to further the revolution in education.

Yesterday and Today

The college offers six majors: agronomy, orchards, water conservation, water project construction, hydrology and stockbreeding and veterinary science. The 320 faculty members include both full-time teachers and part-time ones chosen from among poor and lower-middle peasants and state farm workers with advanced production knowledge. The school's 1,200 students

are young peasants from communes in the six counties of the Chaoyang area. After graduation from the three-year course, while continuing to work as peasants in their communes they will form the backbone for building Chaoyang's socialist countryside.

In the old Shenyang Agricultural College everything went to impress the newcomers that they were to become high-level specialists and make a name for themselves. New students were greeted at the gate by a huge bunting with the words, "We warmly welcome our future agricultural specialists." At the first assembly they were told how many first-rate professors the school had.

Because of the influence of Liu Shao-chi's revisionist line in education, all courses were taught on the campus. Crops were grown on blackboards, what was taught was divorced from the peasants and production. Some research was done on small plots: farm workers employed by the school did the actual labor, the professors did the talking and the students just stood around and listened. At the end of such training most of the 7,000 graduates since the college's inception did not want to go and work in the countryside where life was hard. A few accepted posts as agricultural technicians in county towns, the rest sought other jobs. The very few who did go to the grassroots were more often than not unable to solve problems in production.

Eighty percent of China's nearly 800 million people live in the countryside. Agriculture is the foundation of the nation's economy. What use is an agricultural college to a socialist society if its graduates are unwilling to go to the countryside and help develop agriculture?

Chairman Mao had long ago criticized this state of affairs, but a change was possible only when his revolutionary line for education won out over Liu Shao-chi's re-

visionist line as a result of the cultural revolution.

Scientists for the Farms

Since liberation the 3,200,000 people of Chaoyang, 88 percent of whom live on the farms, have worked tirelessly to build socialism and prosperity in their area. A program to modernize its agriculture estimated that 100,000 scientific and technical personnel were needed there alone. But where would they come from? This had been a problem for years. Thus when the local people heard that an agricultural college had relocated right at their doorstep, they were very happy.

The college's teachers and cadres, on their part, were much moved by what the people had already achieved. They wanted to do all they could to speed progress in the area. They did not put up school and residential buildings immediately. First they lived in the homes of commune members, joined them in collective labor and from them got a re-education in order to find the best method of training.

During this period they offered a number of short courses of three months to a year in water conservation, veterinary science, and the cultivation of sorghum, corn, cotton and fruit trees. Later teachers and students put up classrooms, worked on experimental plots and designed small reservoirs. Everything they taught was related closely to production in the commune teams. More than 10,000 people received some kind of training in these short courses.

Wang Kuei-pin, 52, an experienced cotton grower, signed up for several courses on cotton. He returned to his production team often during the period of his studies and was able to apply the theories he was learning to improving cultivation of his team's 50 *mu* of cotton. Their record of 107 *jin* of ginned cotton per *mu* was big news in this area of short summers. Wang himself was so pleased with the results of his study that wherever he went he passed on his knowledge and lauded the college. People began calling him "College" Wang.

After finishing the one-year course, Wang was made cotton con-



Teachers and students criticize the Confucian idea that "those who learn well will become officials" advocated by Lin Piao.



"College" Wang (center), combining his college-acquired theory with long practical experience, has produced unprecedentedly high cotton yields for his area.

sultant for the whole of Chienping county. In 1973 when a hailstorm stripped the county's cotton College Wang put his knowledge to work on the ravaged plants, which retained an average of less than one boll each. He got them to yield 30 *jin* per *mu*, an achievement that astonished even agricultural specialists.

All the graduates of the short courses, whether or not of Wang's years, share the aim of studying to build up the socialist countryside and have been able to use their learning to develop collective production.

Deep-going Changes

The results of the trial courses proved the correctness of Chairman Mao's admonition that in a school to serve the development of a socialist economy, "**students should be selected from among workers**

and peasants with practical experience, and they should return to production after a few years' study", and that teaching should be linked closely with the three revolutionary movements — the class struggle, the struggle for production and scientific experimentation. They decided it was right to have the school there in that valley 20 kilometers from the town of Chaoyang and began offering three-year courses which carried out these principles.

The students are rural young people with middle school education or its equivalent and two or more years of experience in production. When they leave the college they are a new type of college trainee — farming people with a good knowledge of advanced agricultural science and technology as well as socialist consciousness, a love for agriculture and determina-

tion to stay in the countryside and serve the poor and lower-middle peasants.

This is a radical departure from the Confucian idea that had permeated Chinese society for 2,000 years, that "those who study well will become officials". It is also a refutation of the revisionist line in education which trained spiritual aristocrats divorced from labor who actually served the bourgeoisie.

Reaction to the college was varied. People steeped in the old thinking said, "All that college and they'll still be peasants? Who'll want to go?" The poor and lower-middle peasants reacted differently. "A college for crop growers is just what we want," they said. "In the past," recalled a brigade Communist Party secretary, "we'd send one of our young people to college in the city and he'd never come back. We'd send another and we'd never see him again either. I couldn't understand it. Doesn't the countryside need young people with both socialist consciousness and higher learning? Now with this 'from the communes to the communes' principle, the young people we choose will be serving the countryside."

Far from having no applicants, the college was besieged with applications, even from communes in neighboring provinces. Students kept coming long after the school term had begun. Last year the leader of the Hsipeikou production team came over with three young women and begged the school to take them. When told that there was really no more space in the dormitory, he asked that since the team was only several kilometers away, they be admitted as day students. Told that the classrooms were filled to capacity, he said, "They can bring their own stools and sit outside the window." The young women were finally allowed to stay.

Politics in Command

Although this is a school for agricultural technicians, it is the students' political consciousness which is given first place. On the first day they study Chairman Mao's teachings on education and each receives a shovel and a hoe,

which he or she will use often throughout the next three years.

The school carries out in earnest Chairman Mao's instruction, "**Class struggle is the main subject young people must learn.**" They combine reading of works by Marx, Engels, Lenin and Stalin and Chairman Mao's writings with participation in the actual class struggle — at present the movement to criticize Lin Piao and Confucius — in their school and in their teams when they return to them for field practice.

Learning from Tachai is another part of the school's underlying philosophy. The Tachai production brigade in Shansi province is a national model for agriculture. Keeping to the socialist road, through self-reliance and hard work its members have created a prosperous socialist countryside in their once-poor mountain area. The school tries to educate its students in these qualities. It makes arrangements for students to take part in the class struggle, production and scientific experiments in commune brigades that have done well in learning from Tachai.

Each department has its own learn-from-Tachai "bases" — experimental plots, high-yield plots, orchards, veterinary hospitals, breeding stations, pig farms. Here the students study, work and experiment. Through practice they come to understand the Tachai spirit as well as learn the more practical aspects of getting steady high yields.

New Teaching System

Teaching in the old school centered around textbooks and was divorced from politics, labor and reality. The cultural revolution and re-education by the poor and lower-middle peasants has helped the teachers to realize that such a method produced nothing but bookworms. They have devised a new system centered around research projects on various production problems in the Chaoyang area. Through these the students master both the necessary basic theory and methods of research and scientific farming. The two aspects are well integrated.

The students spend the first year at the school studying theory and mastering basic techniques through research and production work. In the second year they spend seven to eight months at school and the rest of the year working in the fields back in their own production teams. In the third year they spend four to five months in school and the rest in the teams.

While with the teams, their task is to assist in making plans for pro-

duction and experimental farm projects. They also hold classes in which they pass on their new knowledge to the team members, and help the latter sum up their experience in getting good harvests. In this way they make use of what they have learned in school immediately and strengthen their ability to analyze and solve problems on their own. The teachers make the rounds of the teams to check up and guide the students' work. On their return to school

Record yields of peanuts in the Chaoyang area have been obtained by Liu Kuang-yi (second from right) and his group.



Peasant Lung Chia-chi lectures on rice cultivation.



the students sum up what they have gained ideologically and professionally and, with help from the teachers, raise their understanding of it to a higher level.

Under the new teaching system students are no longer divorced from proletarian politics, labor and the masses. Instead of becoming an elite, these college students remain peasants with a deep feeling for the people and for production in the countryside. Even as they are getting a college education, the students are contributing to production in their home village.

In 1974 the 289 students majoring in agronomy, orchards and veterinary science taught more than 200 classes involving 3,189 people in their home teams. They helped commune brigades organize 72 experimental groups and joined the commune members in cultivating 7,000 plots for seed breeding or experimental farming. They grafted 530,000 fruit trees and treated 24,000 animals.

New Things Defeat Old Ideas

Chaoyang's first group of three-year graduates left the school in the spring of 1974. Now back at home, they are a strong addition to the "backbone force" for keeping the collective on the socialist road, fighting capitalist tendencies, promoting scientific farming and learning from Tachai in the commune.

Some people in whom the old ideas were strong took longer to appreciate the significance of this new educational departure. One of these was Professor Kung Chi-tao, who has worked in and taught seed breeding for 30 years. At the old Shenyang campus, Professor Kung, hoping to develop students of "international level", had extended the usual four-year schooling period to five years for his specialty and increased the required courses from 30 to 40. Though they were crammed full of agricultural theory, no one graduating from his specialty was willing to work in the countryside.

Now the agronomy department which Professor Kung heads offers a three-year program with 12 re-

quired courses. Graduates educated under the new system have shown good ability in analyzing and solving problems.

An example is Liu Kuang-yi, who has made a contribution to peanut-growing. Peanut plants often died in great numbers after sprouting during the Chaoyang area's very dry springs. Liu Kuang-yi, feeling the peasants' concern, was determined to find a

solution. After experiments concerning temperature, moisture and oxygen needed for growth of peanuts, he developed a new way to plant which enabled the young plants to grow to maturity. He set a record high in per *mu* yield of peanuts in the Chaoyang area.

Comparing the new school with the old, Professor Kung says, "Now I'm convinced that Chaoyang is the kind of college we want."

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Farm to College and Back to Farm

WANG WEN-YU



Wang Wen-yu (right) discusses an experiment in crop raising with the scientific farming group in his brigade.

WHEN I came home one evening four years ago and announced that I had been chosen to be sent to the Chaoyang Agricultural College I was happy, but my father was even happier. He is a poor peasant and has been a member of the Communist Party for over 20 years. "For generations no one in our family could read or write," he said. "Then the Party and Chairman Mao liberated us and made it possible for you to go to primary and middle school. And now, after working several years in the brigade, to college. I think it's time to show you something." From our small red cupboard he took out an article wrapped in a piece of ragged cloth. Tears welled up in my mother's eyes when she saw it.

"This is the bowl we fed you from when you first came into the world," she said. "That was the year before the liberation. Your father was working for a landlord

and we lived on his place. Your father had been ill for six months and your brother and sister had to go out begging to keep the family alive. When you were born I had no milk for you because I had practically nothing to eat. I had planted some lentils outside the window and one day I picked them and made some broth to feed you. I was holding the bowl when the landlord's wife charged into our house and accused us of stealing her lentils. She knocked the bowl from my hand and it fell on the ground and broke in two. Then she drove us out of our home."

"The good life we have today began only after liberation," my father said. "Remember, it is the Party and Chairman Mao who are sending you to college. After you get your education you must not forget the peasants."

Science Serves Agriculture

With a strong determination to help change my home village I entered the college. As I listened to the lectures I kept thinking of the

mountains, streams and fields around my home. During lessons on soil I racked my brains for ways to help us make the low-lying, alkaline land in our brigade give good yields. In classes on plant cultivation as the teacher talked about how crops needed different amounts of air, sunlight and warmth at different stages of growth, I kept wondering how I could use this theory to improve methods of cultivation at home.

When I returned to my production team for field practice in 1972, I told the members what I had learned in class. Together we worked out eight methods of cultivation and then picked the one we thought best. While experimenting with the new method I went to the sorghum fields every day before dawn to observe the pests and stayed till after dark recording soil temperatures and other data. It was a lot of work but as I watched the sorghum shooting up, I felt it was worth it. We got more than 14 tons of sorghum per hectare. Our new method

WANG WEN-YU is a graduate of the Chaoyang Agricultural College in Liaoning province.



Turning a mountain gully into fields provides practical schooling in the Tachai spirit.



First-year students of the agronomy department having a lesson on seed nursing.



Professor Kung Chi-tao discusses the selection and breeding of a new hybrid sorghum with young teachers and students.

was later introduced throughout the commune.

In classes on the genetics of seed breeding the teacher pointed out that as the Chaoyang area had dry springs nine years out of ten, the first quality to strive for in seeds should be resistance to drought. In my home village the more pressing need was for seed that grew well in alkaline soil, withstood water-logging and ripened early. I wanted to create new varieties with these qualities. During my three years' study at the college, together with the experimental group in my production team, we bred three restorative types of sorghum and began breeding an improved variety of seed. The one we chose has a thick stalk and white, flavorful grains, and gives a high yield. The peasants like it very much.

Because of our school's policy of students doing practical work in their home teams, I was able to help with production in my village even while I was in college. The poor and lower-middle peasants showed their confidence in me by making me an agricultural technician for the commune even before I had graduated. So I took up these duties, along with those of my previous post as a vice-chairman of the brigade revolutionary committee.

Staying on the Socialist Road

I graduated in the spring of 1974. While we gained quite a bit of scientific knowledge in our three years at the school, we learned something much more important: that if we want our knowledge to really serve socialist construction we have to follow the example of Tachai, a national model for agriculture. The essence of this is to use Marxism-Leninism-Mao Tse-tung Thought as a guide to all our actions and to dare to fight any capitalist tendencies.

My experience in the brigade in the year since my graduation has deepened my understanding of this truth. Even though we are advancing along the socialist road, as in other rural areas in China, the struggle in our brigade is still very

complicated. The handful of landlords and rich peasants who have not been remolded seek every chance to disrupt the collective economy. The old thinking and the force of habit remaining from the small-scale peasant economy often blocks our advance. Unless we solve these problems we cannot make science really serve the development of the collective economy.

As commune agricultural technician I once had to go to help a production team raise its yields of grain and cotton. Investigation showed that the main reason for the low yields was not backward production techniques but the fact that the team leaders, concerned chiefly with the immediate interests, were not setting aside enough funds for expanding production.

This made me think of something in Marx's *Critique of the Gotha Programme*, which I had studied at school. In it he sharply criticizes Lassalle's revisionist theory that "the proceeds of labor belong undiminished with equal right to all members of society". I suggested that we, both leaders and team members, should study what Marx said on this topic at its political night school. We found that the criticism was very closely related to things in this brigade.

In the old society, of course, when capitalists and landlords grew fat by exploiting the laboring people, there was no reason to expect that the proceeds of labor could belong undiminished to the laboring people. But even in our socialist society of today, the wealth created by the working people should not be divided "undiminished" among individuals; part of it should go to expand production and for the public welfare. This production team had distributed nearly all its proceeds and had not added much to their public accumulation fund for several years. How was it going to get funds for expanding production or improving the material benefits that all members shared collectively? If

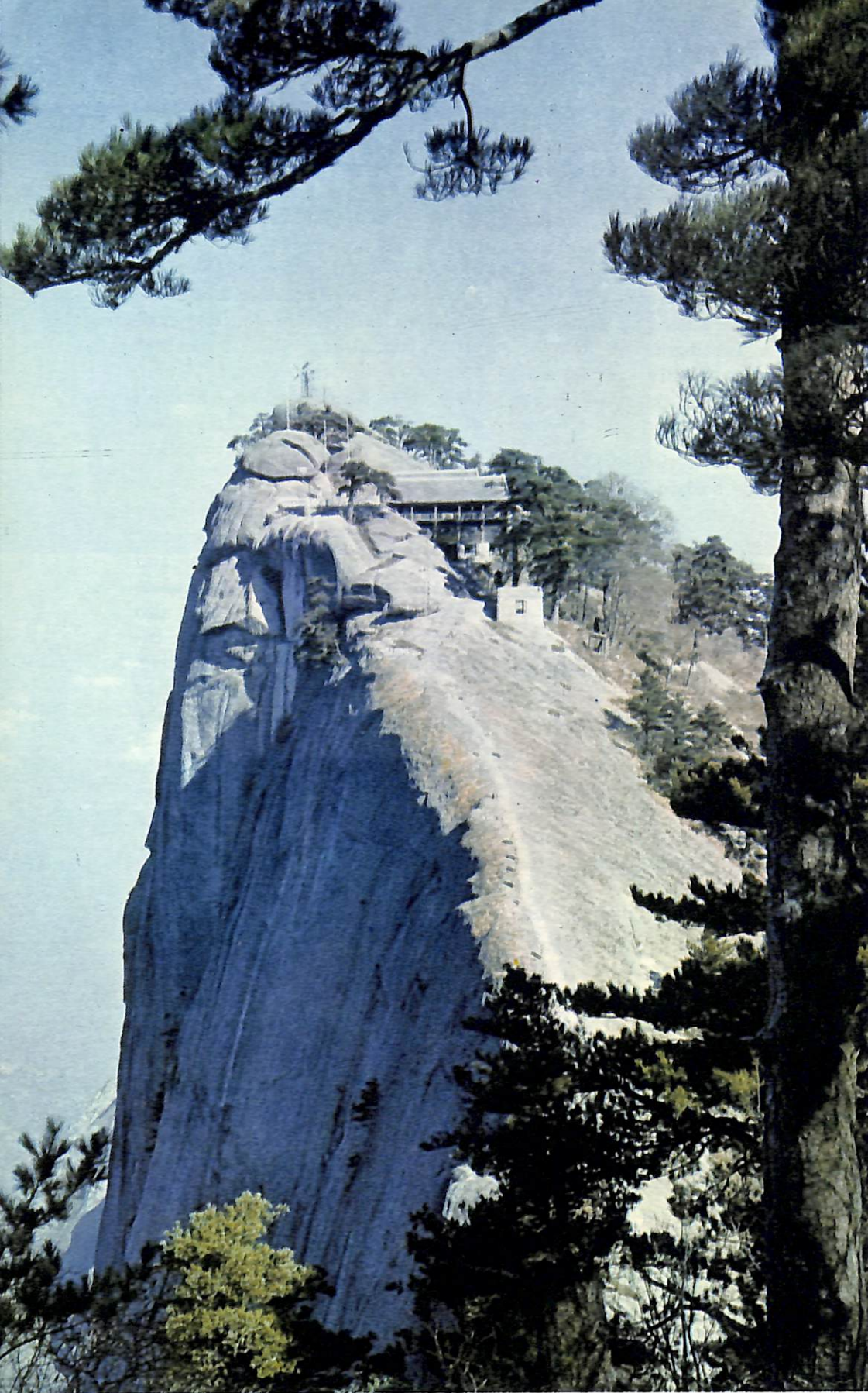
this went on, the team would fall apart, socialism would become just an empty word and capitalism would return. The leaders came to realize that this was not a small matter. They had not followed the principles of distribution and accumulation formulated for the people's communes — an important matter of the direction in which they were heading. "We mustn't do something that Marx criticized long ago," the commune members said.

After that this team put a bigger proportion of its annual income into its public accumulation and public welfare funds. The ideological outlook of its members also changed: they showed more interest in the big socialist collective. Last year for the first time they didn't have a "cat's winter" — the old custom of spending the cold months leisurely at home. Right after the autumn harvest they began work on basic improvement of their farmland. Even a few who hadn't been very active in collective labor joined in levelling fields and building water conservation projects. People became more eager to study the works of Marx, Engels, Lenin and Stalin, to improve their general education and learn new farming techniques. Everybody wanted to undertake scientific experiments.

Where everyone works with one heart and one mind for socialism, what I have learned about scientific farming is put to even better use.

Answers to LANGUAGE CORNER Exercise

1. 一张纸
2. 两枝铅笔
3. 三件毛衣
4. 六个小孩儿
5. 一个挎包
6. 十辆汽车
7. 七架飞机
8. 四本杂志



The weather station is on Huashan's western peak.



Yeh Li-chun.

View from Huashan of the Chinling range.



Weather Station on Huashan



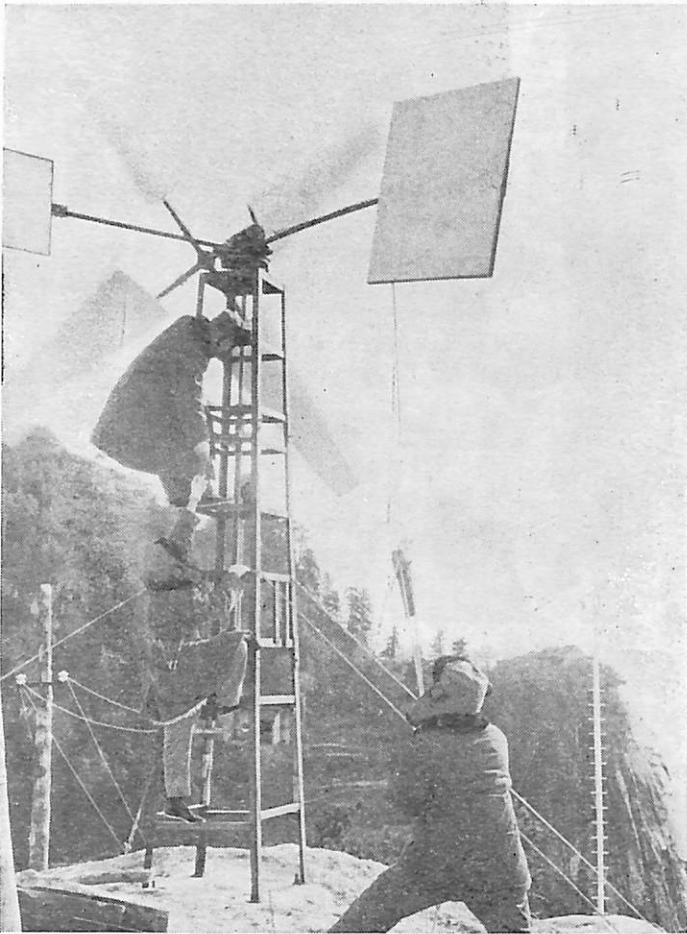
The station staff discusses current events.



The instrument site.



Young Meteorologists on Huashan



Setting up a wind-driven generator.



Wang Ya-ping shows new staff members how to use the radio.

SCENICALLY one of China's five most famous mountains, Huashan is in Shensi province. It is part of the Chinling range which forms the climatic dividing line between north and south China.

No one visits Huashan without being impressed by its sheer peaks, the difficulties of its single rugged ascent and the violence of its changeable weather. Starting along a gully, then winding its way up a near-perpendicular cliff, the 20-kilometer trail then heads for the western peak which stands 2,064 meters above sea level. From this peak twelve-degree winds have been known to send stone slabs weighing hundreds of kilograms crashing down into the abyss below. Lightning and thunder seem to rend the rocks asunder. In winter the temperature drops to

30° C. below zero. But nature's difficulties do not scare the meteorologists living on the Huashan peak. Ever since setting up the station in 1952, they have telegraphed prompt and accurate weather reports to serve military and civil aviation and agriculture. They have repeatedly been rated an advanced collective.

Life at the Station

Sixteen people, four of them women, run the station. With the exception of the cook, most of them are under 30.

As the morning sun appears from behind the mountains, they begin the day with exercises to radio music. At night they read under oil lamps, studying the works of Marx, Engels, Lenin and Stalin and the writings of Chair-

man Mao, or meteorology. There are frequent ping-pong matches in the courtyard after work. Sometimes after dinner, armed with hatchets and ropes, they go off singing to cut firewood. It is an intense but happy life.

After graduating from the technical school attached to the Chiaotung University in Sian in January 1969, Yeh Li-chun, now 27, was assigned to work at the Huashan weather station. After arriving at the foot of Huashan it took her seven hours to climb the 20-km. mountain path to the peak. That first night she lay in bed unable to sleep. Just getting up the mountain had been so difficult, how could she settle down here? She often went off by herself to a high point behind the western peak which overlooked the path

out of the mountains, sitting there wrapped in thought.

Wang Ya-ping, the head of the station, guessed what was wrong. He asked her to study with him Chairman Mao's *In Memory of Norman Bethune* and invited a war hero to tell the whole station how People's Liberation Army men had climbed Huashan in 1949 and wiped out remnant Kuomintang bandits attempting to hold out there.

"Dr. Bethune left his home in Canada and came to China, where he gave his life for the revolution," Yeh Li-chun thought. "Why do I vacillate now that I've left the city for the mountains? Our revolutionary predecessors didn't abandon Huashan because it was so remote and hard to climb. How can I think of leaving just because conditions are difficult?" She determined to temper and test herself on the mountain.

Everything needed by the station had to be carried up the dangerous path. "There's been but one path up Huashan since ancient times," an old saying goes. In some places it's so precipitous that it's necessary to hang on to a steel cable when climbing. In the summer of 1969 Yeh Li-chun volunteered to fetch grain. It took stubborn persistence to get it up to the station that first trip. Gradually she became used to climbing and carried heavier and heavier loads. In this way she toughened herself and work in the mountains became easier.

In February 1972, the Shensi province meteorological bureau sent Yeh Li-chun to the Nanking Meteorological Institute for a short course in weather forecasting. "Looks like you'll be leaving Huashan for a better post soon," some people said. But she didn't let such talk influence her. After finishing her studies she spent two days at home and then hurried back to Huashan without even waiting for the Spring Festival.

In addition to her meteorological observations, in her spare time Yeh Li-chun made three medium- and long-range forecasts based on records of temperature, humidity, barometric pressure, and wind speed and direction at Huashan over the past 20 years. She did this so that local weather stations could refer to them when making their forecasts for the spring sowing, summer harvest, and autumn sowing and harvest.

A dozen young people have been sent to work at the Huashan weather station since the cultural revolution started. It used to take a new hand a year before being able to work independently, but with collective help and hard work they now become independent in six months.

Treacherous Weather

The treacherous weather on Huashan makes meteorological observation difficult and even dangerous. In summer dense thunderclouds envelop the station, rendering lightning rods ineffective. Terrifying thunderbolts strike nearby and even right on the peak, sometimes leaving the steel pole of the weather vane red hot. In winter the weather vane often freezes up. The workers risk their lives to overcome difficulties caused by these conditions.

Thirty-three year-old Lei Kuang-chien has been at the Huashan station for 12 years. One summer night a thunderstorm broke just as he was going out to take readings. A bolt of lightning knocked him to the ground. He picked himself up and turned back towards the office. But the need for punctual observations flashed across his mind. To return to the office would mean delay and a reading would be missed. Plane flights might be endangered. He went back to the instrument site and swiftly opened the louvered cabinet, recorded the temperature and humidity and noted the shift in position of the lightning. He

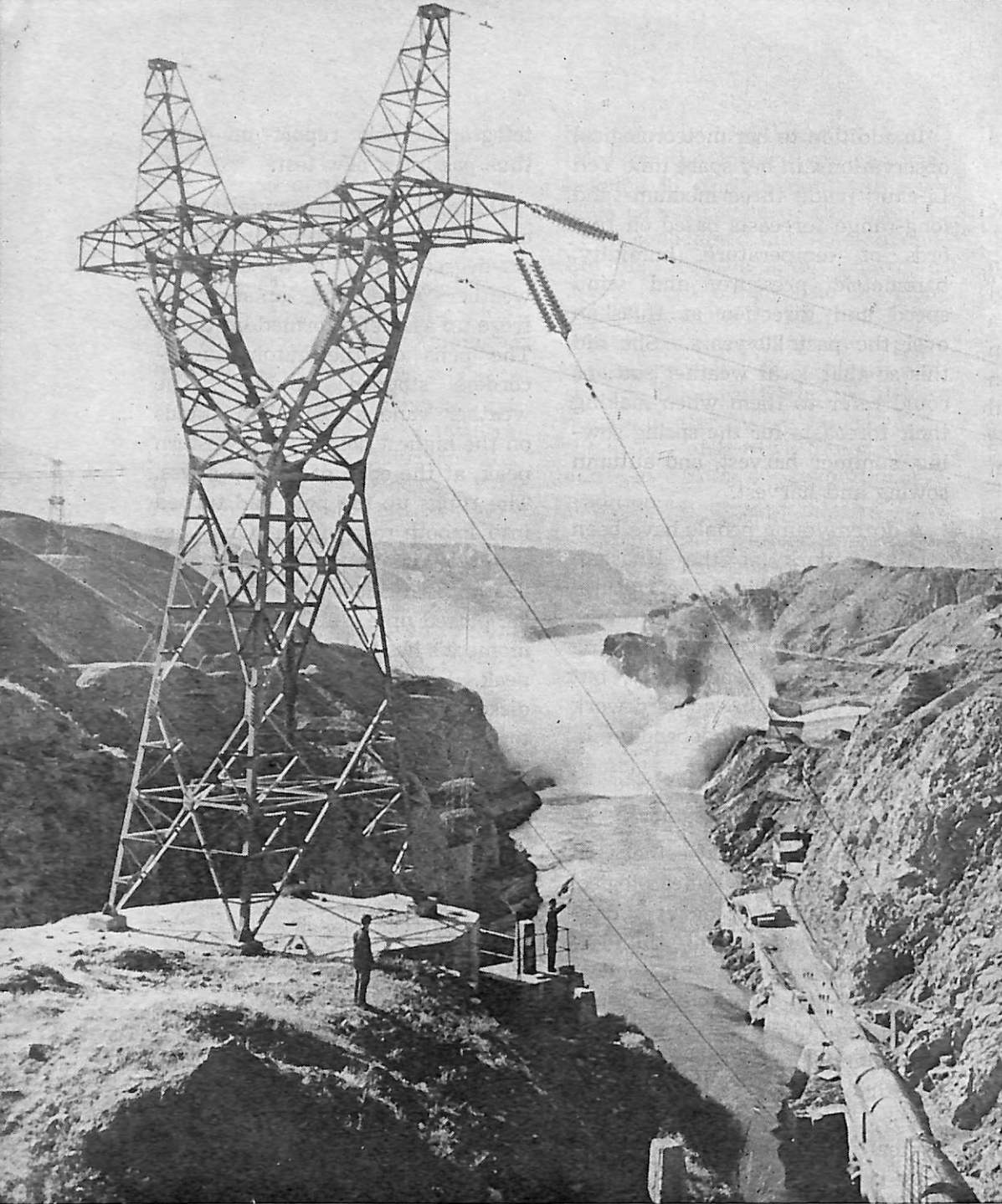
telegraphed his report on time, thus passing a new test.

During a heavy snowfall early one December morning in 1970 a six-degree wind blew up. The weather vane and anemometer froze up as icicles formed on them. The pens on the automatic recorders stopped moving. The weather vane at Huashan stands on the highest point of the western peak, at the edge of a deep abyss. The rungs up the pole had turned into smooth rods of ice. One false step would plunge a person to his death. Tsai Shu-chin, a woman of 23, picked up a club and without a moment's hesitation headed for the peak. Ignoring those who tried to dissuade her, she climbed to the top of the pole and knocked off the icicles. The weather vane started to turn again. Afterwards, the other young people said her deed would serve as a striking example for them to learn from.

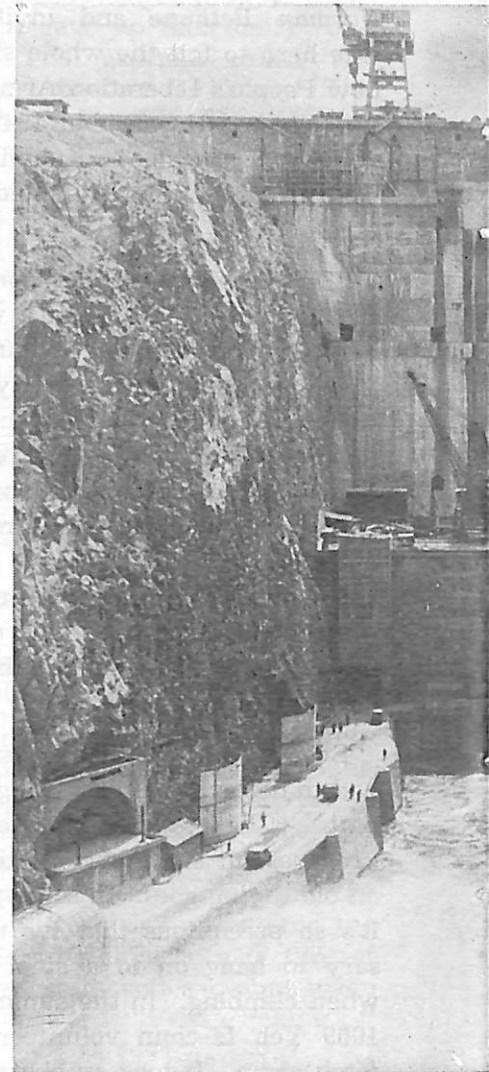
Clearing land to grow their own vegetables on the mountain.



CHINA'S B



Power from Liuchiahsia supplies cities and countryside of the northwest plateau.



The 147-meter-high dam.

THE Liuchiahsia hydropower station — China's largest — has been completed and gone into operation.

From designing and construction to the manufacture and installation of equipment, reliance was placed entirely on China's own strength.

Located on the Yellow River, one hundred kilometers upstream from Lanchow, the capital of Kansu province, the Liuchiahsia hydropower station has a concrete dam 147 meters high. This raises the water level to create a 100-meter head drop and holds back the river flow in a reservoir with

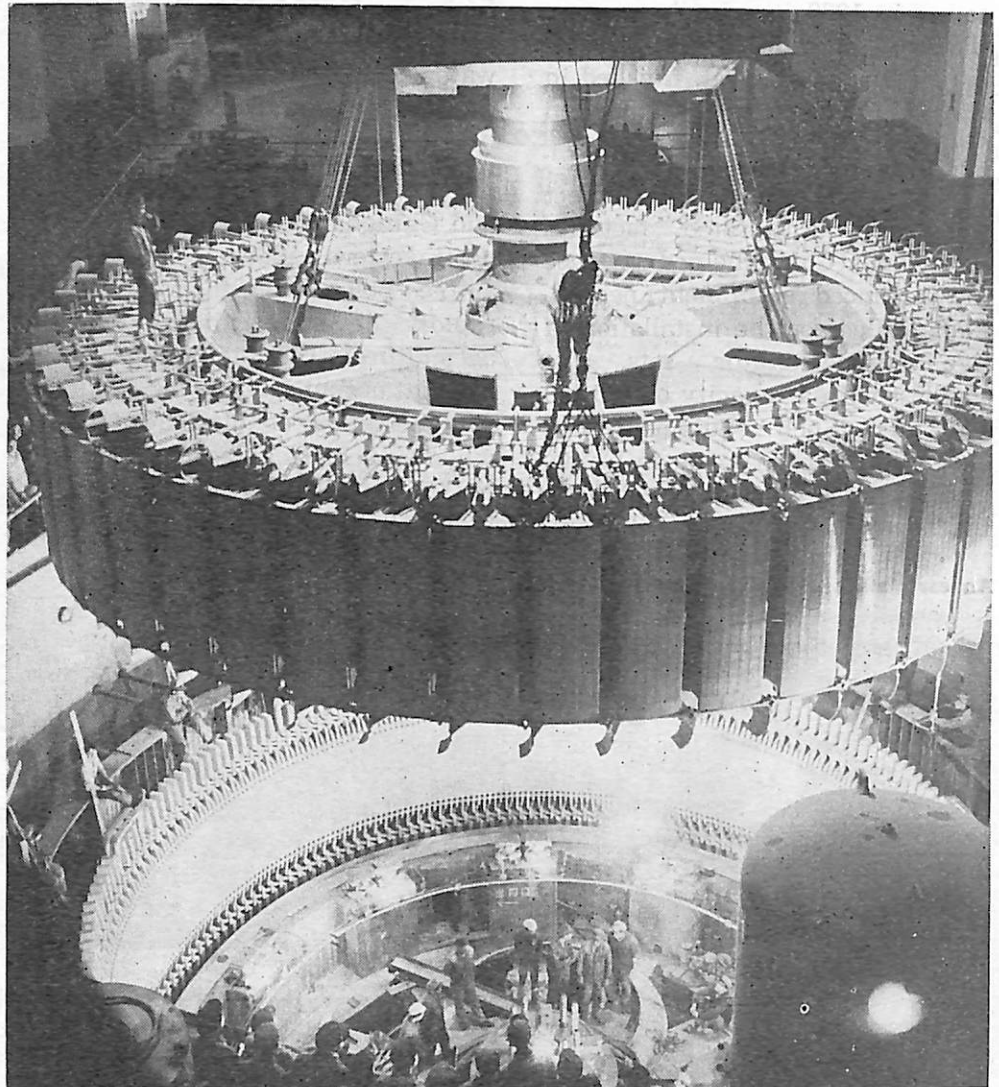
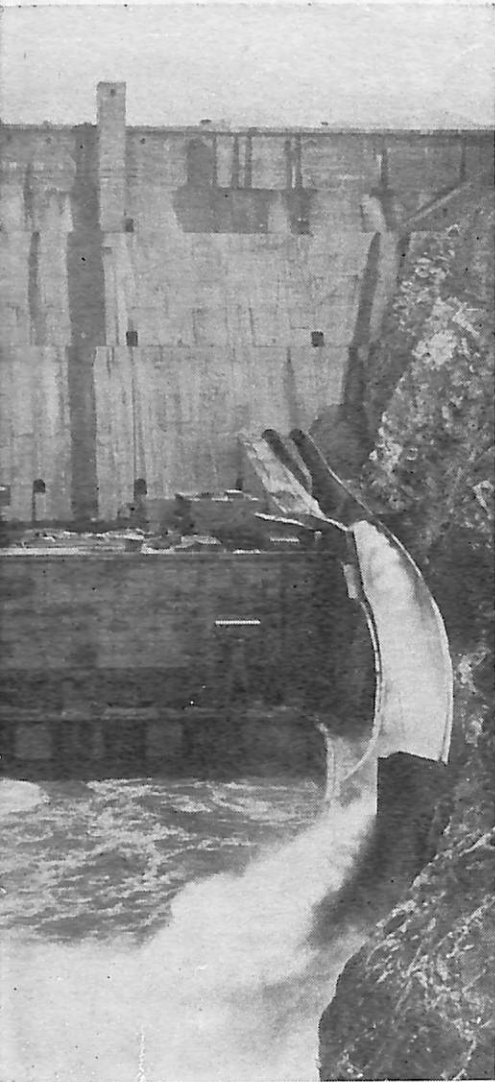
a storage capacity of 5.7 cubic kilometers. In a powerhouse below the dam are five Chinese-made turbogenerator sets with a total capacity of 1.225 million kilowatts which can produce 5,700 million kilowatt-hours of electricity a year, more than the whole country produced in 1949 at the time of liberation. The plant also includes 220- and 330-kilovolt transformer and switch stations as well as other automatic installations.

The project is also an aid in regulating the flow of the Yellow River, flood prevention, irrigation, local production of aquatic prod-

ucts, and in reducing the menace of ice floes. Its completion marks another giant step forward in the control of the Yellow River.

Conception of the project goes back to the early years after liberation. In 1952 Chairman Mao inspected the Yellow River and issued the call, "**Work on the Yellow River must be done well.**" In 1955 the Second Session of the First National People's Congress passed a resolution approving a plan for the control and development of the Yellow River, including the Liuchiahsia project. In the spring of 1964, after surveying and design-

LARGEST HYDROPOWER STATION

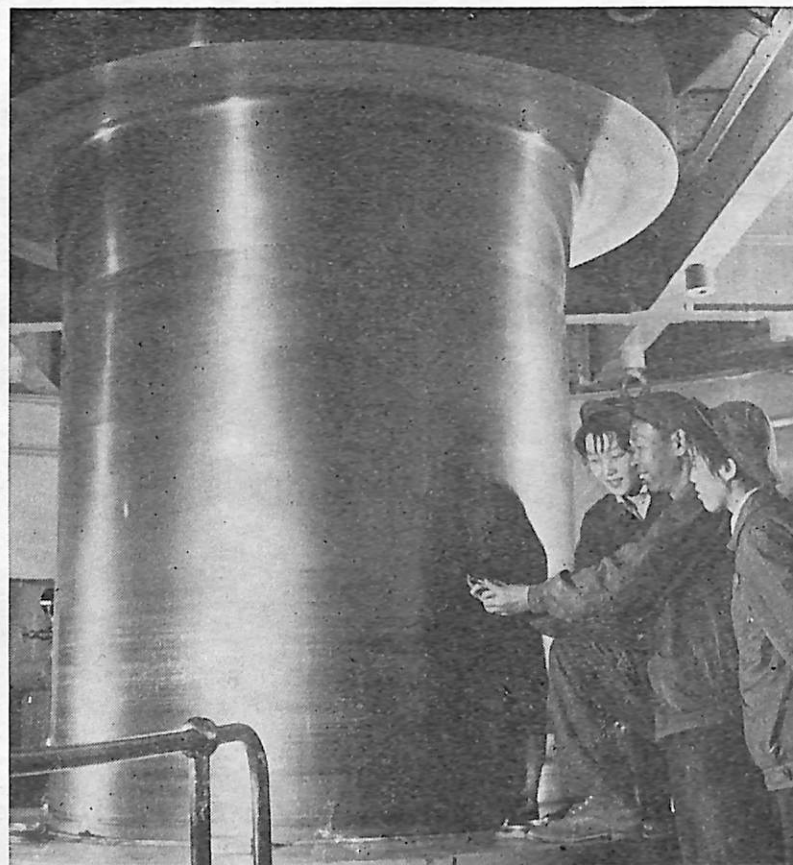


Installing the internally water-cooled rotor of the 300,000 kilowatt turbogenerator.

ing had been completed, an army of builders converged on Liuchiahsia.

Blasting mountain tops, levelling roads, drilling rock and blocking the flow of water, they battled heroically, filling the once-silent gorge with the sound and smell of blasting operations. Stimulated by the cultural revolution, the builders grasped revolution and promoted production, learned advanced techniques and improved methods of work, completing the pouring of the dam, building of the powerhouse and installation of the generator sets ahead of schedule.

Chia Chu-yuan (center), a former worker, now chief engineer of the Liuchiahsia power station, discusses production with young workers.



The whole project was built quickly, the quality was high and the cost low. By 1968 the dam was basically completed and storage in the reservoir began. The first generator set started to produce power in 1969, nearly three years ahead of schedule. Installation of the fifth generator set, finished in late 1974, marked the completion of the station.

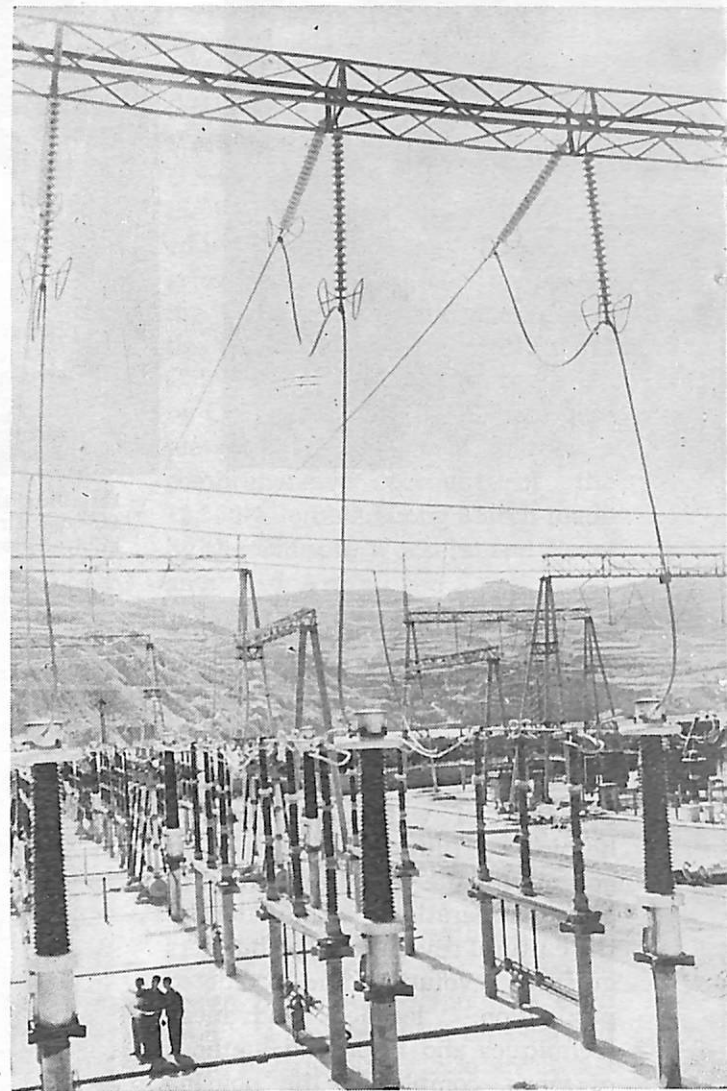
When work on the project was being accelerated, factories throughout China helped produce the advanced equipment needed. Plans called for the installation of five turbogenerator sets, the smallest with a capacity of 225,000 kilowatts. Such equipment had never before been made in China. The task was given to the Harbin Electric Machinery Plant. Follow-

ing Chairman Mao's orientation of independence and self-reliance, the workers, cadres and technicians of the plant pooled their ideas to solve one difficult technical problem after another to complete the five sets. One of them, of 300,000-kilowatt capacity, with internally water-cooled rotor and stator, is the largest ever made in China.

The Liuchiahsia station is linked to a grid which spans Shensi, Kansu and Chinghai provinces on China's northwestern plateau, providing ample power for the needs of rapidly developing industry and agriculture. The total value of industrial output in Chinghai in 1973 was more than double that of 1969 when Liuchiahsia began generating. Production has increased yearly in all of the thousand original



An early stage of work on the dam.



The 330-kilovolt transformer station.



An electric pumping station on the Yellow River, the first stage of a project to bring water to arid tablelands.



Fish raising is being developed in the reservoir.

plants and mines in Shensi and Kansu, and new local industries are coming into being.

By controlling and regulating the flow on the upper reaches of the Yellow River, the dam provides a steady supply of water throughout the year for power plants, irrigation and industrial use in Kansu and the Ningsia Hui and Inner Mongolia autonomous regions.

Water for industry and agriculture around the bend in the Yellow River in Inner Mongolia used to be in short supply during the spring low-water season. Now the Liuchiahsia reservoir ensures a flow of 700 cubic meters a second, sufficient to meet the demand and enabling the Chingtung Gorge power station* in Ningsia to generate an additional 70 million kilowatt-hours of electricity each year. The reservoir also protects the Lanchow industrial base from floods.

* See *China Reconstructs*, January 1975, "Three New Projects".



The Yellow River flowing through the gorge at Liuchiahsia.

The Struggle Between the Confucian and Legalist Schools in the Early and Middle Warring States Period

This is the second in a series of articles on the struggle between the Confucian and Legalist schools in Chinese history. The first appeared in the March 1975 issue of *China Reconstructs*.

— Editor

CHUNG CHEH

THE Warring States period (475-221 B.C.) saw the beginning of feudal society in China. With the disintegration of the nine-square land system,* land ownership of slave society was gradually replaced by ownership by feudal landlords. The greater personal freedom attained after breaking the shackles of slavery was a stimulus to the peasants and handicraftsmen to increase production; the forces for social production developed greatly. The rapid increase in the number and types of iron implements, the wide use of oxen for plowing and the building of irrigation works greatly increased agricultural output. The spread of iron tools also facilitated the growth of handicrafts. Commodity exchanges increased steadily and towns of several tens of thousands began making their appearance. The rapid growth in the forces of production accelerated changes in the relations of production.

* See the March 1975 issue of *China Reconstructs*, p. 14.

By the early and middle Warring States period the feudal system had been established in many ducal states. Utilizing the uprisings of the slaves and the revolutionary struggles of other laboring people to seize power in whole or in part, the landlords became the new ruling class. Through protracted wars and annexations, the more than 100 ducal states of the previous Spring and Autumn period (770-476 B.C.) were reduced to less than 30. But in the seven strongest states vying for supremacy — Chin, Chu, Chi, Wei, Chao, Han and Yen — remnants of the slave system still remained. The overthrown slaveowners, desperately resisting the advance of history, made continual attempts to retrieve their lost power and restore the old order.

To establish and consolidate feudalism, smash the reactionary slaveowner forces and develop a feudal economy, the landlord class launched an all-round attack on the slaveowners in the economic,

political, military and ideological spheres. In varying degrees they carried out reforms which could consolidate and extend their victory. Thus there was a sharp and complicated struggle between the Legalists, who represented the rising landlord class, and the Confucians, spokesmen for the slaveowners, around the questions of seizure and counter-seizure of power, restoration and counter-restoration, reform and opposition to reform.

The Reforms of Li Kuei

The reforms of the Warring States period were begun in the State of Wei by Li Kuei (c. 455-395 B.C.), a Legalist appointed prime minister by the Marquis Wen. He advocated the abolition of the institution of hereditary posts and emoluments and waged a resolute struggle against the Confucians who defended it. He maintained that only those who had done something for the state should become officials and enjoy the

emoluments. He introduced the "rule of law" which rewarded those who performed meritorious deeds and punished those who committed crimes. He promoted the political power of the landlord class and restricted the hereditary prerogatives of the slaveowner aristocrats.

To promote the development of the feudal economy he advocated "full utilization of the land" and encouraged the recently emancipated former slaves to work hard and raise production. These measures also increased the revenue of the feudal state. He adopted a policy for stabilizing prices of grain to prevent speculation and profiteering by the slaveowners and big merchants. It stipulated that the state should buy grain during a good year and sell it in a famine year at reasonable prices. There was to be no precipitous rise or fall in the price of grain which would discourage the peasants from raising production.

To give ownership by the landlord class a legal base and protect private ownership, Li Kuei collected the penal laws of different states and compiled the *Classic of Law*, the first comprehensive feudal code of law in China. Providing punishment for any transgression of a landlord's private property and breach of the feudal political order, it was a refutation of the "rule of rites" lauded by

the Confucians under which "punishment does not apply to senior officials".

Li Kuei's reforms were a blow to the remnant slaveowner forces and promoted feudal political and economic development so that the State of Wei became a power during the early Warring States period. His policies and *Classic of Law* exerted a great influence on the later Legalists.

At the same time, Hsimen Pao, another Legalist, was carrying out reforms in Wei's Yeh district (in the area of present-day Linchang county, Hopei province). As the Changho River frequently flooded, some slaveowner aristocrats had been carrying on the practice of offering a beautiful girl as a bride to the river god every year to free the people from flood. Much money was extorted from peasants and many innocent girls were sacrificed. After becoming magistrate, Hsimen Pao exposed this practice as a fraud and suppressed the slaveowning tyrants and the sorceresses who aided them.* He vigorously disseminated ideas of atheism to discredit the Confucian doctrines of the "will of heaven" and the belief in gods and devils. He organized the people for digging irrigation canals, which changed the river from a menace into a

* See p. 24.

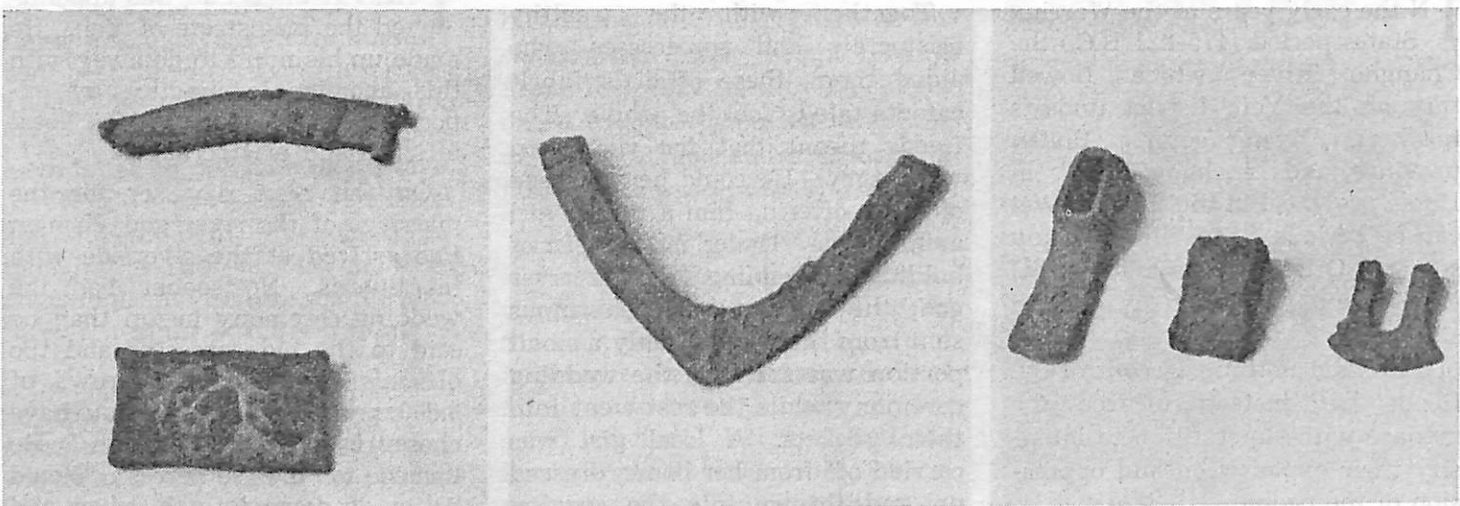
boon and greatly helped agriculture develop.

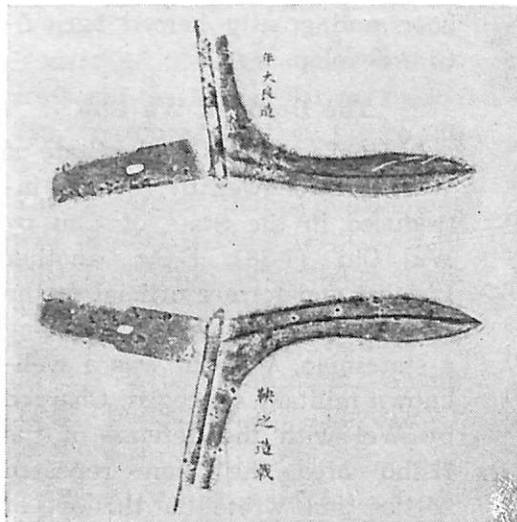
The Deeds of Wu Chi

Li Kuei's reforms in the State of Wei were followed by reforms introduced in the State of Chu by Wu Chi (?-381 B.C.), another Legalist and former official in the State of Wei. In addition to being a statesman, Wu Chi was a well-known military strategist. Charged by Wei with the defense of the Hsiho area, he won repeated battles and wrote on the art of war.

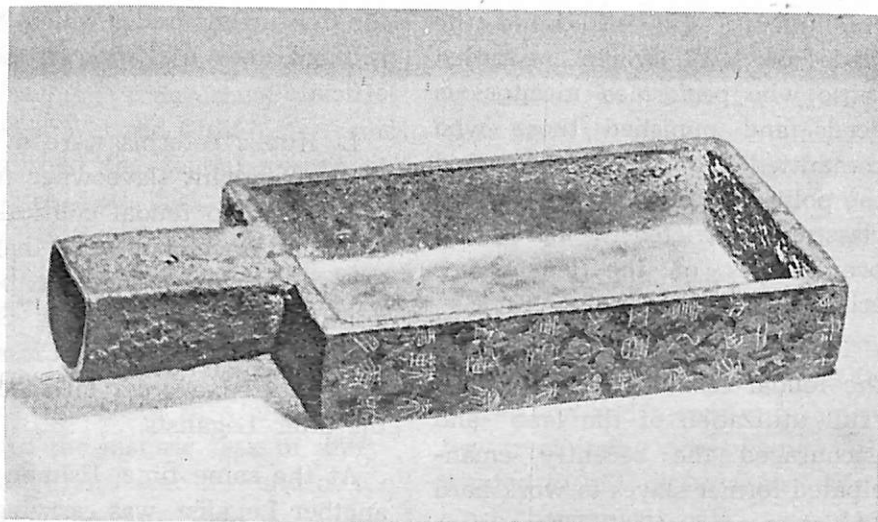
Edged out by the reactionaries after the death of Marquis Wen of Wei, Wu Chi went to the State of Chu where Prince Tao made him prime minister. In the year 382 B.C. he initiated a series of important reforms, including the "rule of law" through "clarification of laws and examination of decrees" and limiting the hereditary official posts and emoluments of the slaveowner aristocracy to three generations. The money thus saved was used to support the army and award soldiers who made outstanding exploits in war. Slaveowners who had incurred the indignation of the masses were banished to remote regions and forced to work at land reclamation. This further weakened slaveowner power. By cutting down the number of unnecessary officials he tightened the political structure

Iron tools came into wide use during the Warring States period. Left: sickle and shovel blade. Center: plowshare. Right: pickaxe, axe and hoe.





Stone rubbing of a halberd designed by Shang Yang for the State of Chin.



The "Shang Yang square sheng", a measure for grain introduced by Shang Yang in his standardization of weights and measures for the State of Chin. It bears a memorial inscription to Shang Yang and a note of its capacity.

and greatly strengthened the power of the landlord class.

Wu Chi's reforms brought political and economic advancement to the once-weak State of Chu. It became a power second only to the State of Wei in the early Warring States period. His reforms naturally aroused the hatred of the slaveowning aristocracy. Citing the Confucian ideas of restoring the old order, Chu Yi-chiu, a big

slaveowner, declared, "The hereditary posts and emoluments are ancient rules that cannot be changed." Wu Chi's reforms were "seditious and immoral", he claimed. After the death of Prince Tao, the reactionary slaveowner aristocrats staged a coup d'etat in which Wu Chi was killed by a flight of arrows. The reforms were cancelled and the State of Chu went into a decline.

Shang Yang, Outstanding Legalist

Another great reform movement took place in the State of Chin in the mid-Warring States period. It was led by Shang Yang (?-338 B.C.), who was deeply influenced by the ideas of Li Kuei and Wu Chi. An outstanding representative of the Legalist school, he helped Duke Hsiao (362-338 B.C.) of Chin institute measures far more thoroughgoing than any

Exposing the Fraud of Wedding the River God —A Story from History

IN the early years of the Warring States period (475-221 B.C.) the Changho River which flowed through the Yeh district (today's northern Anyang county, Honan province, and Linchang county in Hopei province) in the State of Wei caused serious floods in the rainy season. Official posts of the local government were held by diehard slaveowning aristocrats. The officials did nothing to control the floods but instead utilized the menace with superstition to intensify their exploitation and oppression of the people.

Together with the wealthy aristocrats and sorceresses who aided them, these officials fabricated a tale to fool the people. The floods meant that the river god was angry. He could be appeased only by offering him a pretty girl as his bride. Under the pretext of holding a wedding for the river god, they collected an enormous sum from the people. Only a small portion was spent on the wedding ceremony while the rest went into their pockets. A local girl was carried off from her home, dressed up and thrown into the surging

waters, the innocent victim of superstition.

The wedding of the river god became a regular practice. Harassed by continuing floods and the ruthless extortion, many families fled the district with their daughters and the farms became wasteland.

THEN Hsimen Pao was appointed the magistrate of Yeh. He made up his mind to do away with this abominable practice by exposing the trickery of the local officials and aristocrats.

On the next day set for the marriage of the river god, Hsimen Pao arrived at the riverside with his guards. No sooner had the wedding ceremony begun than he said to the old sorceress and the officials in front of a crowd of 3,000 people, "The girl you have chosen is not pretty enough." He turned to the sorceress, "You'd better go down into the river and

previous feudal reforms. A determined foe of the slave system, he advocated drastic measures to wipe out the influence of the slaveowners and establish the new feudal order. To counter the main Confucian doctrines — “follow the ancient way” and “adhere to the old rites” — which opposed reforms, he said “In governing one can follow a different way; as long as it suits the state, one need not follow the ancient example” as the theoretical basis of his reforms. He believed that with time there must be changes in the system. Laws must meet the needs of the times; things could not continue under the old rules of the slave system.

Shang Yang instituted two waves of reform, in 359 and 350 B.C. Their main points consisted of:

1. Abolition of the nine-square land system, legal recognition of private ownership of land and the right to freely buy and sell it.
2. Abolition of hereditary official posts and emoluments and the establishment of a new feudal hierarchy on the basis of military

exploits. Old aristocrats who had made no military contribution could be relieved of their posts and their hereditary privileges abolished.

3. Strict enforcement of the “rule of law”. “Laws must be clearly defined” and “punishment meted out irrespective of rank” in contradistinction with the Confucian precept that “punishment does not apply to senior officials”. Slaveowner aristocrats who broke the law could be severely punished.

4. The policy of “farming and war”. By “war” he meant feudal wars to unify the country. Those with outstanding military deeds would be rewarded with land and estates. “Farming” meant the development of agriculture and awards for those who achieved high production. State-owned wasteland was allotted to the peasants to encourage reclamation of new land.

5. Replacement of the slaveowners’ fiefs by the county system. The State of Chin was divided into 31 counties and their magistrates were directly appointed by the monarch, thus strengthening the

centralized power of the dictatorship of the feudal landlord class.

6. Standardization of weights and measures in the State of Chin.

To strengthen landlord dictatorship in the ideological sphere, Shang Yang denounced Confucian teachings. He said that the *Book of Poetry* and *Book of History*, “rites and music”, “benevolence and righteousness”, and “filial piety and brotherly duty” were like lice. If they were not exterminated and were allowed to run rampant, he maintained, the state would always remain weak.

Shang Yang’s reforms, which met the needs of the times, consolidated the rule of the landlord class and developed the economy of the feudal state. However, the whole course of his reforms was marked by sharp struggles.

When the reforms were begun, the Confucians and the slaveowner aristocrats tried every kind of sabotage. First, making use of the force of old habits and ideas, they incited thousands of people to march on the capital, demanding that the reforms be stopped. Then

tell the god that we’ll present a prettier girl to him the day after tomorrow.”

Then he ordered his guards to throw the sorceress into the river.

After waiting a while he said, “Why is she gone so long? Why doesn’t she come back? Let one of her disciples go after her and see what’s the matter.” Soon her three disciples one after another had been thrown into the river. “Well,” he said after some time, “the sorceress and her disciples have failed to deliver the message. Maybe it’s because they are women and incompetent. It looks as though the first official must go down himself.” He ordered the man thrown into the surging waters.

Hsimen Pao remained standing on the bank, pretending to be pious and gazing intently into the waters as if waiting for the official to come back.

At last he said, “Both the sorceresses and official are incompetent. The other official and one of the wealthy aristocrats should go.”

At this point these men who had always talked about god and heaven while they victimized the people fell upon their knees and, begging for mercy, knocked their heads against the ground until blood flowed. The prestige of the slaveowners was swept away. From that time on they no longer dared to speak about the wedding of the river god and a scourge of the people was ended.

Hsimen Pao’s exposure of the superstitious fraud dealt a blow to the slaveowner tyrants and paved the way for reforms in Yeh. Later, he fought the reactionary ideas of fatalism and energetically propagated atheism. He organized the local people to build water conservation works. They cut 12 canals

to bring the water of the Changho River into their area. Higher yields due to irrigation and flood prevention helped break down the old ideas of praying to gods and asking for mercy from heaven.

Stone tablets describing Hsimen Pao’s achievements at the site of a memorial temple to him near the town of Fenglo in northern Anyang county, Honan province.



Lord Chien and Kungsun Ku, leaders of the slaveowner aristocrats and teachers of Crown Prince Ssu, encouraged the prince to break the law in defiance of Shang Yang's order that "punishment will be meted out irrespective of rank". Shang Yang struck back with courage and acumen. Putting the blame for the prince's misdeed on his wrong education, Shang Yang punished his slaveowner teachers severely.

Shang Yang mercilessly suppressed restoration plots by the slaveowners. He ordered the execution of Chu Huan, a big slaveowner, and suppressed over 700 saboteurs, many of them Confucians. The slaveowners would not give up. After repeated failures, they attempted to make Shang Yang change his stand with both personal threats and bribery. Chao Liang, a diehard Confucian, went to him. Deadly opposed to Shang Yang's suppression of the subversive activities of the slaveowners, he cited ancient classics and history: "He who relies on virtue will thrive and he who relies on force will perish!" He attacked Shang Yang's reforms fiercely in an attempt to force the latter to abandon them and surrender to the forces for restoration. He predicted that danger and death were imminent for him. Shang Yang stood his ground and persisted in his reforms.

After the death of Duke Hsiao, Crown Prince Ssu (Prince Hueiwen) became the ruler of Chin. Lord Chien and other slaveowner aristocrats now falsely accused Shang Yang of plotting a revolt and he was drawn and quartered. This and the execution of Teng Hsi, Shaocheng Mao* and Wu Chi demonstrate that the political and ideological contention between the Confucians and Legalists was a life-and-death class struggle without room for conciliation.

* See the March 1975 issue of *China Reconstructs*, p. 16.

Shang Yang's reforms lasted almost 20 years. Deeper and more far-reaching than those in the states of Wei and Chu, his reforms established the feudal system in the once most backward State of Chin. Although Shang Yang was killed, his reforms were not completely nullified and the State of Chin slowly grew stronger. His reforms laid the foundation by which the State of Chin accomplished the historic task of unifying all China near the end of the Warring States period.

Mencius — Slaveowners' Voice

The subversion of Shang Yang's reforms by the slaveowning aristocracy in the State of Chin was not an isolated case. It was part of their attempts in all the ducal states to restore the old order. The Confucians, headed by Meng Ke (390-305 B.C.), known to the world as Mencius, were the political and ideological representatives of the slaveowning forces.

Born in a declining slaveowner family in the State of Tsou, Mencius was a student of a disciple of Kung Chi (also known as Tzu Ssu), grandson of Confucius. His declared life ambition was to learn from Confucius. Developing the reactionary ideas of his mentor, Mencius was the leading spokesman of the Confucian school in that period and its ideologist for the restoration of slavery. The reforms of Shang Yang were his prime target in his attack on the political line of the Legalists.

Under the slogan of "benevolent rule", he advocated the restoration of the nine-square land system, restoration of the original land demarcations and return of land taken by the landlord class. He insisted that respect be shown the slaveowning nobility and opposed the abolition of hereditary official posts, emoluments and fiefs. He spread Confucian precepts with the intent of subduing the people with "virtue" instead of force; he

fiercely denounced revolutionary violence. He opposed wars for unification waged by the landlord class and the policy of "farming and war". He called Duke Hsiao of the State of Chin a "tyrant" and Shang Yang a "corrupt official". Despite all his talk of "benevolence", he advocated the death penalty for those who had distinguished themselves in the wars for unification and severe punishment for reclaiming wasteland. He wanted to kill all Legalists. Mencius' "benevolent rule" was identical with Confucius' "self-restraint and return to the rites". Both meant restoration of the reactionary and decaying slave system.

Mencius advanced the theory that "man is good by nature" and maintained that all human beings are born possessing benevolence, righteousness, propriety and wisdom. It was the lure of "gain" and "desire" (referring to the demands of the progressive forces) that caused some to lose these natural good qualities and become rebels. Hence, it was necessary to instill the idea of the virtue of the slave system into the minds of the people in order to restore their inborn "good qualities" and make them submit willingly to the rule of the slaveowners. Mencius' theory, "Man is good by nature", was one of idealist apriorism. It propagated the idea that "everything is decided by heaven". He even made himself out to be a "savior" to support his crusade for the restoration of slavery.

A fanatic for restoration of the old order, Mencius, like Confucius, traveled with his followers to many ducal states to spread his ideas. But retrogression inevitably fails. As the emerging feudal system advanced, Mencius' reactionary political proposals and Confucian theories found no listeners. On the contrary, the Legalist line for change continued to advance, further consolidating the feudal system in the ducal states.



NEW NOVELS

CHI KO

MORE than thirty new novels have appeared in China over the last three years. They cover a wide range of subjects: the revolutionary wars, life and struggle on the industrial front during the socialist period, great changes collectivization has brought to the countryside, men of the armed forces defending the country, and the cultural revolution. The new works have been quickly and widely acclaimed by the workers, peasants and soldiers. Many have been made into plays, films, picture-story books and are narrated by storytellers.

The Content

While portraying the different facets of life with different methods of treatment, the new novels have a striking characteristic in common. They all reveal the essential truth that during the period of the democratic revolution, and in particular the period of the socialist revolution and construction, there is always a struggle between the proletariat and the bourgeoisie, between the Marxist line and the revisionist line.

Following his immensely popular *Bright Sunny Skies*,* the well-known writer Hao Jan produced *The Bright Road*, a story of the fierce struggle between the two classes and two lines in the countryside during the early 1950s. The novel, set in a north China village, raises a vital question at the outset: After the proletariat has won political power and land reform has given the peasants the land they

have long yearned for, which road for the Chinese countryside — the capitalist road which would bring prosperity to a small number of individuals, or the socialist road which would bring collective well-being? The story's answer: only the socialist road is the bright road.

Wave upon Wave by Pi Wan and Chung Tao is set in the northeast countryside just before and during the cultural revolution. The Tiehling production brigade, led by Party secretary Hung Chang-ling and young army veteran Fang Liang, follows Chairman Mao's teachings and works to mechanize its farming with its own efforts.

Deputy county Party secretary Kuo Huai, on the other hand, a representative of the bourgeoisie who has wormed his way into the Party, is against the peasants getting their own machines, claiming they would not know how to operate them, that they should wait their turn for the state to give them big modern machines. When Hung opposes him, he dismisses Hung from his post. Backed by the county Party secretary, Hung stands up to the blow. In the cultural revolution which has just begun, he defeats the revisionist line and wins the struggle. Having deepened their understanding of class struggle and the two-line struggle during the cultural revolution, the people of Tiehling brigade move toward a new phase in the socialist revolution and construction. *Wave upon Wave* vividly shows that the cultural revolution was "absolutely necessary and most timely".

The Seething Mountains by Li Yun-teh re-creates the complex

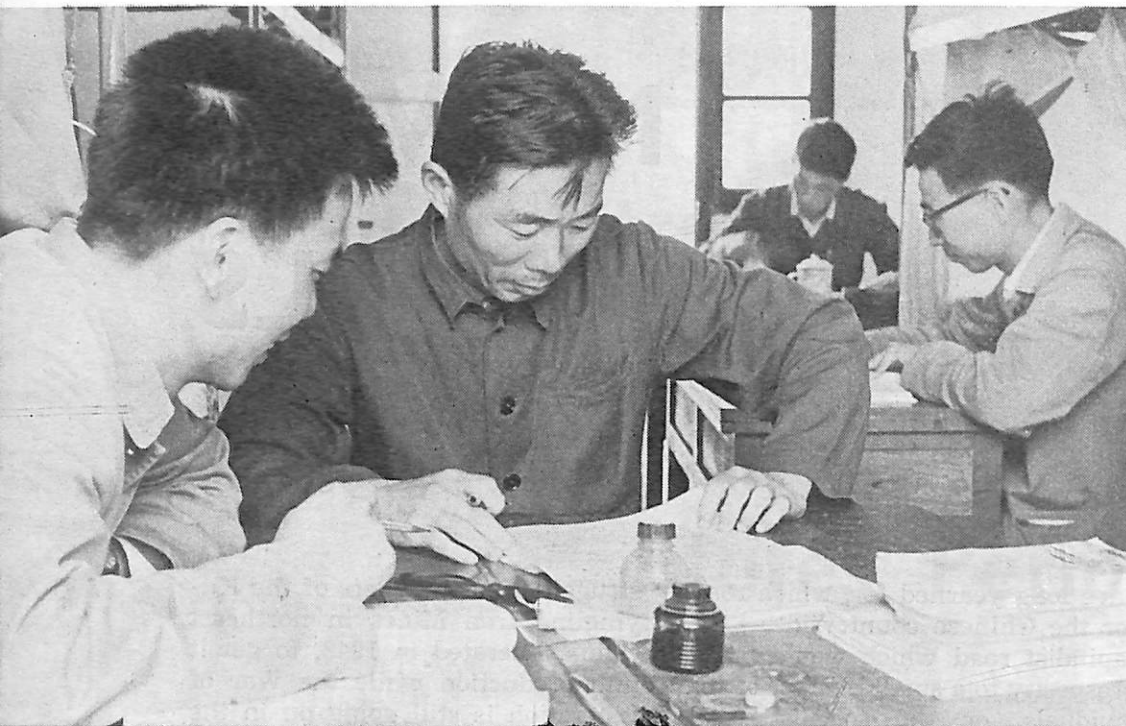
struggle of the workers of the Kuyingling Iron Mines in northeast China, liberated in 1948, to get it into production while the War of Liberation is still going on in the rest of the country. Should it be done by relying on the working class and their own efforts or by depending on a small number of specialists and imported equipment? This is the focus of the struggle between the proletariat and the bourgeoisie in industrial construction. The mine Party leadership, believing in the policy of self-reliance, leads the workers in a two-pronged struggle: against remnants of the Kuomintang armed forces and hidden enemy agents on the one hand, against the bourgeois line in construction, conservative thinking and the backward force of habit on the other. Surmounting barrier after barrier, the miners restore production in less than a year.

Morning Sun on the River, a 470,000-word novel that has gone through seven printings in two years, portrays with rich flowing language the indefatigable spirit of Chen Hua, a veteran of revolutionary wars who still carries bullet scars on his body. In his new job as Party secretary of a production team in a state farm, he makes a deep study of Marxism-Leninism-Mao Tsetung Thought and boldly fights revisionist tendencies, the idea of private ownership and outdated traditional views.

The Heroes

The new novels have created a gallery of heroes active in China's

* See the May 1972 issue of *China Reconstructs*.



Worker members of an amateur writing group at the Shanghai Electric Machinery Plant help each other.

socialist revolution and construction.

Sung Tieh-pao in *Spring Comes in with Whirling Snow*, by Chou Liang-szu, is a representative of the industrial workers. A young leader of a tunnelling team in an iron mine, he is a fine example of the new generation of the working class with a deep awareness of class struggle and the two-line struggle.

Chung Wei-hua in *The Long Trek*, by Kuo Hsien-hung, is a middle school graduate from Shanghai who has been steeled and tempered in the cultural revolution. When Chairman Mao says **"It is highly necessary for young people with education to go to the countryside to be re-educated by the poor and lower-middle peasants"**, Chung goes and settles down in a production brigade in the border province of Heilungkiang. Helped by the peasants, he matures in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

Once Chung Wei-hua joins in a fight to protect a bridge during a flash flood. He sticks to his post on a scaffolding and drives down the last pile. As the scaffolding is about to be swept away by the flood, he unbuckles his life belt and gives it to a comrade. Battling in the

roaring current, the thought of his vow to dedicate his life to the revolution gives him strength. Saved, he continues on the long trek of the revolution and matures into an able successor to carry on the cause of the proletariat. Millions of young readers, moved by Chung's ideology and deeds, have come to look upon him as an example to follow.

Author Cheng Chih in *The Battle at Nameless River* creates a hero of the Chinese People's Volunteers aiding Korea and fighting U.S. aggression — Kuo Tieh, a company commander in the railway corps. The U.S. imperialists try to destroy the Nameless River Bridge with heavy bombing. It is a strategic communications link on the Korean battlefield, and Kuo Tieh and his men, braving death, repair the bridge again and again to keep it open for military transport.

Out inspecting the rail line before the passage of 18 military freight trains, Kuo discovers that an enemy agent has removed the bolts on a rail joint plate in the middle of the bridge. Replacing two bolts with the only spares he has, he thrusts the pointed handle of his big wrench into the third bolt hole and, clinging to the bridge

structure, keeps the plate in place as the 18 trains speed over his head.

Kuo Tieh draws the strength for his selfless heroism from his proletarian internationalist spirit, his love for the Communist Party, Chairman Mao and socialist motherland, and his deep understanding of Chairman Mao's revolutionary line.

Portraying representative workers, peasants and soldiers as they continue the revolution under the dictatorship of the proletariat is a basic task of proletarian literature. The new novels have done well in this task. There are Chung Wei-hua and Kuo Tieh described above. There is Kao Ta-chuan, a grassroots cadre in *The Bright Road*. There is Chiao Kun in *The Seething Mountains* who combats the bourgeois line, sticks to self-reliance and launches mass movements in industrial construction. These and the heroes in the other works all have their own clear-cut personalities, yet they also share some common essential characteristics: a deep awareness of the two-line struggle, a revolutionary spirit of going against the tide, and a firm determination to continue the revolution.

The Authors

The authors of the new novels come from different walks of life. Some are professional writers who have spent their lives among the workers, peasants or soldiers. Some are workers, peasants or soldiers with a world of practical experience, who with fresh language and subject matter have given China's literature a new militancy. In China the workers, peasants and soldiers are both the masters and the creators of literature.

Hao Jan, author of *The Bright Road*, comes from a peasant family in north China. He took part in the land reform and the struggle at every stage of agricultural co-operation. Later he was a rural cadre at the grassroots for a long time and then a rural reporter. Now a professional writer, he still goes to a production brigade regularly and works in the fields with the peasants, keeping in close touch with the people and production. He also goes to factories, other rural

areas and army units where he brings his study of Marxism-Leninism and Chairman Mao's works to bear on learning from society. This is a fruitful source for his writing.

Li Yun-teh, a worker who wrote *The Seething Mountains*, fought in the War of Liberation and after demobilization made his home in a mining town.

Before writing *The Long Trek*, Kuo Hsien-hung, once a bench

worker, went to the Heilungkiang countryside and lived and worked with the Shanghai middle school graduates there.

Two factory workers, Li Liang-chieh and Yu Yun-chuan, are the authors of *The Contest*, a novel about the life and struggle in industry.

Chou Liang-szu, the author of *Spring Comes in with Whirling Snow*, is a worker in the Meishan

Iron Mines in Kiangsu province. While writing the novel he got help and advice from a member of the mine leading group, a young technician and four veteran miners. After finishing each chapter, he read it to miners to collect their comments and criticism.

The Heroes of Tungpo is the story of how a brother and sister are reunited after long separation, told against the background of a PLA unit's battle to liberate the Tungpo area in east China. It is a collective work by people who took part in the struggle the novel is based on. Told over the radio in serial form, it was very popular with young listeners.

Wang Lei, a young man who went to the countryside after graduation from middle school, has written the story of such a group of graduates in *Waves of the Sword River*.

Hungnan's Fighting History, about the struggle between the two lines in the movement for agricultural cooperation in the countryside around Shanghai, is the product of three-way cooperation. It was written by a group of peasants with help from a commune Party leader and an editor from a publishing house. Such cooperation in novel writing, which appeared during the cultural revolution, has proved a good way to put Chairman Mao's revolutionary line in literature and art into practice. While a new book is being written, new writers are being trained. It is a correct orientation in developing socialist literature.

Never has Chinese literature been so close to the real life of the working people, never have there been so many workers, peasants and soldiers writing, never have novels been printed in such large editions. A number of the books were first issued in a trial edition distributed among workers, peasants and soldiers. Their comments and criticism were collected through forums to help the authors revise and improve their works. Press reviews give warm support to these new novels, encourage the authors to portray real-life struggle more intensely, point out shortcomings and raise questions for deeper study.

The book stall does a good business in a national minority area of Hunan province.



A mobile unit from the Shanghai Public Library visits the surrounding countryside.



Edgar Snow's Seal and Bracelet



Copper seal used by Edgar Snow, and its impression (actual size).



IN the Museum of the Chinese Revolution are a Chinese seal and a bracelet which belonged to Edgar Snow, the well-known American writer and friend of the Chinese people. These mementos symbolize the friendship between the Chinese and American peoples.

At the time of the September 18 Incident* in 1931 and the January 28 Incident** the following year, Snow, then a young reporter, broke through the reactionary Kuomintang censorship to write the truth about Japanese imperialist aggression in China. In 1933 he moved to Peking, where he wrote and lectured at Yenching University.

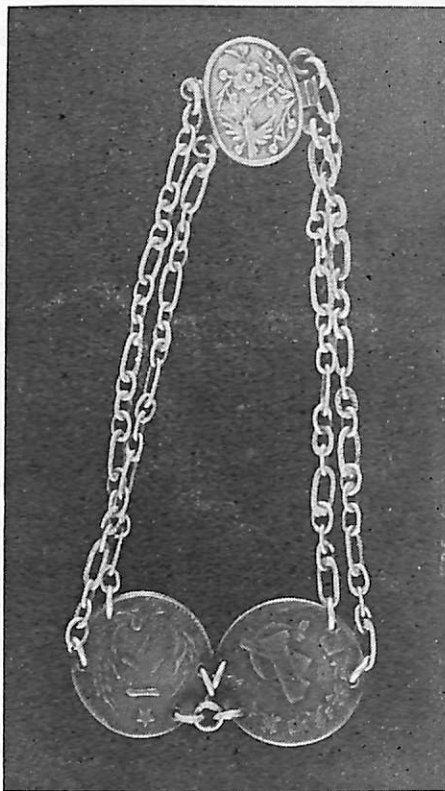
* On September 18, 1931, the Japanese "Kwantung Army" in northeast China seized Shenyang. Under orders from Chiang Kai-shek, chieftain of the Kuomintang reactionaries, for "absolute non-resistance", the Chinese troops at Shenyang and elsewhere in the northeast (the Northeastern Army) withdrew to the south of Shanhaikuan, and consequently the Japanese forces rapidly occupied Liaoning, Kirin and Heilungkiang provinces. This is known in China as the "September 18 Incident".

** On January 28, 1932, the Japanese imperialist marines launched an attack on Shanghai. China's 19th Route Army and the people of the city resisted, but were defeated because Chiang Kai-shek sold them out.

To get a deeper understanding of China, he decided first to overcome the language barrier, and applied himself to the study of Chinese. At that time he had a copper seal bearing the characters "Shihlo" (Snow) cut at the Ichang Seal Shop on Chienmen Street.

Snow was known to many revolutionary young people then in Peking. An upright young man, he formed many militant friendships with them. On January 29, 1935, the patriotic movement of Peking students against the Kuomintang government's policies of surrender and non-resistance to Japanese imperialist aggression broke out. Snow and a number of other American reporters publicized this democratic movement through their writings, and also gave it ac-

The bracelet made with two copper coins from the Central Revolutionary Base Area in Kiangsi province given Snow by a Long March armyman.



tive support. The political awareness and revolutionary enthusiasm of the young Chinese in this struggle deepened Snow's understanding of the Chinese people. He wrote that the Kuomintang "drove hundreds of the ablest and most patriotic young men and women to the Red banners as China's last hope". Snow decided to visit the revolutionary base area in north Shensi led by the Communist Party of China.

Snow arrived in the north Shensi revolutionary base area in 1936. There he had interviews in depth on many aspects of life which formed the basis of his book *Red Star Over China*, published in the U.S.A. in 1938. This broke down the lies and news blockade sustained by Chinese and foreign reactionaries and enabled the people of the United States and the rest of the world to learn the truth about China's revolutionary struggle led by Chairman Mao. It enabled people all over the world to read a comprehensive account of the 12,500-kilometer Long March made by the Chinese Workers' and Peasants' Red Army.

One chapter in *Red Star* entitled "Anatomy of Money" described the result of Snow's penetrating investigation into the finances and economy of the base area. He found the value of base-area money was more stable than that in the white area and that prices were lower. Working under difficult conditions and with backward techniques, money was printed on rough paper and sometimes even on white cloth, but all bills carried such slogans as "Unite to Resist Japan!" and "Long Live the Chinese Revolution!"

(Continued on p. 32)

Long-Distance Running — From Yen-an to Peking

China Reconstructs Correspondent



Middle school students in the winter run — "Yen-an to Peking".

EVERY morning around last New Year in Peking, groups of people could be seen running in the strong northwesterly wind or snow — in the streets near factories, schools, government offices and stores as well as in the outlying towns and people's communes. They were on a "long-distance run".

In response to Chairman Mao's call to "promote physical culture and build up the people's health", every winter Peking organizations — physical culture, education, the Communist Youth League and others — sponsor mass participation in sports such as daily exercises, ball games, running, mountain climbing, swimming and *tai chi chuan* (Chinese traditional boxing).

In 1973 these organizations first sponsored a symbolic long-distance run — in one winter every par-

ticipant was to jog the distance covered by the Red Army in its 12,500-kilometer Long March* from Juichin in Kiangsi province to Yen-an in Shensi province. The activity was linked to education in the proletarian ideological and political line.

For the winter of 1974-75 the symbolic run was from Yen-an to Peking. Yen-an in northern Shensi was the headquarters of the Central Committee of the Chinese

* In October 1934 the Chinese Workers' and Peasants' Red Army under the leadership of the Chinese Communist Party set out on its great strategic move from the Central Revolutionary Base in Fukien and Kiangsi provinces (with its center at Juichin). It walked through 11 provinces, scaled towering mountains of eternal snow and crossed a vast uninhabited marshland. Enduring great hardships and privations, it defeated numerous enemy attacks and attempts to block their way, covered 12,500 km. and eventually reached the revolutionary base in northern Shensi in October 1935.

Workers and staff of the Hsinhua Printing House in Peking during their daily stint in the "long distance run".



Communist Party during the anti-Japanese war (1937-45) and the early period of the liberation war (1945-49). From there Chairman Mao and the Party led the Chinese people in winning these two wars, finally overthrowing imperialism, feudalism and bureaucrat-capitalism, and leading to the founding of new China.

The 2,500-km. distance was covered by the Party Central Committee under Chairman Mao as it moved northeast from Yen-an during the liberation war — through Yangchiakou in Shensi province and Hsipaipo in Hopei province to Peking.

Many organizations in Peking organized long-distance running teams of about 30 people each. In two months, from November 20, 1974 to January 20, 1975, they covered a certain distance every day until it added up to 2,500 km. Almost 2,000,000 people took part. Besides students there were workers, commune members, People's Liberation Army men, office workers and teachers. Many peasant women participated this year. Over half of the 80 runners from one commune production brigade were women.

AS PART of the activity of the "Yen-an-Peking" run, the participants studied the important articles Chairman Mao wrote dur-

ing the War of Liberation, heard talks on the history of war and listened to stories about the revolutionary struggle of that period. They condemned Liu Shao-chi and Lin Piao for sabotaging Chairman Mao's revolutionary line by their opportunist line in this period. In addition to developing their physique, improving their health and steeling their revolutionary determination, they were educated in the history of the two-line struggle and in China's revolutionary tradition.

During the War of Liberation, Chairman Mao had given this instruction, **"Let the army advance, production increase and the sense of discipline grow stronger, and the revolution will be ever-victorious."**

The Peking No. 2 Machine Tools Plant organized its Youth League members and others to study this and heighten their sense of organization, discipline and the practice of economy in increasing production. The plant opened its long-distance running with a relay race between its shops and offices. The Party secretary of each unit ran the first stretch and passed his baton to the Communist Youth League secretary. Succeeding laps were run by 1,300 league members and other young people. The race symbolized everyone's determination to carry on the revolutionary tradition and march in step under

the Party's leadership to new victories.

Over 95 percent of the pupils of the Changhsintien No. 1 Primary School outside Peking took part. When the temperature suddenly dropped and it began to snow, some children gave up their daily running. The teachers called the children together to study *The Foolish Old Man Who Removed the Mountains*, a speech Chairman Mao made in Yen-an in the war years calling on Party members and the people to be resolute, fear no sacrifice and surmount every difficulty to win victory. They told stories about how Chairman Mao had to leave Yen-an when the Kuomintang army attacked it, led a small force to fight in northern Shensi and eventually wiped out large enemy forces.

"Chairman Mao set an example for us in overcoming difficulties," the children said. "What's a little cold?" They went back to running in all kinds of weather and covered the entire distance.

To encourage physical training for the revolution, each young participant received a souvenir — for the young people a colored picture of Chairman Mao, after his arrival in Peking, reviewing the PLA units which first entered the city; for the children a picture of five red stars and a design made with the words "Yen-an-Peking".

(Continued from p. 30)

When a Red Army fighter presented Snow with two copper coins, he treasured them and later had them linked together and made into a bracelet with double silver chains and silver clasp engraved with a bird and plum blossom design. The coins were brought by the soldier from the Central Revolutionary Base Area centered at Juichin in Kiangsi, where the Red Army had held power before making the Long March to northern Shensi. The soldier himself had been on this march. One side of each coin bears the Arabic numeral "1" superimposed on a hatchet crossing a sickle — symbolizing the worker-peasant alliance — surrounded by the Chinese characters

meaning "Chinese Soviet Republic". On the reverse side, the characters meaning "one fen" have a star above them with an ear of wheat on either side. In preserving these coins in the bracelet, Snow showed his deep feelings for the revolutionary struggle of the Chinese people. He gave the bracelet to Helen Snow (Nym Wales), then his wife. Edgar Snow died in February 1972, and at the end of that year Nym Wales was invited to visit China. She brought with her the seal and bracelet which she had carefully kept and presented them to Chinese leaders.

During his lifetime Edgar Snow made untiring efforts and an important contribution to mutual

understanding and friendship between the Chinese and American peoples. He visited China three times after liberation — in 1960, 1964 and 1970 — revisiting places he had been to many years before and faithfully recording the changes he saw.

"I love China. I should like part of me to stay there after death as it always did during life." In accordance with this wish, found among Snow's papers, part of his ashes repose on the campus of Peking (formerly Yen-ching) University. On his tombstone is written: "In Memory of Edgar Snow, an American Friend of the Chinese People, 1905-1972." Many people come to pay their respects.

PAINTINGS AND WOODCUTS BY WORKERS

AN EXHIBITION of art by industrial workers from Shanghai, Luta and Yangchuan is now touring China's cities following its opening in Peking. Like the exhibition of paintings by Huhsien county peasants (*China Reconstructs*, January 1974), it is an indicator of the changes taking place in the field of art since the advent of the cultural revolution, and particularly of the movement to criticize Lin Piao and Confucius. Art is being liberated from the small circle of a few artists to become a tool for expression used by the masses of workers, peasants and soldiers.

Steelworkers, turners, bench workers, dockers, miners, seamen, drivers and men and women in scores of other jobs number among the creators of the 172 works. Taking the lead in the class struggle, the struggle for production and scientific experimentation, they are in the van in both production and amateur art. They know well the look, actions and the spiritual strength of those who work beside them, the full-blooded figures who people their paintings against a panorama of the life and struggle in industry.

While taking part in the movement criticizing Lin Piao and Confucius, several amateur artists at the Shanghai Heavy Machinery Plant captured the fighting spirit of the meetings in sketches which they made into posters. These later served as the basis for "The Flames Burn High", in Chinese traditional style. It pictures one such meeting held beside a 10,000-ton hydraulic press.

In three months of last year workers at the Shanghai Trucking Company made three flatbed trailers, one of 200 tons and two of 100 tons each, and two 300-ton tractors, all by themselves. To accomplish this they had to wage a

sharp struggle against revisionist thinking in their plant. Some people had wanted to import the big trucks, but the workers said, "If we don't rely on ourselves in economic construction, we will never have political independence and self-determination. We'll never get to communism by driving only imported trucks."

The construction of the new trucks was a victory for Chairman Mao's principle of maintaining independence and self-reliance. Four of the workers decided to do a painting memorializing the

achievement and the spirit that had made it possible. In traditional style, it shows a tractor pulling a flatbed trailer loaded with a huge piece of machinery amid rugged mountain peaks. Entitled "A New Peak Among the Mountains", it symbolizes the workers' revolutionary will and aspirations.

When the Red Flag Shipyard in Talien was building China's first 24,000-ton oil tanker, it had no crane big enough to lift the 156-ton stern, turn it right side up in midair and fit it onto the hull. Even though conservative thinkers

A poster being readied at the Yangchuan Colliery. It reads: "The working class is the main force in the criticism of Lin Piao and Confucius."





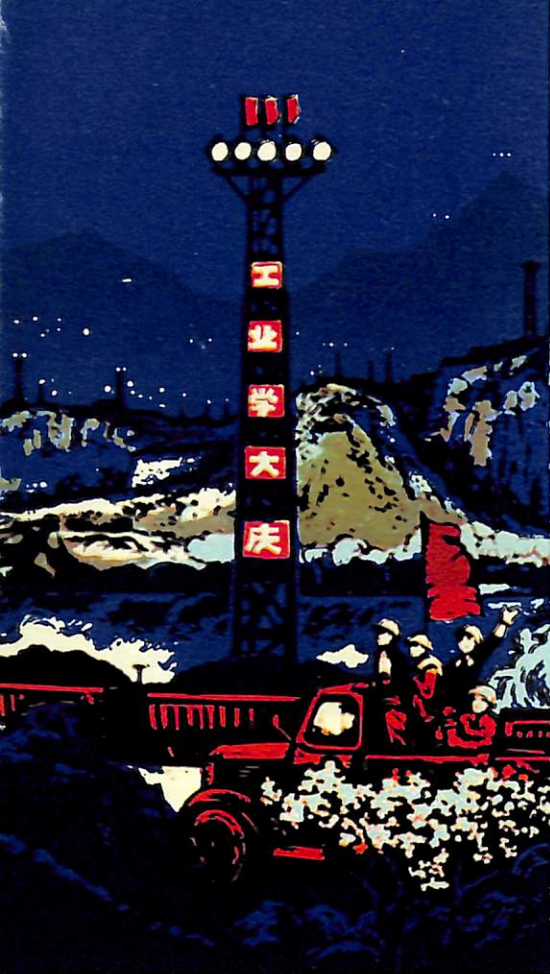
The Unsleping Mine (Woodcut)

Yen. Feng



Spring Rain (Oil)

Tang Mu-li, Shanghai



chiao, Yang Chuan-lung and Kao Hsu-hung, Luta

Our Mine Holds a Basketball Match (Woodcut)

Kuo Li-cheng, Yangchuan



She Visits a Thousand Tunnels (Traditional style painting)

Chao Jung-chi, Yangchuan



A New Peak Among the Mountains (Traditional style painting)

Hsueh Chi-ching, Chai Pen-shan and Yang Nan-jung, Shanghai





Workers at a sketch class in the Shanghai Workers' Palace of Culture.



An exhibition at the Talien Mining and Rolling Stock Plant of art by its workers.

deemed the feat impossible, the workers succeeded in lifting it with three tower cranes operating at the same time. Welder Li Kuo-fu was so elated that he put the scene into a woodcut, "The Workers Lift It". This expression of the power of man, exhibited in the plant, was an encouragement to the workers.

ANOTHER work filled with dynamic energy is the color woodcut "The Unsleping Mine" by three Luta workers. Amid a blaze of lights against the deep blue of night are huge shovels excavating an open pit mine. The print is permeated with the same energy as that with which China's workers are engaging in socialist construction night and day.

Yangchuan in Shansi province is one of north China's major coal producers. The rapid development of its mines, especially since the cultural revolution began, is mirrored in "Changes in the Mines", a series of paintings in traditional style by miner-artists. Scenes in which appear the crooked, unsteady wooden props used in the old society, the steel props used after liberation and the hydraulic props in use as a result of the cultural revolution illustrate the changes.

The amateur artists have created a host of dynamic portraits of working people on the job: rivermen battling storms and waves to keep a channel safe for navigation,

shipbuilders racing against time, steelworkers bent on making high-quality steel, veteran forgemmen training the new generation.

The New Year picture "A Revolutionary Big-Character Poster", by a worker from Luta, shows a young textile worker who has just put up a poster, and her co-workers and plant leaders who are reading it. She is representative of the new worker who, tempered in the cultural revolution and the movement to criticize Lin Piao and Confucius, is conscious of her role as a master of the factory and not a slave to a machine, and who dares to fight

wrong tendencies. It also expresses the new relationship between leaders and workers, one of mutual concern and help, of unity in revolution and production.

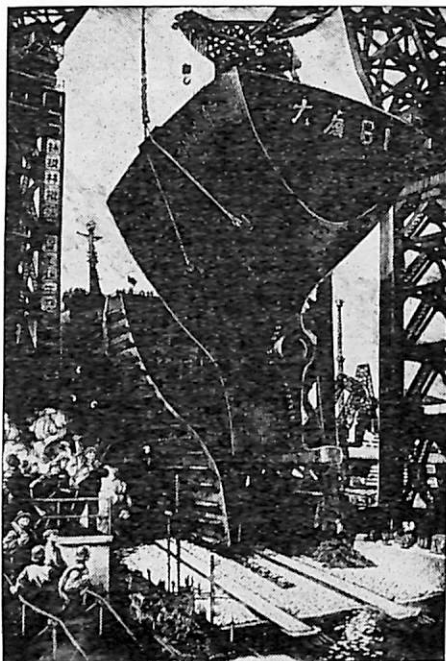
"She Visits a Thousand Tunnels", a traditional-style painting by a worker in the Yangchuan Colliery, pictures a young woman doctor dressed for going down into the pit, making her rounds. Her facial expression as well as other details go to create the image of a doctor wholeheartedly serving the miners.

AN UNUSUAL exhibit is a blackboard newspaper from a mine in Yangchuan. Leading with a color drawing of a miner, brush in hand, denouncing Lin Piao and Confucius, it is filled with articles on this topic, production news, poems and drawings by workers.

Although some of the liveliest art by ordinary workers appears in factory wall newspapers, this is the first time one has been included in an art exhibition. As Shanghai workers have pointed out, many worker-artists were "born" in the blackboard newspapers and, indeed, a number of works in the present exhibition appeared in their earliest form in such newspapers.

The exhibition is one more proof that the working class is the master of our era. They are not only the creators of society's material wealth but of its spiritual wealth.

The Workers Lift It (Woodcut)





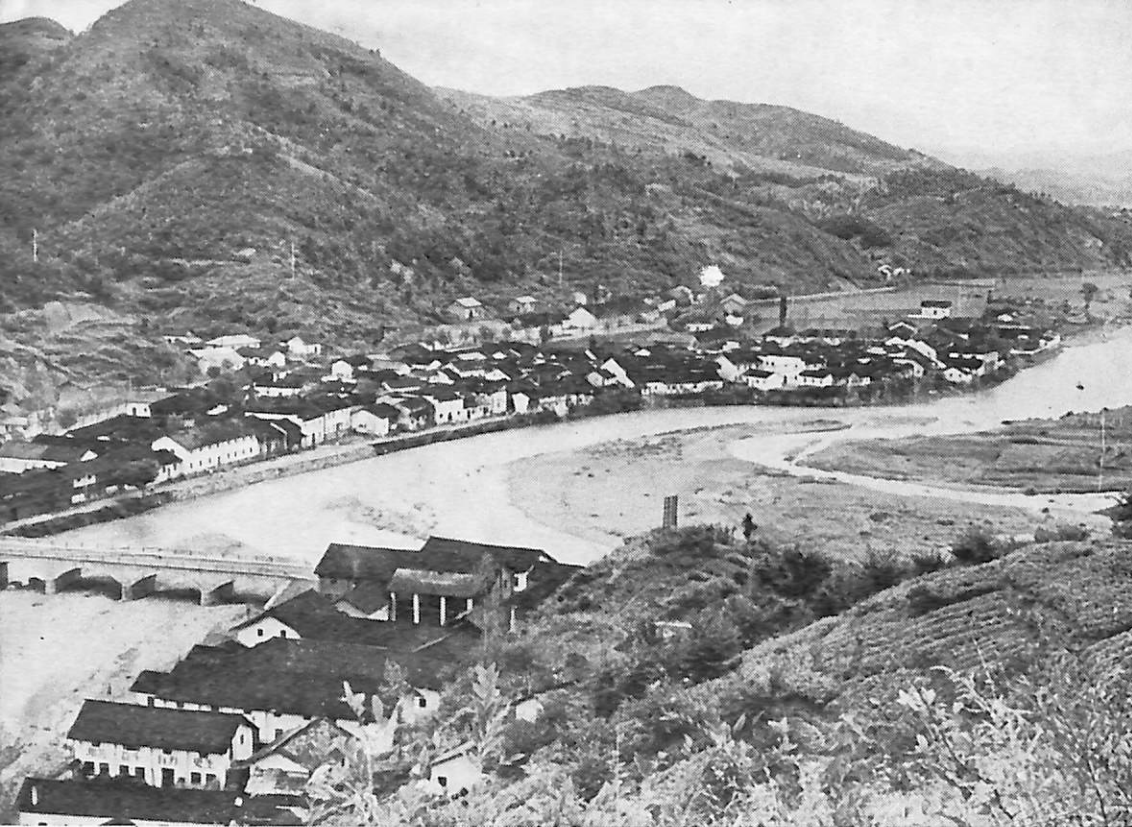
A Revolutionary Big-Character Poster (New Year picture)

Wang Shen-i, Luta

The Flames Burn High (Traditional style painting)

Chou Hsiao-yun, Wang Chun-yen and Shih Ta-wei, Shanghai





New look of Ningtun commune in Ningkuo county, Anhwei province, now free from schistosomiasis infection.



A commune leader and members discuss how to get rid of snails, the transmitters of the disease.

ACROSS THE LAND

Double Victory in Battle to Wipe Out Schistosomiasis

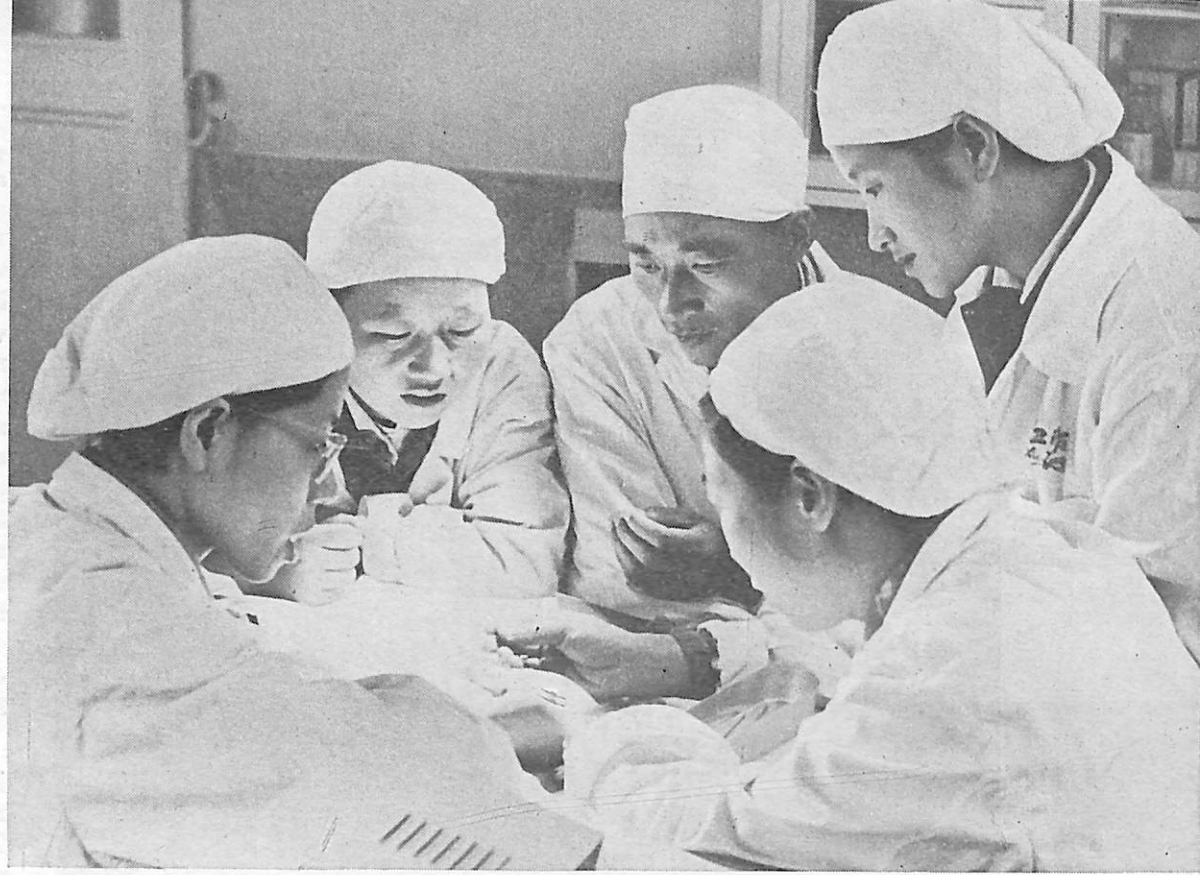
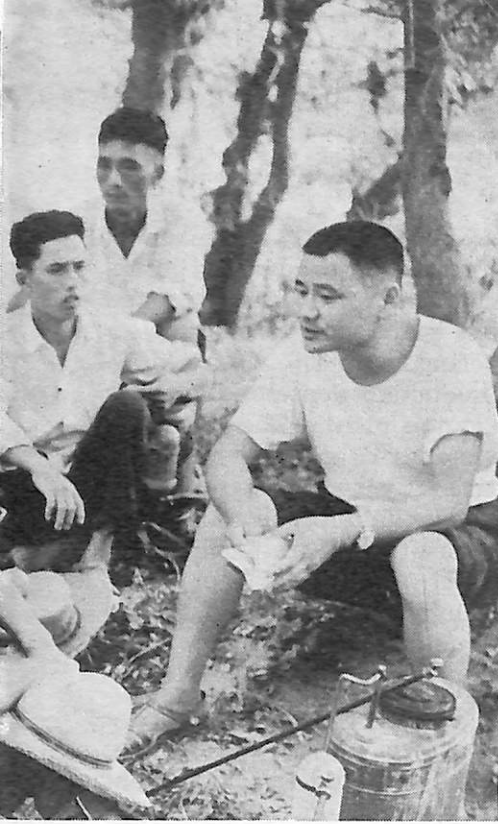
THE people in 70 percent of mountainous Ningkuo county in southern Anhwei province suffered from schistosomiasis, commonly known as "snail fever", before liberation.

After the founding of the People's Republic, Chairman Mao issued a call for the wiping out of the disease. Relying on the collective strength of the people's communes, a mass movement was launched for

its prevention and treatment. It included cleansing of the waterways to get rid of snails, the carriers of the schistosome, and improvement of the land. Filthy, snail-ridden ditches were filled in, land was levelled and the course of water channels changed. This reduced the source of infection, improved irrigation and drainage, provided conditions for power generation and enlarged the cultivated area.

A peasant anti-schistosomiasis team makes a periodic examination of commune members' stools under the guidance of a medical worker.





The staff at an anti-schistosomiasis station plan an operation under acupuncture anesthesia.

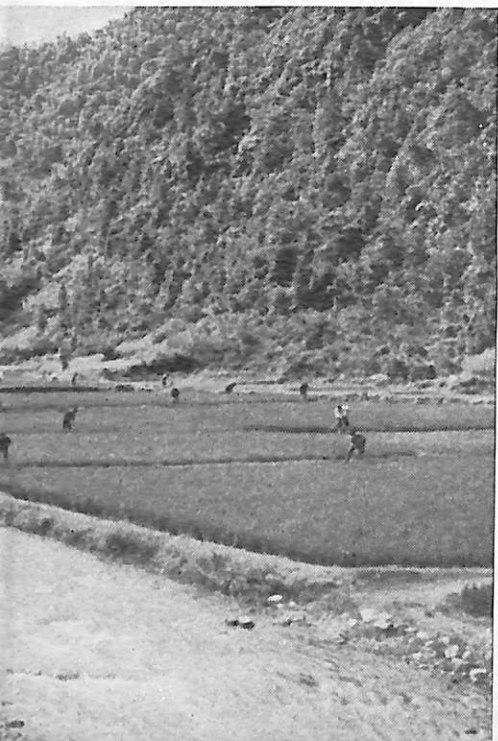
Spraying chemicals to kill the snails.

Today schistosomiasis has been practically wiped out throughout the county. Not a single case of acute infection has been reported since 1971. In the process of eliminating the disease, 46 small hydropower stations were built and 1,300 hectares of land converted into irrigated fields. Improvement in the people's health has brought a rapid development of agriculture and a significant increase in grain output.



The cultivated fields along this river were formerly overgrown wastes, breeding grounds for the schistosomiasis snail.

Ningkuo county's younger generation is strong and healthy now that schistosomiasis is wiped out. Below: A commune militia unit in training.





Plant leaders visiting a shop to get the worker-advisors' opinions.

Worker-Advisors Aid Plant Management

China Reconstructs Correspondent

AFTER the planning department of the Shenyang Heavy Machinery Plant drew up its draft plan for the first quarter's production, one of the things the plant Party committee did was to ask the veteran workers' advisory group what they thought of it.

This group, as its name implies, is made up of old hands, all chosen for their high degree of political consciousness and wide production experience. They discussed the plan and felt that the plant could do more. The draft, they said, did not take into full account several important new factors: the heightened socialist initiative of the workers as a result of the cultural revolution and the movement to criticize Lin Piao and Confucius, the present high level of skill of the young workers, and the plant's im-

proved machinery and equipment. The group suggested a revised plan for 32 percent more production, and the Party committee approved.

By the end of the first quarter even the revised target had been overfulfilled. From leaders and workers alike could be heard comments like, "Those fellows in the advisory group really knew what they were talking about."

The advisory group is one of the ways in which workers participate in the management and administration of a socialist enterprise. The importance of relying on the masses in running industry was brought home forcefully to the leaders of the Shenyang plant during criticism of the revisionist line in the cultural revolution. An outgrowth of this was that the Party commit-

tee organized the advisory group. Its members were elected by the workers in the various shops. Now numbering some 300, all are in direct production, representing every shop in the plant. The members' age averages 47 and their work experience, 21 years. The group's activities, including political study, are done — usually after hours — under the auspices of the plant's trade union, but, of course, like everything else in the plant, it operates under the centralized leadership of the Party committee.

The advisory group's leaders are invited to attend all important meetings of the Party committee. The latter consults with the group on all major questions and is always open to its criticisms. The committee adopts the group's workable proposals and assigns it tasks that will enable its members to better fulfil their role. The group already has an impressive record to its credit.

As production grew, the plant found it needed a pit heat-treatment furnace. Ordinarily such a furnace is first constructed and then later a building is put up to house it. The whole process would take at least two years. Could this project be speeded up, in the spirit of the General Line for Socialist Construction — "go all out, aim high and achieve greater, faster, better and more economical results in building socialism"?

The Party committee asked the opinion of the veteran workers' advisory group. Teng Yi-kao, the 56-year-old overhead crane operator who is its leader, takes seriously the responsibility of being, like the other workers, a master of the plant. In the old society he had suffered a great deal as a result of exploitation and oppression by the landlords and capitalists. A member of the Communist Party, he has been cited many times as a model worker for the city of Shenyang. He led the advisory group in extensive investigations which finally resulted in a novel proposal — speed up the process by constructing the furnace inside an existing shop building.

The problem was that it was generally held that with this method there is danger of the building caving in. They recommended that, to prevent this, the furnace be constructed by a caisson-sinking process. The idea was proven technically feasible and adopted.

As workers who are always in the forefront, during crucial moments in the construction, members of the advisory group working on the furnace project took the lead in moving their bedding over and sleeping right on the site.

When the construction began, it was reckoned that a total of 4,500 cubic meters of earth would have to be dug out and carried away. A three-month job, this would slow down the speed of construction. The advisory group proposed that the earth first be moved to a railway spur only a short distance away inside the plant, and then be taken away by rail. As a result, the excavation and removal was completed in a week. The entire furnace project was finished in six months, at one-third of the cost. The furnace greatly boosted the plant's capacity for heat-treating.

Then there was the time when Chou San-chieh, a member of the group, noticed quite a lot of scrap iron and slag that contained steel among the refuse that had been taken from the plant to a dumping ground in the suburbs. He reported it to the Party committee. Following Chou's suggestion the group sent a team to look into the matter. Finding that the plant's thousands of tons of refuse dumped there every month did indeed contain a lot of salvageable metal, they proposed that it be removed with a magnetic device before the refuse left the plant. Now a dozen or so tons of such material are salvaged each month.

Wherever They're Needed

Like a trouble-shooting squad, the advisory group helps the plant administration and its production departments discover and solve problems, going wherever necessary. In mid-February, Yu Jun-chen, the 53-year-old metal marker who is vice-head of the group, heard that metal shop No. 3 had not completed processing three

large ball mill drums on time. He knew that this would keep the entire plant from meeting its monthly target. At the end of his shift he and several other members of the group went over to No. 3. They discussed and analyzed the situation with the workers and shop leaders and finally isolated the problem as one of insufficient manpower.

"We'll help you," said Yu, and they pitched right in. Though the people in No. 3 were very appreciative, they urged the members of the advisory group to go home and get their rest. "We'll try to finish it ourselves," they said.

"Your difficulties are ours," the veterans replied. "We don't mind doing a little overtime if it gets this job done."

With this impetus and encouragement, the shop leaders reorganized their labor force. The workers redoubled their efforts and introduced some technical innovations. Before the end of the month the three drums had been processed, enabling the plant to meet its target.

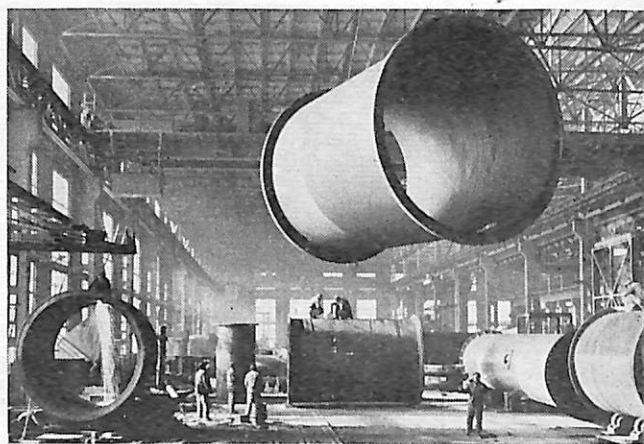
Members of the advisory group always pay close attention to the socialist management of the enterprise and are most conscientious about carrying out the principle of building the country industriously and thriftily as advocated by Chairman Mao. One day as a sudden storm was blowing up a member of the group noticed that several dozen tons of cement had been left uncovered in the yard and were liable to get wet. He at once rang up the construction department and urged they be moved to a safer place, adding, "If you are short of hands, we are ready to come to your assistance."

"Thanks for the reminder," answered someone from the department. "We'll move them right away."

The leaders and workers of the plant often praise the group, saying, "They're our good housekeepers. We ought to learn from them."

Help the Younger Generation

Not long ago eight apprentices were taken on in a certain shop and assigned first to mixing ce-



Relying on their own efforts, in seven months the workers and staff of the plant built a riveting and welding workshop with a floor space of 14,000 square meters.



Pooling efforts on technical innovation.

ment. Some soon became dissatisfied with the work. "There's no future in this," they said. "You don't learn any skills."

Pu Chang-hai, a member of the advisory group, sensed their feeling and discussed it with one of the shop leaders. They led the young people to study Chairman Mao's teaching that one kind of revolutionary work should not be viewed as higher or lower, nobler or humbler, than another. Then they talked about what the future really held for these young people. In heart-to-heart talks, Pu told of his own bitter life as a youth in the old society. Thus the apprentices eventually came to realize, whether they were mixing cement or doing anything else, what a bright future they really had as a result of socialist revolution and socialist construction. After that they put greater effort into their work and one after another were chosen as pacesetters in production.

Tantung's Tussah Silk



A good harvest of tussah cocoons.

In the Fengcheng Filature, Tantung.



THE TANTUNG AREA in the northeastern province of Liaoning has a temperate climate and moderate rainfall. The luxuriant oak forests there are excellent breeding grounds for the tussah silkworm. This variety of silkworm has been raised in this area for a long time and Tantung is famous as a producer of tussah silk. Its products are sold in all parts of China and more than 70 countries and regions abroad.

Tussah silkworms grow out of doors, feeding on oak leaves. Bigger and more hardy than those fed on mulberry leaves, they produce a strong, lustrous natural tan fiber. A fiber from a single cocoon ranges from 700 to 950 meters in length, and sometimes reaches 1,200 meters. With greater tensile strength than a steel wire of the same diameter, it is resistant to acid and alkali and has good insulating properties. In addition to being used for light, soft and durable tussah silk dress material, it is also widely used for parachutes, tire cording, acid- and heat-



resistant work clothing, electric wire insulation and safety belts for work in high places.

Tantung's tussah silk industry suffered many setbacks before the liberation. After the Japanese imperialists established their colonialist rule in northeast China large quantities of cocoons and silk yarn were shipped to Japan to be turned into silk fabric which was sold at high prices with huge profits. This kept Tantung's silk industry in a backward state, with only a little weaving and no silk printing at all. Later, under the reactionary rule of China's Kuomintang government, Tantung's silk industry fell into a state of paralysis. Many of the original small silk factories closed and their buildings were torn down. There were no jobs for the workers, no buyers for the peasants' cocoons. Silkworm raisers deserted their farms.

AFTER LIBERATION the people's government issued no-interest loans to peasant silkworm raisers to expand production. More important is the fact that after the impoverished peasants received

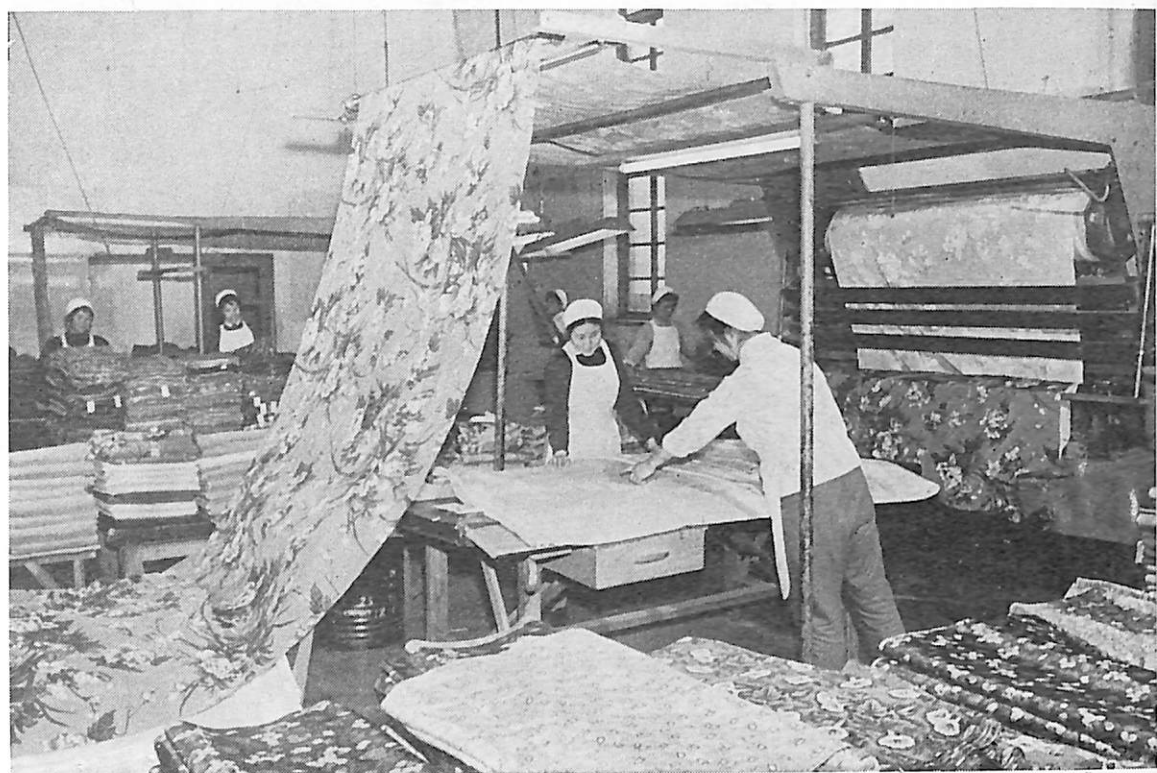
land, passing through the stage of cooperatives, they formed the people's communes, so that today silkworm raising is an important part of the collective economy of the latter. Production of cocoons has greatly increased. The purchase price for cocoons has been raised four times since liberation.

To promote the development of sericulture, the government set up a sericulture research institute, a secondary technical school and a factory producing medicine for silkworm diseases in Tantung.

Cooperation between scientists, leaders and silkworm rearers has brought many achievements. For example, irradiation of the silkworm eggs with fast neutrons so as to speed their metabolism has raised cocoon production and markedly improved the quality of the silk. Since 1971 the use of mobile neutron sources mounted on trucks has brought this new method into much wider use.

The increased volume of cocoons has spurred development of the industrial end of production. The old mills have been restored or rebuilt and new ones put up. By 1965 there were more than 10 factories. Since the beginning of the cultural revolution a dozen modern state-owned plants, either expanded or newly-built, have been put into operation. These include printing and dyeing mills as well as filatures and weaving mills, creating a fairly complete silk industry scattered throughout the city of Tantung. All operations are either mechanized or semi-mechanized. In 1974 Tantung's output of tussah silk yarn was 20 times that for the whole of Liaoning province in 1949, and that of silk fabrics 42.7 times the comparable figure. It now puts out over 400 products in 1,000 varieties. Among them are fabrics with gem-like depth of color and colorful printed goods. In addition, it produces silk for industrial insulation.

Printed tussah silk produced by the Tantung Silk Printing and Dyeing Mill.



A doctor from the Szechuan team in the Chamdo region examines Yaphel, now healthy after an operation to close her congenitally open arterial duct.



MEDICAL TEAMS IN TIBET

Gathering medicinal herbs.



KUO LI-HUA

IN JULY 1973, the government decided to organize eight special medical teams to help Tibet develop its medical work, training of personnel and scientific research more rapidly. The teams came from seven provinces and Shanghai. Their 400 members, serving on a two-year basis, work with local doctors and peasant- and herds-men-doctors ("barefoot doctors", who do regular work but also serve as medical personnel). Under the leadership of local Party committees at all levels, these teams have contributed to Tibet's health-work picture.

Special Need

During the cultural revolution, Chairman Mao urged the medical and health workers to "put the stress on the rural areas". City hospitals throughout China began sending medical teams to the countryside and the minority nationality

areas. But sending such teams to Tibet had a special significance.

Before liberation, because of the brutal serf system, medical and health work and all other constructive undertakings were nonexistent. There were only two medical establishments in the entire region, and these served only local government officials, high lamas of the monasteries and nobles. The million serfs on the estates of these three had no warm clothing, lived perpetually half-starved and could get neither medicine nor treatment when ill. In fact, when plague or other diseases raged, the serf-owners would drive sick people into isolated gullies to die of hunger and exposure. Sometimes they even burned them to death. Worse, the three kinds of estate-holders poisoned the people with religious superstition. Lamas and witch-doctors made "medicines" out of mud, the ash of incense, even the Dalai's excrement. Disease, hunger and intolerable living conditions caused the population to decline steadily.

In 1959, led by the Party Central Committee and Chairman Mao, democratic reforms were begun in Tibet. The killer serf system was smashed. As other aspects of society began to flourish, medical and health work also developed. By 1965 medical facilities and personnel had quadrupled. During the cultural revolution, as Liu Shao-chi's revisionist line of emphasizing the cities to the neglect of the countryside in health work came under fire, clinics were set up in every county and many communes. There were 4,000 Tibetan "barefoot doctors" serving in the villages and pastoral areas. All this helped to protect the health of the working people and promote farming and animal husbandry.

Though medical and health work was developing in Tibet, it was slow. The region had been backward for centuries. Roads were few and communications difficult. The Liu Shao-chi line in health work interfered with development. The shortage of doctors and medicine in Tibet was more serious than in the country's rural areas and other minority nation-



A class to train Tibetan "barefoot doctors" in Dzayul county.

ality areas. Thus sending medical teams to the region was an important measure.

For the People

When they first arrived in Tibet, the members of the medical teams suffered from altitude sickness. They were not used to Tibetan food, could not speak Tibetan, didn't know how to ride horses. But they dug in to live and work with the Tibetan people. They joined their criticism of the reactionary doctrines of Confucius and the attempt of Liu Shao-chi and Lin Piao to overthrow socialism and restore capitalism. They heard the liberated serfs' gruesome tales of life before liberation. The

people's deep respect for the Communist Party and Chairman Mao, and their enthusiasm for building socialism in Tibet, strengthened the teams' determination to carry out Chairman Mao's revolutionary line and wholeheartedly serve the liberated peasants and herdsmen. Many of the team members saw the harder environment in Tibet as a chance to temper themselves. It was just because this was a difficult place that they had been asked to come, an honor and a mark of the people's confidence in them. Slowly the teams began to overcome their difficulties and lay the basis for their work.

The eight teams were assigned to Lhasa and the Loka, Shigatse,

Chamdo and Nagchhu districts. Now they had to climb snow-capped mountains, cross frozen rivers and pastures, going directly to the homes of peasants and herdsmen, visiting factories and mines. During their first year they gave 800,000 consultations, performed 6,000 operations and saved 1,300 patients who otherwise might have died. They trained or raised the level of 1,800 medical, pharmaceutical and public health workers, including "barefoot doctors", mostly Tibetans. They strengthened and improved county and commune medical and health establishments and helped set up four public health schools.

Doctors Sent by Chairman Mao

An eleven-member detachment of the Honan team was assigned to Tsona county. Here, at an altitude of over 4,000 meters, there are snowstorms eight months of the year and padded clothing has to be worn during the other four. Going from one commune to another sometimes takes two days on horseback through passes at 5,000 meters. Nevertheless, the medical team treated patients even in the most remote communes and pastures.

Kalzang Yudron, a member of the Taga commune, had her baby one day in February 1974. The placenta was not expelled and bleeding was endangering her life. Fifty kilometers away, four doctors from the detachment and a doctor from the county clinic shouldered their medical kits, mounted horses and set off in a snowstorm. When they arrived, the woman was in shock from loss of blood. The placenta was attached and it was necessary to remove the uterus. But could such an operation be done in a peasant home on an isolated mountain without special hospital equipment? What if the operation failed? They recalled Doctor Bethune's selfless devotion to others, and decided to go ahead. They planned the operation collectively and completed it before dawn. The woman was out of danger. "You *menba* (doctors) sent

by Chairman Mao have saved my daughter," her father told them gratefully.

It had been thought by some that the reduced oxygen at high altitudes and poor conditions on the plateau would make major operations difficult and some even impossible. But the medical teams dared to break with this idea. Concentrating on their patients' welfare, they performed miracles under the "impossible" conditions. They did Cesarean sections and heart surgery, removed intestinal obstructions, did complicated stomach and liver operations. Doctors of the Szechuan team operated successfully on a Tibetan woman with tubercular constrictive pericarditis.

The medical teams surveyed illnesses common in Tibet, both treating and trying to establish preventive measures. The Shantung team working in the Shigatse district surveyed the incidence of cataracts. Operations on 64 patients in their own homes restored sight to people blind for years.

Training Personnel

Only rapidly increasing the number of Tibetan medical and health workers can radically change the shortage of doctors and medical service in Tibet. Thus, training was one of the teams' main tasks. Their problem was to train a group up to a definite technical level and support this core force with large numbers of "barefoot doctors", midwives and other health workers. They use many methods of training — health schools, courses to train "barefoot doctors" or raise their level, short courses in such specialties as laboratory and X-ray work, special courses for hospital personnel already working, teaching apprentices in clinical work. They set up or strengthened medical and health organizations, paying attention to those at the county level and below, thus carrying out Chairman Mao's directive to put the stress on the rural areas in medical and health work.

A detachment of the Hunan medical team worked in Chushul county near Lhasa. Using the county hospital as their base, they ran courses to raise the level of the Tibetan hospital personnel and held classes to train "barefoot doctors". In ten months, for example, Phurbu, a former serf, a "barefoot doctor" who only knew how to give injections and prescribe certain medicines, learned the common surgical instruments and began work as a scrub nurse. Jampa Ngagwang, who didn't even know arithmetic, now does standard laboratory tests, including determining blood types and carbon dioxide combining power.

Chushul county hospital only had four rooms, six beds, ten doctors and nurses and could only treat ordinary cases. With the leadership and support of the county Party committee, the detachment helped add 14 rooms, 25 beds, a pharmacy, a laboratory and enlarge the X-ray room. It is now a small general hospital.

The Shanghai team helped set up health schools dealing mainly with illnesses common in the countryside. Teaching was organized on the principles of combining teaching and treatment, prevention and treatment, Chinese and western medicine, basic courses and clinical practice. This method rapidly raised the students' ability to solve actual problems. In conjunction with their study they gave 3,000 consultations and made a survey of high blood pressure, enlarged thyroid and cataracts. They learned from specimens and documentary films. They collected medicinal herbs. In two months the students mastered the diagnosis and treatment of a dozen common illnesses, and gained some knowledge of examination and prevention.

The eight medical teams also did research on common and endemic illnesses on the Tibetan plateau. The Honan team, for instance, investigated and analyzed a type of enlarged thyroid in Nedong county in the Loka district, mapping out its distribution and proposing measures for its prevention and cure. In their clinical practice, teams collected material for medical research.

Lesson 5

看乒乓球赛

Kàn Pingpāng Qiú sài

Watching a Table Tennis Match

王京: 今天晚上电视台转播
Wáng Jīng: Jīntiān wǎnshàng diànshìtái zhuǎnbō
Wang Jing: Today evening TV station (will) broadcast
乒乓球友谊赛实况, 现在快
píngpāngqiú yǒuyìsài shíkuàng, xiànzài kuài
table tennis friendly match actual scene, now quickly
七点半了, 咱们看电视吧!
qīdiǎn bàn le, zánmen kàn diànshì ba!
7 o'clock (and) half, (let) us watch television.

赵明: 好极了。我最喜欢乒乓球。
Zhào Míng: Hǎo jí le. Wǒ zuì xǐhuan píngpāngqiú.
Zhao Ming: Good extremely. I most like table tennis.

王: (开电视机)看, 运动员都入场了。是北京队对上海队。
Wáng: (Kāi diànshìjī) Kàn, yùndòngyuán dōu rù chǎng le. Shì Běijīng duì duì Shànghǎi duì.
Wang: (Opens TV set.) Look, players all entered court. (It) is Peking team vs. Shanghai team.

赵: 太好了。这两个都是强队, 一定很精采。
Zhào: Tài hǎo le. Zhè liǎng ge dōu shì qiáng duì, yíding hěn jīngcǎi.
Zhao: Very good. These two both are strong teams, surely very excellent.

王: 你看, 那个北京队队员年纪很轻, 不过十七八岁, 打得很不错。
Wáng: Nǐ kàn, nàge Běijīng duì duìyuán niánjì hěn qīng, búguò shíqībā suì, dǎ de hěn búcuò.
Wang: You look, that Peking team member age (is) very young, not over 17-18 years (old), playing very not badly.

赵: 现在新手很多, 他们生气勃勃, 进步很快。
Zhào: Xiànzài xīnshǒu hěn duō, tāmen shēngqì bóbo, jìnbù hěn kuài.
Zhao: Now new hands very many, they vitality thriving (with), progress very rapidly.

王: 各队都很注意对新手的培养, 比赛时, 常让他们
Gè duì dōu hěn zhùyì duì xīnshǒu de péiyang, bǐsài shí, cháng ràng tāmen
Wang: Every team all very attentive to new hands' cultivation, competition time, often let them

上场锻炼。
shàng chǎng duànliàn.
go on court (to be) tempered.

赵: 好球! 上海队的三号队员打得也很好。
Zhào: Hǎo qiú! Shànghǎi duì de sān hào duìyuán dǎ de yě hěn hǎo.
Zhao: Good ball! Shanghai team's 3 No. member plays also very well.

王: 这两个队员的水平差不多, 比分一直很接近。现在是十四比十五, 北京队队员落后一分。
Wáng: Zhè liǎng ge duìyuán de shuǐpíng chà bù duō, bǐfēn yízhí hěn jiējìn. Xiànzài shì shí sì bǐ shí wǔ, Běijīng duì duìyuán luòhòu yī fēn.
Wang: These two members' levels differ not much, scores consistently very close. Now is 14 compare 15, Peking team member lags behind one point.

赵: 好球! 北京队二号这个球打得漂亮! 现在是十五平。
Zhào: Hǎo qiú! Běijīng duì èr hào zhège qiú dǎ de duō piàoliang! Xiànzài shì shí wǔ píng.
Zhao: Good ball! Peking team (member) 2 No. this ball played how beautifully! Now (it) is 15 even.

(场上比赛继续进行……)
(Chǎngshàng bǐsài jìxù jìnxíng...)
(Court on match continues going on....)

王: 这场球打得真精采。你看, 球赛结束了, 两个队的运动员还在一起交谈, 一起交流经验呢!
Wáng: Zhèchǎng qiú dǎ de zhēn jīngcǎi. Nǐ kàn, qiú sài jiéshù le, liǎng ge duì de yùndòngyuán hái zài yìqǐ jiāotán, yìqǐ jiāoliú jīngyàn ne!
Wang: This ball (game) played really excellently. You look, match concluded, two teams' players still at together talking, together exchanging experience!

赵: 他们互相学习, 互相帮助。
Zhào: Tāmen hùxiāng xuéxí, hùxiāng bāngzhù.
Zhao: They mutually learn, mutually help,

都 注意 做到 “友谊第一，
dōu zhùyì zuòdào “Yǒuyì dìyī,
all pay attention (to) practice “Friendship first,
比赛 第二。”
bǐsài dìèr.”
competition second.”

王: 这是 很 好的 风气。
Wáng: Zhè shì hěn hǎo de fēngqì.
Wang: This is very good spirit.

Translation

- Wang Jing: The TV station is showing a live broadcast of a friendly table tennis match this evening. It is almost 7:30 now. Let's watch TV.
- Zhao Ming: Fine. Ping-pong is my favorite sport.
- Wang: (Turns on TV set.) Look, the players have entered the court. It's Peking vs. Shanghai.
- Zhao: Wonderful! Both are strong teams. It will surely be exciting.
- Wang: Look, that Peking team member is very young, no more than 17 or 18, and he plays very well.
- Zhao: There are many new players now. They're full of pep and they make very rapid progress.
- Wang: All the teams pay great attention to bringing up new players. During competitions, they often allow them to go onto the court to be tempered.
- Zhao: Good shot! Shanghai's No. 3 also plays very well.
- Wang: There is not much difference between these two players. Their scores have been very close. Now it is 14:15. The Peking player is behind by one point.
- Zhao: Good shot! Peking's No. 2 played that beautifully! Now it is 15 all.
(The match in the court goes on....)
- Wang: This game was really great. Look, the game is over, but players of the two teams are still talking together, exchanging experience.
- Zhao: They learn from each other, help each other, and consciously try to live up to “Friendship first, competition second”.
- Wang: This is very good spirit.

Notes

1. *Measure words.* In Chinese a noun is almost always preceded by a measure word. The most commonly used measure word is *ge* 个. *Yí ge xuésheng* 一个学生 (a student); *yí ge píngguǒ* 一个苹果 (an apple); *yí ge gōngchǎng* 一个工厂 (a factory); *yí ge yiyuàn* 一个医院 (a hospital).

Many nouns have their own specific measure words. *Yì běn shū* 一本书 (a book); *sān zhī qiānbǐ* 三枝铅笔 (three pencils); *wǔ zhāng zhǐ* 五张纸 (five sheets of paper); *liǎng jiàn yifu* 两件衣服 (two articles of clothing); *sì jià fēijī* 四架飞机 (four airplanes); and *liù liàng qìchē* 六辆汽车 (six automobiles).

A numeral cannot be put immediately before a noun and there must be a measure word in between. *Liǎng ge qiúduì* 两个球队 (two ball teams); *yì chǎng bǐsài* 一场比赛 (one match).

A few nouns incorporate in themselves the idea of a measure word. They are preceded directly by a

numeral; no measure word is necessary in between. *Yì tiān* 一天 (a day); *sān nián* 三年 (three years); *shíqī suì* 十七岁 (seventeen years old); *sān hào (duiyuán)* 三号 (队员) (No. 3 (team member)).

2. *Ordinal numbers.* The character 第 (dì) placed before a number makes it an ordinal number. *Yǒuyì dìyī, bǐsài dìèr* 友谊第一, 比赛第二 (Friendship first; competition second).

When an ordinal number comes before a noun, the noun must have a measure word. *Tā zhùzài lóu-shàng dìèr jiān wūzi* 他住在楼上第二间屋子 (He lives in the second room upstairs).

When an ordinal number is part of a proper noun, no measure word is necessary. *Dìèr Gāngtiě Chǎng* 第二钢铁厂 (No. 2 Iron and Steel Plant); *Dìsān Zhōng-xué* 第三中学 (No. 3 Middle School); *Dìyī Shūjì* 第一书记 (First Secretary).

If a noun incorporates the idea of a measure word, it does not need a measure word with an ordinal number. *Dìwǔ kè* 第五课 (fifth lesson); *dìsān tiān* 第三天 (third day).

In certain cases, a numeral serves as an ordinal number without 第 before it. Then no measure word is used before the noun. (1) Year, month, day and hour. *Wúyuè yīrì* 五月一日 (May first); *sāndiǎn shífēn* 三点十分 (3:10). (2) Grades. *èr jí* 二级 (second grade); *sān děng* 三等 (third class). (3) Relatives. *èr gē* 二哥 (second elder brother); *wǔ shū* 五叔 (fifth uncle). (4) Names of government offices and military units. *Wǔ chù* 五处 (fifth department); *sān lián* 三连 (third company). (5) Locations. *Sì lóu* 四楼 (fourth floor).

3. *Hǎo jí le* 好极了. The characters 极了 after an adjective mean “extremely”. Examples: *piàoliang jí le* 漂亮极了 (extremely beautiful); *dà jí le* 大极了 (extremely big); and *máng jí le* 忙极了 (extremely busy).

4. *Bú cuò* 不错, which translates literally as “not bad”, in actual use means much stronger praise, more like “quite good”.

Exercise

Translate the following into Chinese with the proper measure word (个, 本, 枝, 张, 件, 架, 辆):

1. a sheet of paper
2. two pencils
3. three sweaters
4. six children
5. one shoulder bag
6. ten automobiles
7. seven airplanes
8. four magazines

(Answers on p. 13)



