

China

*The Road Taken by
Young School Graduates*

Reconstructs

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Front: City middle school graduates now at the Chunfeng commune in Chuchow, Hunan province, make night observations of termites. They have already had some success with control. (See p. 2)

Back: A mobile school for the children of a pastoral brigade of the Red Star commune in a Kazakh area of Sinkiang. (See story on p. 38)

Inside front: Members of the mobile *ulan muchir* cultural troupe of the Otog Banner, Inner Mongolia Autonomous Region, on their way to perform for commune members.

Inside back: Workers at the Fengman Power Plant in Kirin province now do their own generator repairs.

SPECIAL SUPPLEMENT: The Chinese People Warmly Congratulate the Great Victories of the Cambodian and the Vietnamese Peoples

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The Road for China's School Gra

Many readers are concerned about the situation of our young school graduates who have gone to work and live in the countryside. In accordance with the demands and questions of our readers, one of our staff reporters visited a deputy secretary of the municipal Communist Party committee in Chuchow, Hunan province, and also asked a poor peasant and a young person who has gone to the countryside for their opinions.

— Editor



duates



Liu Jui-hsiang (left), deputy secretary of the brigade's Party branch, and others from the city learn how to prune tea bushes.

Interview with Wu Chan-
kuei, Deputy Secretary of the
Chuchow Municipal Com-
munist Party Committee

Q. Would you discuss the situation with the middle-school graduates who have gone to work and settle in the rural areas and its significance?

A. Young people from the city going to live in the countryside is one of the new socialist practices. When Chairman Mao issued the call in December 1968, "**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,**"* many young people enthusiastically sent in applications in which they declared their determination to become peasants of a new type with socialist consciousness and culture.

Since the cultural revolution, in Chuchow as in the rest of the country, going to the countryside on graduation has become the thing, a powerful revolutionary tide. So

* This is a political term denoting class status and not present economic status.

far 10,000 middle school graduates from our area have left the city and settled in the rural areas on the city's outskirts and in surrounding Chuchow county.

All this is part of our country's efforts to train up a new generation which will carry on the revolutionary cause of the proletariat. And by providing a new force for socialist construction in the rural areas, it has a profound and far-reaching significance in relation to reducing the difference between workers and peasants, between town and country and between mental and manual labor.

As you know, it took the Chinese people more than a hundred years of struggle until finally, led by the Communist Party and Chairman Mao, they overthrew the reactionary rule of imperialism, feudalism and bureaucrat capitalism. Thus they achieved victory in the new-democratic revolution and ushered in the new historical period of socialist revolution and the dictatorship of the proletariat. An even more arduous task is to consolidate this new political power and see that socialist China advances according to a Marxist-Leninist line without deviating into revisionism and backsliding into capitalism, in

other words to achieve communism in the end. It requires a protracted struggle over many generations.

Revolutionaries cannot grow up in a hothouse. They must develop in the turbulent waves of revolutionary struggle. They must go to places where they face hardships. The countryside is such a place where people can be tempered and transformed. In the countryside, where the great majority of our population live, young people will find plenty of opportunity to temper themselves in the three great revolutionary movements — class struggle, the struggle for production and scientific experimentation.

There their "teachers" will be the poor and lower-middle peasants, the most reliable allies of the working class. They have deep hatred for the old society and strong feeling for the new, for socialism, for the collective and for labor. They have a tradition of hard struggle and plain living, and a lot of revolutionary experience. For their revolutionary growth the young people need contact with all of these.

The young people have already found that they can learn something that can never be learned in books from the three great revo-

lutionary movements in the countryside. In these they have opportunities such as they had never had to temper themselves and find that they can do things they had never dreamed they could do.

"The countryside is indeed a university," they say. In it, guided by the Party and the poor and lower-middle peasants, they labor, study, steel and transform themselves and take part in the struggle to build a new countryside.

Agriculture is the foundation of our national economy but our agricultural production is still not high. A vast army of young people with socialist consciousness and cultural and scientific knowledge are needed to help raise production and rapidly transform the countryside. Seventy percent of the rural areas in Chuchow county and the city's outskirts are hilly. Water takes up another 10 percent of the areas, leaving only 20 percent for farmland. If we are to match the achievements of Tachai, the model agricultural brigade in Shansi province, we must make 130,000 hectares of our barren hills productive. Since 1964 the Chuchow municipal Party committee has led the communes in transforming the denuded hills through orchards, tea plantations and afforestation. The young people have done well at this work.

Q. How is the process of going to the countryside handled?

A. Party organizations at all levels view young people's going to the countryside as a very important matter. There are special offices for this work at every level from the municipal Party committee down to the Party committees in the basic organizations. A deputy secretary in each committee is assigned to be personally responsible for this work.

A number of different forms are used throughout China. Some young people go to work in state farms, others join existing commune production teams to do farming. Sometimes new teams composed entirely of young people are formed under a commune. Our Chuchow young people go by groups, usually numbering about 30, to settle on crop and forest

farms and tea plantations run by the communes or their brigades.

In Chuchow we have a special feature—this is done through links between city factories and communes in the countryside. In our city, a former market town which developed into a new industrial center with a large worker population only since liberation, middle schools are set up under each large industrial plant for the children of its workers. Since 1958, to facilitate industry's support for agriculture, many factories have established links with nearby rural

communes. Now the young people from factory middle schools are going to live in these same communes. As of today, 8,000 graduates from hundreds of middle schools are living in 276 young people's collective settlements which are part of brigade or commune production units.

Joint efforts by the workers and commune members to train and educate the young people have strengthened the relationship between them. They often say, "The young people are like a bond joining us together." Groups of com-

Chu Chuan-fu, model group counsellor, at work during the autumn harvest.



Workers repair machinery in the commune with which their factory is linked.





A dance created and performed by the young people about new happenings in the countryside.

mune members visit the factories and workers' homes; parents and factory leaders learn something about the countryside in the course of visiting the young people. The factories send personnel to help repair farm machinery and tools, train technicians and set up tool repair shops. The communes are thus able to supply the city with more grain, vegetables, meat and fruit than before.

Q. Does anyone look after the welfare of the young people after they get to the countryside?

A. This is done jointly by outstanding poor or lower-middle peasants elected by their communes or brigades and by group counsellors who are chosen from the factory and government organizations in the city. These people teach the newcomers production skills, keep an eye on their everyday life and oversee their education in the class struggle between the proletariat and the bourgeoisie and the struggles between the socialist and capitalist roads and between the Marxist-Leninist and revisionist lines. The municipal Party committee's group in charge of the work with middle school graduates in the countryside holds a meeting once a year at which the counsellors and poor and lower-middle peasant representatives may give their opinions.

Q. We hear that the group counsellors from Chuchow are outstanding at this job. Would you comment on that?

A. Group counsellors from the city are usually outstanding workers in Chuchow factories or government organizations. They are nominated by the parents of the young people and approved by their places of work. About a third of these group counsellors are veteran workers. Cooperating closely with those in charge of this work from the communes, they urge and guide the young people to learn from the poor and lower-middle peasants, and serve as a liaison between town and country, that is between the poor and lower-middle peasants and the young people in the countryside and the parents and factory leadership.

An example is Chu Chuan-fu, a worker at the Hung Hsiang Chiang Machinery Plant who is now group counsellor at the Paikuan brigade farm of the Paikuan commune. He was chosen by parents at the plant after three discussions. He looks out to see that the material needs of the young people are taken care of and himself sets an example by his own participation in physical labor. He pays great attention to the political growth of the young people. He often gives talks in their political classes and leads them to relate their political study

to the reform of their own world outlooks.

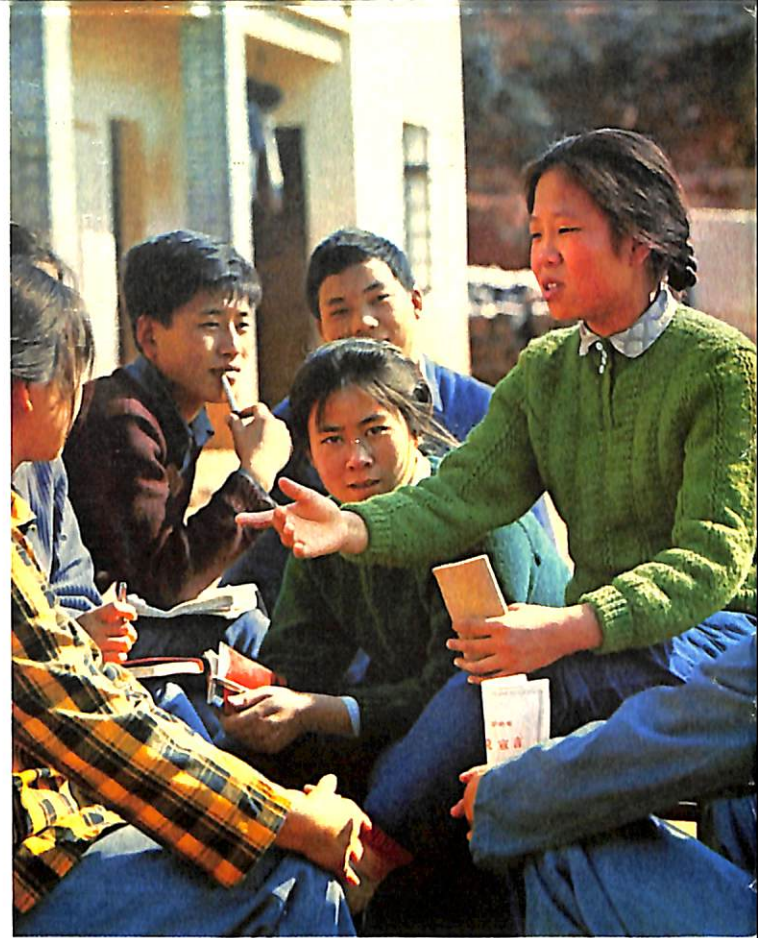
Some young people were afraid of getting dirty when they first came to the countryside. They were very careful when carrying manure to the fields so that none got on their clothes, and after applying organic fertilizer with their hands, washed them again and again, still afraid they were not clean enough, all the while thinking themselves cleaner than the peasants. Chu Chuan-fu asked them to study what Chairman Mao said in his *Talks at the Yen-an Forum on Literature and Art*. Slowly they began to grasp the meaning of his words: ". . . in the last analysis, the workers and peasants were the cleanest people and, even though their hands were soiled and their feet smeared with cow dung, they were really cleaner than the bourgeois and petty-bourgeois intellectuals". They began to realize that the peasants' spirit of laboring all year long in mud and water, working wholeheartedly for socialist construction, was something to emulate. Now the young people have begun to think differently and rush forward when there is manure to be carried and applied. They also make efforts to be friends with the poor and lower-middle peasants and often help carry water and split firewood for families after field work is over.

Chu tries to utilize ordinary incidents to cultivate in the young people the thoughts and feelings of the laboring people. Once while a nearby production team had its rice all laid out on the threshing floor to sun there was a sudden cloudburst. The young people ran for cover while the commune members rushed to the threshing floor to save the grain. Afterwards Chu Chuan-fu asked the young people to discuss the matter.

"The fact that we ran in opposite directions," some observed, "shows that we don't think and feel the same way as the poor and lower-middle peasants. Their first thought was to save the collective property, but we were only concerned about ourselves." The same thing happened not long afterward but this time the young people dashed out to save the rice as soon as they heard thunder. They had



Education in the revolutionary tradition: an old poor peasant tells about revolutionary activity Chairman Mao carried on from this site.



A discussion of their studies on the theory of the dictatorship of the proletariat.

Housing for the young people built by commune members and workers from the city, with their vegetable garden in front.





Ho Li-chun (right) and others do scientific research with guidance from a poor peasant.

it all swept into piles and covered before the rain came. "These young people are concerned about the same things we are," the commune members said joyfully. "They'll carry on all right after us."

Chu Chuan-fu has been group counsellor for more than two years, long over the usual one-year term. He has remained on the farm at the request of the parents and the young people.

Q. How are their work and living conditions arranged? Does the state give them any material help?

A. Ordinarily they work in farms, forests or tea plantations operated by communes or their brigades. During busy planting and harvest times they are assigned to go to various production teams to work.

The state pays all the young people's living expenses for the first year in the countryside. Beginning with the second year each receives his or her share in the commune income distribution according to the number of work points earned just like other commune members. When they first come to the countryside, the government allocates a sum to the brigade or commune to cover the cost of building living quarters, purchase of furniture, cooking utensils, tools, and magazine and newspaper subscriptions for the young people. This fund also covers their medical expenses for the first year. They have four days off a month which most use to visit their parents in the city.

Q. What kind of cultural life do they have in the countryside?

A. Since the young people are still growing up, they need study as well as cultural and sports activities in their spare time. Trade unions, committees of women workers and branches of the Communist Youth League in the city's factories have donated about 100,000 books and helped set up libraries and evening political

schools in the places where the young people are located. These groups have also helped them build basketball courts, carry on sports activities and set up amateur groups which give performances for the commune members. The city cultural bureau has organized theatrical festivals, and the sports committee, sports meets for the young people in the rural areas.

A team from the municipal Party committee visits places where the young people are living once a year to find out about their labor, study and living conditions and solve any problems that may need their attention. At the new year and spring festival the committee dispatches teams which hold special film showings for the young people and commune members and bring gifts of books, sporting goods and equipment for cultural activities.

Q. What role are the young people playing in the countryside? What change have they undergone personally?

A. Through activity in the three great revolutionary movements, the young people have become a fresh, vigorous, militant army for socialist construction in the countryside. Enthusiastic propagandists for Mao Tsetung Thought, they firmly follow the socialist road and criticize and repudiate capitalist tendencies which crop up. Destroying the old and establishing the new, they have become disseminators of new ideas, new culture, new customs and new habits in the countryside.

During the movement to criticize Lin Piao and Confucius, many of the young people have joined the poor and lower-middle peasants' political theory study groups. From a Marxist-Leninist viewpoint they criticize Lin Piao's utilization of the ideas of Confucius and his follower Mencius and condemn his criminal plot to restore capitalism in China. Some of the young people have become instructors in the evening political schools.

With the commune members they are reclaiming barren hills. Over the past two years areas where the young people are located have planted 8,000 hectares of hills to fruit trees and Chinese firs and done the work of tending more than 20,000 hectares of young forests. They have scientific experimentation groups in which they study the best methods of caring for young sassafras bushes, cultivate the firs and graft orange and tangerine trees, as well as soil improvement and prevention of insect pests. Some notable results have already been achieved. Chien Hsin-wu, a city school graduate now at the Chunfeng commune's forest farm, spent six months in intensive study of the habits of termites and ways of eliminating them and came up with material which will be of value to the entire area.

Through the centuries in China there has been a tendency to look down on agriculture and the tillers of the soil. Always the thing was to study, go to the city, become an official. It was thought there was no future for people with education to go back to the farm. Today most of China's school graduates have overcome this old idea and made a complete break with it. Having stood the test of the countryside, they are maturing rapidly. A profound change has taken place in their thoughts and feelings. Now with a firmer class stand, they are developing a genuine love for physical labor and the working people. They have high revolutionary ideals, which now include the aim of devoting their whole lives to building up the new socialist countryside. Many of the young people have been elected to leading groups of their communes or brigades. Some have become teachers, "barefoot doctors" or tractor drivers in the communes. A younger generation of an entirely new type is vigorously growing up in China's vast countryside.

'WE'LL TAKE GOOD CARE OF THEM'

by NIEH CHUN-LIN, member of the Huchien brigade, Kantien People's Commune, Chuchow county, Hunan province

WE commune members were happy to learn in spring 1974 that workers under the Chuchow railway administration were going to send their children to join our brigade. Despite the fact that it was in the middle of spring rice transplanting, we spent a whole week getting rooms, beds, grain and farm tools ready for them.

Our brigade Communist Party branch held a special meeting to discuss how we would handle their ideological education, and I was put in charge of this work. Although I myself have never had any schooling, I felt I must try my best because this was an important matter — part of guaranteeing that our political power will never change color and we laboring people will never again suffer as we did in the past.

The brigade was bustling with activity the day the young people arrived. There were twenty of them, but with parents and relatives the group came to almost a hundred. After welcoming them at the railway station we showed them the houses where the young people would live and the orchard where they would work. The older folk seemed very pleased. They said they thought they would have nothing to worry about concerning the future of their children in this place. "We'll take good care of them," we said.

CHAIRMAN MAO says, "Class struggle is the main subject young people must learn." From



Nieh Chun-lin (third right) with middle school graduates who have settled in his brigade.

the very first day we tried to follow this teaching. We paid special attention to the individual needs of the young people.

One day I visited their living quarters and found some food thrown on the ground. I later learned that someone living there had done this because they had found a few grains of sand in the rice and the vegetables were not cooked to their taste. Much grieved, I scooped the rice back into a bowl.

That evening the Party branch called the young people together for a talk. Showing them the bowl of food, I and three other poor peasants talked about our hard life in the old days when we had to beg for something to eat.

"In the old society," I said, "we poor people often had to go for days without rice to eat. Four members of my family died of starvation within three months. My mother tried to borrow some rice from the landlord. He gave her a shove that sent her sprawling on the ground outside the door with blood streaming from her head. Now some people have thrown rice away just because it had some sand in it. They don't

realize the good life they have today."

Yu Kuei-chien, one of the young people, stood up. "I threw away the rice," he said, "but now I realize that to throw food away is to forget the past. My father, a worker, also led a very hard life in the old society. It was wrong of me to throw food away."

The whole group got an education from that incident. As he went along the roads, whenever he came across clusters of rice seedlings that had dropped off the basket in transport, Chen Ping-hui began picking them up. "One little cluster will grow a lot of rice," he said. "We mustn't waste any."

WE MADE efforts to see that the young people were active in the local class struggle, which is good tempering.

Last October the safe used by the accountant of the brigade's sideline products processing factory suddenly disappeared. In it were cash, bank books and three years' account books for the factory. The brigade appointed me to organize an investigation team and we asked Tao Yi-cheng, leader



Yuan Li-chih, who has just been accepted into the Communist Party.



"Grandma, see how healthy sister has grown in the countryside!"



Learning a form of traditional physical culture popular in the area.



Tending a mandarin orange grove set out on reclaimed land.

of the young people's group, to be on it.

With the help of clues given by the masses, we found the box within five hours, under a pile of firewood in the home of a landlord element. The brigade called a meeting to struggle against him at which people exposed a scheme to sabotage the collective economy and throw suspicion on the cadres.

"Though he pretends to be honest," the young people said after the meeting, "actually the class enemy is not reconciled to his defeat and still dreams of restoration. Chairman Mao teaches us never to forget the class struggle. From now on we must keep this firmly in mind."

WHEN they first came to the countryside the young people were not accustomed to hard physical labor. We encouraged them to temper themselves and acquire a love for labor.

The busiest time is from the end of July to the middle of August. We have to work fast to get the early rice cut and threshed and the fields plowed and planted with seedlings of late rice — all in a 20-day period. The weather is hot and we are out working more than ten hours a day. Before the young people went to the various production teams where they would work, we called them together and encouraged them to steel themselves

conscientiously through hard work and to learn from the poor and lower-middle peasants. We gave each of them a brand-new sickle. Every team assigned an experienced peasant to teach the techniques of cutting rice, pulling seedlings from the seedbed and transplanting them.

The poor and lower-middle peasants treat the young people like their own children, calling the doctor for them if they are ill, brewing herbal medicines and cooking special foods for them. Commune members often stop by the place where the young people live to help them carry water and improve their cooking. During the busy season six members of the brigade Party branch took turns touring the teams daily to see that everything was all right with them.

SINCE the Chuchow railway administration made contact with our brigade this worker-peasant relationship has been growing stronger. Leading cadres from the railway and parents of the young people often visit our brigade and eagerly follow the progress of our farm production. We commune members sometimes go to the city with Lao Ling, the worker who is counsellor for the young people in our brigade, to visit the parents of the young people and tell them how their children are getting along. In fact, all

the workers, when they see us, invite us to their homes just as if we were members of the family.

The railway workers show great interest in our rural construction. During spring rice transplanting they came out on their day off to help us transport chemical fertilizer. During the summer harvest they came again and helped us set up electric threshers, sometimes working far into the night without a rest.

I feel that a lot of good things can come of our relationship with the railway workers. With these young people with education now part of our brigade and the support of the working class, our rural area will change faster than ever.

Learning about the cultivation of rapeseed.



The author on the way to work.



NOW I FEEL AT HOME IN THE FOREST

by HO LI-CHUN, Changling Forest Farm worker at the Huanglung People's Commune, Chuchow county, Hunan province

I'M a trade union cadre's son. Two years ago, after graduating from senior middle school, with 13 of my schoolmates I was assigned to work at the Changling Forest Farm. On our way there we stopped off and climbed to the heights of the Changling range to

take a look at the scenery. It was magnificent, like a huge park. The slopes were covered with Chinese fir and sassafras and bright red azaleas. At the first opportunity after we arrived we plunged into the forest to look around and didn't come back till dark. What a great

life this will be, I thought, living and working with the poor and lower-middle peasants, pruning trees and managing nurseries with them!

When we got down to real work it wasn't at all like I'd imagined. Our first job was loosening the earth a foot deep around the trees in a plot of firs. The ground was very hard and often we had to uproot stumps. The fourteen of us young people, working with all our strength, did about as much in one day as one commune member. We got blistered hands and sore muscles. In the mountains a lot of things have to be transported by shoulder pole. We took turns fetching water from the hollow and our shoulders got red and swollen. The forest no longer seemed like a park to me. My only thought was, when are we ever going to finish all this digging? And what kind of a future is there in this, climbing up and down mountains every day?

One day as I was standing before our door musing on these things, Liu Ying-tuan, head of the farm's poor peasants' association, came over and patted me on the shoulder with his big calloused hand. "Tires you out, doesn't it? Don't worry, you'll get used to it. Start with your buckets only partly full and add a little more water bit by bit. Fetching water for everybody is also part of our work for the revolution."

Liu came to the farm in 1967. He'd been carrying water every day in all kinds of weather for eight years and here I'd been at it only a few days and didn't want to do it anymore. I felt my face flush.

I realized that I had this attitude because I grew up in the city and had never done much labor. Also, as the youngest in my family I'd been rather pampered by my parents. From then on I decided to steel myself with a will. Whenever Liu Ying-tuan went down to bring things up from the county town I'd go with him. It's four kilome-

ters from our farm and you have to go over five slopes. On the way back whenever the slope seemed too long or steep, the sight of his big firm steps up ahead of me gave me the strength to continue.

FROM Liu Kuo-ming, the farm's director, we learned the history of this part of the mountains and how the farm got started. Once the place had been covered with forests. During the War of Resistance Against Japanese Aggression (1937-45) the Japanese cut down the big trees for lumber and then set fire to the mountain. It became a burned-over waste. In 1964 the commune dispatched Liu Kuo-ming and 40 other members to reclaim the mountain. They carried on their backs the things they needed — bedrolls, spades, sacks of grain and a packet of salt. They set up their living quarters in a ruined teahouse. The stone slabs which had served as tables were their beds by night. They cleared away the stumps and dug holes in which they planted saplings. Then the big job was carrying water for them. Eventually the Changling range was covered with a new forest. This farm became known throughout the country for its afforestation work.

We young people were very moved by this description of the poor and lower-middle peasants' pioneering efforts. Determined to be like them and to give our best to make the farm produce timber as soon as possible, we attacked our tasks with new vigor.

The poor and lower-middle peasants were great about helping us at every step so that we would master the technical end of our job. Firs have very sharp needles and when they are close together you can get all red and scratched in no time. At first I didn't even want to go into such places. The commune members, though, always plunged right into the thickest spots so we started doing the same and soon got used to it. After about four months we began to feel at home in the life and in our jobs.

The sight of the growing saplings filled us with pride.

At the spring transplanting and the season for early rice harvest and late rice transplanting, we work with the commune's grain-growing teams. Each time has been a profound education for me. By the time I went to do that work last summer I thought that after a year I could more or less pass any test.

One day a truck carrying ammonia water from the Chuchow Nitrogenous Fertilizer Plant got stuck in the mud some distance away from the storage point and we had to transport the contents the rest of the way with buckets and shoulder poles. The smell was overwhelming and the liquid made our skin itch wherever we came in contact with it. The commune members went right ahead, and I did the same, though rather unwillingly. When it got dark the team leader urged me to stop for the day, so I put down my buckets and went off. When I came to the storage point at daybreak the next morning several commune members were already there. In fact, they had worked all night.

Soon the last of the ammonia water was unloaded and I thought that now they would get some sleep. Instead of going home they went straight to the fields to continue with the rice harvest. This spirit of selfless hard work left a deep impression on me. I resolved to be more strict with myself and tried in every way to do as the poor and lower-middle peasants did.

TO SEE that our thinking and work is guided by proletarian ideals, Wang Hsi-wen, the worker who is counsellor for our group of educated youth, organized studies of the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao. He also arranges activities to give us more opportunities to learn from the poor and lower-middle peasants. Once he invited Li Chi-kuei, deputy leader of Shuikou brigade, to tell us something about his life.

Li had been a poor peasant and had suffered bitterly in the old society. He lost an arm fighting with the Chinese People's Volunteers during the War to Resist U.S. Aggression and Aid Korea. "The enemy can blow away my arm but they can't destroy my will to work for the revolution," Li said, and this has been borne out in his actions.

After returning home he learned to do a lot of the farm work with just one hand and could keep up with the strongest, even at plowing and carrying water. He is also responsible for organizing production for the whole brigade. His story opened more doors in our minds. "We're young and strong," we said, "if we develop a revolutionary will as firm as Li's there's no difficulty we cannot conquer."

A lot of us, including myself, had thought that all the countryside needed was people who could hoe and shovel and that there was not much use for education. Wang Hsi-wen noted this and often pointed out how necessary science and culture were to building a socialist countryside. He brought up a number of the forest farm's production problems and asked us to help find solutions. Working on them made us realize how little we had learned in school. We started to study the science of forestry in earnest.

Some authorities in the past had said that it was impossible to grow forests in south China's hill regions, and even if you did plant trees, they would not grow into good timber. The poor and lower-middle peasants had proven that the area could be afforested. Now we set out to discover ways to make the trees grow more quickly into good timber.

In 1973 the farm formed a research group consisting of commune members and we young people from the city. I was appointed vice-leader. We decided our first task would be to make the trees grow faster. At one time some of the fir trees began looking rather sickly. The needles turned yellow



Caring for the trees.

and the branches started to wither and die. We chose a poor tree and a healthy one and dug deep around them to inspect their roots. We found that the soil around the poor tree was thin, hard and filled with stones, but that around the healthy one was rich and loose.

The soil here is rather acid, so we dug trenches around ten poor trees and applied lime to neutralize the acidity. We also worked in a mixture of manure and compost. Within a year the yellowing trees had turned green and begun to grow again.

We then applied this lime and fertilizer mixture to all the firs, adding pond silt to further enrich the soil. These trees, which formerly had grown an average of only 40 centimeters a year, now gain over a meter each year.

When they heard about our results the Chinese Academy of Agricultural and Forestry Science joined our efforts. Last May five of its people came to our farm to

help in our experiments. We are working together on eight topics. The wide open spaces of the countryside do indeed offer boundless opportunities for young people with education to develop their knowledge and put it to use.

July 1, 1974 is a day I will never forget — the day I was accepted into the Chinese Communist Party. I've learned a lot in the past two years of study and labor. I have come to realize that the idea that there is no future in agriculture resulted from the poisonous influence of the Confucian idea "study well and you can become an official" spread by class enemies. Because of it, my head was full of ideas on how to pursue personal fame and gain. The revolutionary ideal of the proletariat is to build socialism and finally to achieve communism. Labor on the farm — every whack of the hoe, every thrust of the spade — is part of the struggle to realize this ideal. This thought always gives me new strength.

CHINA RELEASES ALL WAR CRIMINALS BY SPECIAL AMNESTY

CHI WEN

A SPECIAL amnesty to the last of the war criminals still in custody was granted last March 17 by the Standing Committee of the Fourth National People's Congress. This measure was taken on instructions from Chairman Mao and the Central Committee of the Chinese Communist Party and in accordance with a proposal submitted by Premier Chou En-lai.

Of the 293 persons released, 219 were officers of the Kuomintang armed forces, 21 were Kuomintang party and government officials, 50 were Chiang Kai-shek secret agents, two were officials of the puppet "Manchukuo" government, and one served the puppet "Inner Mongolian Autonomous Government".

Personal effects are returned to the released.



New Lease on Life

The Congress decision was announced to the war criminals on March 19 in meetings at the various detention centers. Representatives of the Supreme People's Court read out the names and gave each person a notice of special amnesty bearing the seal of the Supreme People's Court of the People's Republic of China. Many broke into tears. Shouts of "Long live the great Chinese Communist Party!" and "Long live the great leader Chairman Mao!" filled the meeting halls. Supreme People's Court representatives made special trips to hospitals to give the notices of special amnesty to those who could not attend the meetings because of illness.

Each person released received a set of *Selected Works of Mao Tsetung*, 100 yuan expense money, winter and summer clothing, woolen blankets, quilts, bed sheets, pillows and pillow covers, caps, shoes, socks, travelling bags, belts, soap and other necessary articles. Watches and other personal effects were returned to them.

Huang Wei, former lieutenant general and commander of the Kuomintang 12th Army, said at the meeting, "I am infinitely encouraged, elated and grateful. I resolve to continue moving over to the people's side, making a new man of myself and doing my part to build socialism and liberate Taiwan."

At discussions after the meetings, the released persons spoke about what they had gained from remolding their thinking.

Wen Chiang, lieutenant general and deputy chief-of-staff of the advanced command of the Kuomintang "Bandit Suppression"

Headquarters at Hsuehchow and chief of the northern zone of the Bureau of Investigation and Statistics of the Kuomintang Military Council,* said, "We cannot atone for the crimes we committed against the people, even with a thousand deaths. But Chairman Mao's policy of reforming war criminals has saved us. We were not only treated with leniency and allowed to live but were given the chance to change our ways and make new men of ourselves. We received political education, medical care and attention to our everyday needs. All this reflects the Communist Party's lofty ideal of liberating all of mankind."

Yin Chung-yueh, a major general who commanded the Kuomintang 118th Division, said, "I developed cataracts and lost my eyesight. After four operations I regained my sight. Chairman Mao's policy of reforming war criminals showed me the bright truth even when I was down in the abyss of evil."

Chuang Tsun-fu was a lieutenant general and commander-in-chief of the Kuomintang General Pacification Headquarters in the Honan-Hupeh-Anhwei Border Area. With tear-filled eyes he said, "Chairman Mao and the Communist Party treated us with revolutionary humanitarianism, and no matter how great our crimes were, our families were able to live and work in peace. The People's Government located my family for me. My wife is in good health, retired and enjoying full labor benefits. My two sons are working. Even though I was a war criminal, I am not only being released but have been given citizens' rights. I

* One of the Kuomintang's huge secret service agencies.



Party and state leaders Yeh Chien-ying, Hua Kuo-feng and Wu Teh; Vice-Chairman of the National Committee of the Chinese People's Political Consultative Conference Shen Yen-ping; and President of the Supreme People's Court Chiang Hua receive the recipients of the amnesty.

will never forget the kindness of Chairman Mao and the Communist Party.”

Official Reception

On March 23 Party and state leaders Yeh Chien-ying, Hua Kuo-feng and Wu Teh; Shen Yen-ping, Vice-Chairman of the National Committee of the Chinese People's Political Consultative Conference; and Chiang Hua, President of the Supreme People's Court, received the recipients of the amnesty in Peking.

At the reception, Vice-Chairman Yeh Chien-ying pointed out that the release of the remaining war criminals by special amnesty was a victory for Chairman Mao's policy of reforming war criminals. According to Chairman Mao's instructions, all those released will enjoy the rights of citizens, be given suitable jobs and receive free medical care. Those unable to work will be provided for by the state. Those who wish to return to Taiwan will be provided with fares and assistance, and those who wish to come back after going there will be welcomed by the government.

In a word of encouragement Vice-Chairman Yeh said, “Through study and labor you have all made progress. This is fine. You should continue making a big effort to study and remold your world outlook, follow Chairman Mao and the Communist Party along the socialist road and do something good for the people and the motherland.”

Family Reunions

Huang Wei's wife Tsai Jo-shu, 60, had been a staff member of the Shanghai City Library and is now retired. She flew to Peking on March 20 to meet him. They have four children. Two sons, both

university graduates, are working. The oldest daughter, Huang Min-nan, teaches at Peking's Tsinghua University and the second daughter, a senior middle school graduate, is working in the countryside like other school graduates.

Huang Min-nan and her husband Wu Yu-chih brought their ten-year-old son for a family reunion. The son-in-law told Huang Wei, “I studied radio electronics at Tsinghua University and stayed on to teach after graduation. Then there was a call to support industry. Now I'm an engineer at the Tungfanghung Medical Equipment Plant here in Peking.”

When his father-in-law asked him what he thought of the great goals for developing China's economy which Premier Chou En-lai outlined in his report on government work at the Fourth National People's Congress, Wu replied with confidence, “We're just getting ready to make our plans. But the workers have already started a new campaign to push both revolution and production.” This brought a happy nod from his father-in-law.

Yo Wen-hao, second son of Yo Chu-yuan, a former chief of the Honan Station of the Kuomintang Military Council's Bureau of Investigation and Statistics, now teaches physiology at Shantung Medical College. “I never thought a war criminal like my father could be reformed into a new man,” he told reporters. “When my mother heard of his release, she thanked the Communist Party and Chairman Mao from the bottom of her heart.”

“The Communist Party does not discriminate against me at all,” he said.

Right after liberation Yo Wen-hao was enrolled in the China Medical College, a school founded in the days of the Communist-led Eighth Route Army. His tuition and expenses were taken care of by the state. Since he began teaching he has visited medical colleges in Peking, Shanghai, Taiyuan, Inner Mongolia, Kwangchow and Nanking. He attended the national conference on the compilation of medical textbooks held in Changsha and took part in writing *Physiochemistry*, a nationally used textbook published last year by the Hunan People's Publishing House.

Hu Ching-an, a former lieutenant general and commissioner at the Classified Information Bureau of the Kuomintang Ministry of Defense, told his daughter Hu Pao-chen, “I will never forget March 19, 1975. I'm going to make it my birthday because it marks the beginning of my new life.”

Hu Pao-chen and her sister Hu Pao-lin are members of the Coal Miners' Cultural Troupe. She told reporters, “The Party and the People's Government have given us every care in the past twenty years. We owe everything to the Party. My sister likes choreography and arranged the dances for ‘Battle Song of the South China Sea’ and other numbers.”

Hu Ching-an's son Hu Nan-kai, a graduate of the South-Central Institute of Fine Arts, is now working in Anhwei province. He was a member of the group which created the wrought-iron work, “Greeting Pines”, which hangs in the Anhwei Room of the Great Hall of the People.

Old Friends Meet

In Peking the released persons met old friends and schoolmates



Hu Ching-an (center) with his family members.



Huang Wei (second from left in front) and other released persons in the Summer Palace accompanied by Tu Yu-ming (fourth from left in front), member of the National Committee of the Chinese People's Political Consultative Conference, his wife Tsao Hsiu-ching (third from left in front) and others.

and talked about their experience and what each had learned in studies over the past two decades.

Tsai Hsing-san, formerly a major general and chief of the East Kiangsi Youth Service Brigade under the Kuomintang Youth National Salvation Corps, was greeted by his

Ten of the released persons left Peking by air on April 13 on their way to Taiwan via Hong Kong.



old friend Chia Yi-pin, former acting chief of the Cadre Candidates Bureau in the Kuomintang Ministry of Defense, who had crossed over to the Communist Party.

"At that time I saw that the Kuomintang reactionaries were collapsing," Chia said. "The policies proclaimed by the Communist Party seemed right and good to me, so I led my men and crossed over to the people and started on a bright new road. Now you have also begun a new life. I congratulate you. The Communist Party and the People's Government have placed great trust in me. I am a member of the National Committee of the People's Political Consultative Conference and a member of the Standing Committee of its Shanghai committee. At the beginning of this year I was elected a deputy to the Fourth National People's Congress, so I have the responsibility of discussing state affairs with representatives of the people of all nationalities."

Shen Tsui, released by special pardon in 1961, was formerly a major general and chief of the Yunnan Station of the Classified Information Bureau of the Kuomintang Ministry of Defense. He is now on the Committee for the Collection and Compilation of Historical Materials under the National Committee of the People's Political Consultative Conference. Chatting with those he knew among the released people, he gave them the latest news of friends who had been released earlier.

"Tung Yi-san (formerly a deputy chief of the Telecommunications Section of the Kuomintang Military Council's Bureau of Investigation and Statistics) is on the same committee as I. His wife is a middle school teacher. Kuo Hsu (formerly a major general and head of the Administration Office of the Kuomintang Military Council's Bureau of Investigation and Statistics) works in the secretariat of the People's Political Consultative Conference's Shanghai committee. With the help of the People's Government he found his long-lost daughter left in Shanghai before liberation. He was deeply moved by it."

Visits and Study

The released persons visited Peking factories, communes, schools, army units, historical sites and scenic spots. They also attended theater performances. While in custody they had gone on organized trips to visit other parts of the country.

On March 31 they visited a unit of the People's Liberation Army outside Peking. Most of them had served in the Kuomintang armed forces, so were especially interested in the people's army of the new China.

The unit's political commissar, Chen Hsien-ta, gave them a brief account of the unit's history. "This unit took part in the anti-encirclement battles in the old Central Soviet Area, the anti-Japanese war, the liberation war, and the campaign to resist U.S. aggression and aid Korea. During the liberation war, responding to Chairman Mao's call to 'overthrow Chiang Kai-shek and liberate all China', we fought in central Kiangsu province, at Laiwu and Mengliangku in Shantung province, in the Huai-Hai campaign, and in the crossing of the Yangtze. Our unit wiped out or captured over 70,000 Kuomintang troops."

Three released persons had been captured by this very PLA unit. They were Wang Hsien, lieutenant general and commander of the Kuomintang Self-defense Army in the Honan-Hupei-Anhwei Border

(Continued on p. 46)

Peasants Experiment in Scientific Farming

YUEH HSI and
HUA NUNG



Members of a brigade agro-group study a new variety of rice.

Spraying insecticide.



ALL over China peasants are making scientific experiments on their own. Huajung county in the Tungting Lake area of Hunan province is a typical example. This is traditional rice country.

People often say that a single seed opened the door to scientific farming in the county. In 1965 several young people of a production team in the Five Stars production brigade of Hucheng commune formed a group for experiments. Conservatives said, "We've grown rice for generations without science." Class enemies went further. "Muddy-legged peasants work with science? Like toads dreaming of eating swans' meat!"

But the brigade Party branch backed their idea, and the poor and lower-middle peasants said, "In the old days we wouldn't think of science because the landlords owned the land we worked. Bigger harvests only meant heavier taxes. Besides, who had time for science when we were starving? Today we're our own masters and science will help us get bigger harvests."

That year the young people crossbred strains and got eight good seeds which they carefully planted the following spring. Unfortunately chickens got in the seedbed and ate seven of them. Ignoring the taunts of the class enemies, they coddled the remaining seed and finally developed an improved strain that yielded 30 percent more rice.

Their success brought more people into scientific farming. By 1969 the brigade was harvesting 9 tons of rice per hectare, as against the 3.8 tons of 1964. The county Party committee outlined the brigade's methods and passed them on to the other brigades and communes. Soon there was a network of cooperating experimental groups all the way down to the production team level. Muddy-legged peasants became the base of the county's mass movement to experiment in scientific farming.

The Peasant Base

The peasants' enthusiasm for scientific farming grew during the cultural revolution. It accelerated when the movement to criticize Lin Piao and Confucius began. When such Confucian ideas as "the higher orders are wise and the lower orders stupid" came under fire, the peasants' confidence in their ability to master science grew.

Each of Huajung county's more than 400 production brigades now has its own agricultural experimental group. Nearly all teams also have them. These introduce,

breed, select and purify seed strains and popularize advanced methods of cultivation. Each team assigns members to seed-breeding, crop protection, fertilizer, field management and the use and repair of farm machinery. The county's 20,000 peasant agro-scientists spearhead the movement to farm scientifically, centering it around the Eight-Point Charter for Agriculture (see p. 21). This year, under their direction, 80,000 people are cultivating 7,300 hectares of experimental plots. Groups of young people, women, militia members, leaders, schoolchildren and even old people now run such plots.

There are still people who think peasants aren't educated enough to work with science. Peasant Yin Ching-chih of the Hsinchien brigade, with only four years of schooling, is an example proving them wrong. He is a Party member and head of the brigade's agrogroup. He studied on his own and struggled through essential biological theory. After 1969 his agrogroup crossbred from more than a hundred parent strains of rice seed, finally selecting five hopeful varieties. Two varieties of early rice proved very suitable for local conditions.

Just before sowing early rice in 1970, other brigades asked for these new varieties, but there wasn't enough to satisfy the demand. Hsinchien brigade's Party secretary Ho Kuang-hsing, a national model rice grower, proposed changing their original plan of raising the improved seedlings in big clusters on 20 hectares to growing them on 66 hectares in small clusters. This would speed up multiplication and yield more to supply other brigades.

Most of the brigade members thought it a good idea, but a few pointed out that raising the new varieties in small clusters on 66 hectares meant a reduction of 750

kg. per hectare, a total loss of 50 tons of rice for the brigade.

"But if we consider the larger interest of the collective," Ho Kuang-hsing suggested, "it would figure this way. Transplanting 66 hectares in small clusters will give enough seed for 1,300 hectares in other brigades. The new variety should give an increase of 375 kg. per hectare — in other words an increase of 500 tons in the commune, as against only 50 tons lost here."

Impressed, everyone supported the plan. That year Hsinchien supplied 320 tons of the improved varieties to other brigades. Since then it has provided 6,000 tons to other brigades. "We make scientific experiments in agriculture to produce more grain for the country," Ho Kuang-hsing said.

The Right Path

Huajung county has an agricultural science institute with 22 agrostations in the communes. Its method of working is a three-way cooperation of leaders, technical personnel and peasants.

Before the cultural revolution the institute had a small staff of specialists and a few dozen workers. Experiments were done behind closed doors. In fact, a sign at the entrance of the institute's experimental farm read: "Important scientific experimental site. No admittance."

In 1964 the institute produced an elite strain of rice with almost twice the yield of the kind then commonly grown in the area. But the seeds were put away, the data filed and that was the end of it. The seeds were not remembered until 1970, when the mass movement for scientific experiments was growing rapidly. Then they were brought out and used on large areas. Eyes opened by large increases in harvests, the institute staff began going out to communes, brigades and teams to find out what their fields needed and to



A Chingkang commune agro-station technician explains a new pest-controlling method to peasants.

exchange experience with peasant-technicians. They also invited experienced peasants to the institute to talk on both production and the political thinking behind it.

The institute's experimental plots are now used to find solutions to the problems in the fields. It has found answers for getting high yields of cotton. It has experimented with intercropping with a wide variety of plants: tea, orange, pear and peach trees, watermelons, oil crops and vegetables. It introduced a fine breed of pigs and crossbred them with local pigs to produce a better breed.

The institute's work now attracts a great many visitors from all parts of the county. Of its 127 projects in farming, forestry, stock raising and fishery in the last four years, 34 have been popularized in the local communes.

For example, it had been a problem to know just how long the paddies should be sunned before harvesting to reduce useless tiller-

ing and cut down the number of empty heads of grain. Director Chang Lu-pang and the staff of the institute went around the communes and brigades to collect the peasants' experience, sorted it out and summed it up in four lines: "Sun the paddies until just before the mud turns white, until thin cracks begin to show, until there are white roots all over the plots, until plants begin to turn yellow." This quickly became the guide to sunning paddies throughout the county.

Chang Lu-pang is an old intellectual who went to university before liberation. He has been working in agricultural science at Huajung county ever since liberation. Influenced by Liu Shao-chi's revisionist line before the cultural revolution began, he had little contact with the masses and actual production, and thus few practical results came from his work. The cultural revolution educated and tempered China's technical people.

Like others, Chang went among the masses to learn from them and was able to make new contributions.

Yang Kai-yen is a technician at the Chingkang commune agro-station. He and several peasant-technicians were determined to get rid of leaf rollers which menaced the rice. They stayed in the fields for 17 days and nights and learned the pest's life cycle, including its wintering place. They were able to propose effective methods of control and prevention.

To combat a certain plant disease, the agro-station's technicians visited 30 experienced peasants, pored over several dozen books and experimented with 40 different preparations for fighting the disease. Working in the fields the year round, they learned all about the disease and found better methods of treatment and prevention.

Good Results

The Shengfeng commune runs an agricultural school in line with

the policy of making education serve proletarian politics and combining it with work in production. The teachers are peasants in the commune and they compile their own teaching materials. Classes are usually held in the fields and courses are opened to meet needs in production. The period of study varies.

In the past several years the school has trained 600 technical personnel specializing in rice, cotton and ten other lines. The graduates return to their brigade and team agro-groups. The county Party committee set up such a school on the county level and called on the 22 communes to do the same. In two years these schools trained another 3,000 technicians.

In 1970 the county institute began experimenting with 2.5 kg. of a low-stalk strain of early rice. The following year the yield per unit area was 20 percent higher than the ordinary strains and the ripening period 7 to 10 days shorter. At once requests for the seed poured in. As soon as that year's late rice was in, the institute staff took the improved seed down to Hainan Island where the weather is warm the year round and they

could quickly multiply the seed. They brought back 5 tons. This was distributed to the agro-groups in the county for multiplication. By autumn 1972 there were 1,500 tons for the county.

Today the county supplies itself in improved strains in rice, cotton and hemp and has some to give to others.

For a long time Huajung county was troubled with the rotting of early rice seedlings, which delayed transplanting and cut down the double-cropping areas. Late rice in turn was often subjected to cold snaps in the autumn. Some said nothing could be done except to rear the seedlings later and grow only one crop of rice. The county Party committee called on all the agro-groups to study the problem. The groups found that rotting could be prevented by nursing the seedlings in hothouses and transplanting them with the soil attached. These measures made it possible to transplant earlier. Sowing and ripening of late rice were also moved up.

The underground water level in Huajung county has always been high because many lakes and rivers are higher than fields. The resulting sticky soil and low ground

temperature retarded crops. Until 1969 some 13,000 hectares of low fields were locked in water during the winter. This made only one crop of rice possible per year.

Experimenting with better use of the land, agro-groups tried growing green manure crops on these fields and found that the plants on higher ground grew well. The county Party committee mobilized the peasants to lower the water level by digging ditches around the fields, piling the earth on low places and levelling up the fields. Two rice crops and one green manure crop a year are now grown on these fields. Some communes have begun to experiment with two rice crops and one of winter wheat a year.

Huajung county has 1,300 technicians dealing only with the prevention of insects and plant diseases. Hung Wan-yu, who returned from middle school to take up farming, became a crop protector for his brigade in 1971. He knew nothing about pests. But with a will and a desire to help develop agriculture, he studied pest control and talked with experienced peasants. In 1972 he began working on his own. In the hottest days and nights, when pests are most active, he stayed in the fields and observed. Based on his report the commune organized shock attacks to control the pests.

Huajung county, historically a calamity-ridden low-yield area, has been selling large amounts of commodity grain to the state for the past several years.

With county research institute staff members, an agro-team makes field observations.



CORRECTIONS

In the article "Edgar Snow's Seal and Bracelet" which appeared in the May 1975 issue of *China Reconstructs*, the date for the student movement mentioned in column 2 should read: December 9, 1935.

In the April 1975 issue, p. 17, col. 2, par. 2, line 7, for 1951, read 1949.

What Do We Mean by...

THE EIGHT-POINT CHARTER FOR AGRICULTURE

IN THE AUTUMN of 1958, after China's agriculture had scored marked increases during the great leap forward, Chairman Mao made a summary of the peasants' experience in raising yields and the results of scientific studies. Put forward as the **Eight-Point Charter for Agriculture**, it became the guide for getting future production increases. The eight points are:

Soil: Deep-plowing and soil improvement, over-all survey, planning and rational utilization of land.

Fertilizer: Rational application of fertilizer, with the kind and quantity according to the type of crop, nature and condition of the soil and needs at the different stages of crop growth.

Water conservation: Construction of projects for irrigation and drainage, and rational utilization of water.

Seed selection: The use of seed from high-quality strains.

Close planting: The maximum number of plants that can be grown per unit area through close-planting and intercropping and still obtain adequate nutrition, sunlight and air.

Plant protection: Prevention and treatment of plant diseases and elimination of weeds, insect pests and harmful birds and animals.

Reform of tools: Reform of farm tools and the use of machinery to raise labor productivity.

Field management: Timely cultivation, irrigation and application of fertilizer and meticulous care of the crops throughout the growing period.

THE EIGHT POINTS are the cardinal principles for scientific farming in China. There is a dialectical relationship among them

and they reflect the objective laws for agricultural production. Experience shows that while each of the eight points has its own role in increasing production, they are closely interrelated and act both as a booster and check on each other. The maximum effect is achieved only when the eight points are taken as a whole and the measures are applied in close coordination in line with local conditions.

Excellent results have been achieved over the 17 years in which China's peasants and agricultural scientists, adhering to Chairman Mao's revolutionary line, have been carrying out the charter. This progress has been particularly notable since the proletarian cultural revolution began in 1966. Continual mass movements to transform mountains, control rivers and improve the soil have increased the ability to resist natural disasters, made a general improvement in conditions for agricultural production and constructed many fields which regularly give high yields.

AN outstanding example is the Tachai brigade in Shansi province. Self-reliantly through hard struggle, its members terraced their slopes and turned gullies into level fields to ensure high yields despite drought or heavy rain. Though the brigade's average grain yield has gone up from 100 *jin* per *mu* to over 1,000, the members are continuing to make improvements and forge ahead. Tachai has become an example for the whole country.

Much has been done to improve the saline and alkaline fields and sandy wastes of the north, and the red soil and cold marshlands in the south. Many rivers which used to flood large areas of farmland have been brought under control and are better utilized.

The Haiho River in north China was a notorious flood menace. Agriculture along its banks was held back by the saline and alkaline soil, suffering severely in dry spells. Twelve years of hard work, and scientific reconstruction by the people of the provinces of Hopei and Shantung and the municipalities of Peking and Tientsin have turned this menace into a boon. Along with doing away with water-logging and transforming the soil, they have sunk wells for irrigation. Agriculture in the area is fast catching up with that in other parts of the country.

The Eight-Point Charter has been a stimulus to experimentation in agricultural science throughout the country. Commune groups for this purpose, consisting of peasants, cadres and technicians, are producing good results. Superior rice strains they have bred and popularized are now used in 80 percent of the rice paddies of south China.

In the north, good strains of wheat and hybrid sorghum and corn, are being sown in more and more areas with markedly higher yields. Three crops a year are becoming common practice in south China, as are two in the north. Intercropping is being taken up throughout the country. Kwangtung province peasant scientists' experiments to breed good seed, improve the soil and reform tools have facilitated adoption of the three-crop system over large areas. Some places are even growing four a year.

The socialist collective economy of the people's communes, and their ability to mobilize mass movements, have made it possible to carry out the Eight-Point Charter in a big way. China has had excellent harvests for 13 years in a row.

China's First Laser Range Finder

A precision phase laser range finder, using entirely China-made components, has been designed and built by the Seismological Instruments Plant of the Wuhan brigade of the National Seismological Bureau. This fills a former blank in China's precision range-finding technology.

The range finder, a high-precision surveying instrument, has been used for over a year in Hupeh, Honan and Shantung provinces. Joint appraisal by over 40 units showed that it meets design specifications in all major respects and performs well. Smaller, lighter and as accurate as similar foreign instruments, its use simplifies calculations. Providing a new instrument for China's geodetic survey, the accurate, continuous data the range finder provides on displacement along faults and other changes in the earth's crust can be used to monitor and predict earthquakes. This instrument can play a positive role in national economic and defense construction, seismology and other fields.

In the past, precision range-finding for China's geodetic survey was generally done by making base line measurements, an exhausting, inefficient method unsuited to mountainous and other complex topography. Research and development for a precision laser range finder was begun at the Seismological Instruments Plant before the cultural revolution. But the project was affected by Liu Shao-chi's and Lin Piao's revisionist line of going slow, relying on specialists and worshipping everything foreign. In the cultural revolution, workers, cadres and technicians recalled the long two-line struggle all through China's socialist revolution and construction. They clearly saw that revisionist influence had prevented China's surveying instruments industry from keeping pace with the needs of socialist construction. The state was spending large amounts of foreign exchange each year to import equipment, and many difficulties were created by foreign monopolies.

After studying Chairman Mao's policy of independence and self-

reliance and his teaching, "Do away with all fetishes and superstitions and emancipate the mind", they decided to take their own road in developing science and technology and to strive to overtake and surpass advanced world levels. They renewed their efforts to develop laser range finders. By 1972 an experimental prototype had been completed in cooperation with other units. The Wuhan plant then improved the design to make it lighter and more stable.

A major factor in speeding the range finder's successful production was the introduction of many technical innovations during a revolutionary emulation movement initiated by the plant's workers and staff. Two "three-in-one combinations" — one of workers, cadres and technicians, another of members of research, production and user units — propelled the work forward. Close cooperation between units and mobilization of all forces for a "people's war" in research, further shortened the time required for development.

Device for Thermonuclear Experiments

ONE of the most advanced items in humanity's search for new sources of energy is research on controlled thermonuclear reactions. A hydrogen bomb explosion is a thermonuclear reaction. Such reactions release considerable quantities of energy: that released by one kilogram of deuterium-tritium thermonuclear fuel is equivalent to the energy from 10,000 tons of coal.

The problem is controlling the reaction so that it proceeds slowly.

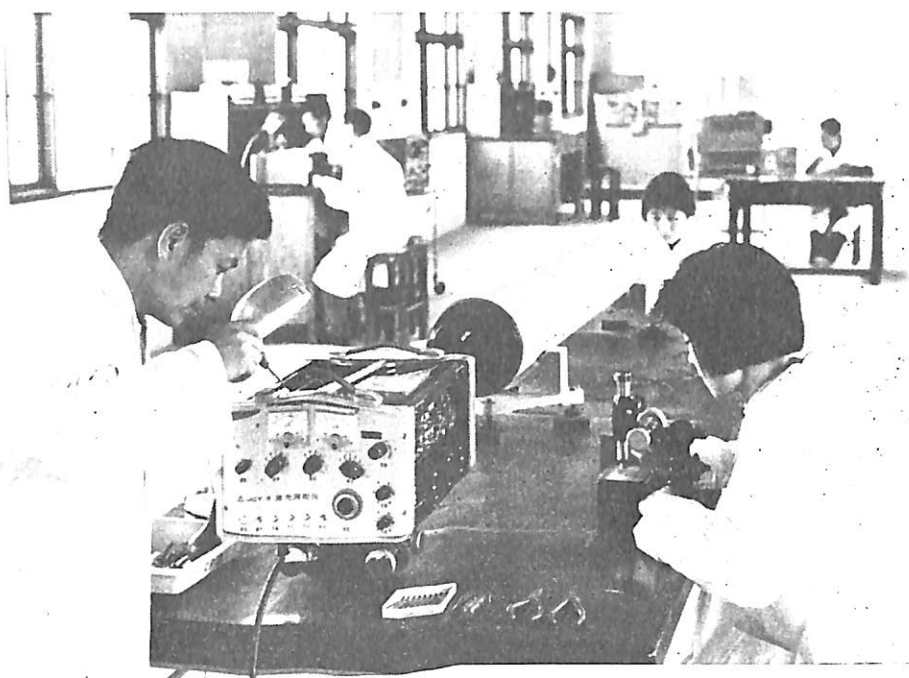
A small TOKAMAK apparatus for experiments with controlled thermonuclear reactions was recently built by the physics and electrical engineering institutes of the Chinese Academy of Sciences in cooperation with Peking University. Used to produce toroidal discharges in a strong quasi-stable magnetic field, it has been aligned and has already performed many experiments. Building a reactor for this purpose is not easy. The reaction requires heating the fuel to a temperature of about 100,000,000°C.

Long before it reaches this temperature the fuel is completely ionized, becoming a mixture of positively and negatively charged particles known as a plasma. This plasma must be maintained at appropriate density long enough to provide sufficient opportunities for reaction to occur. Such temperatures and densities beyond our everyday imagination are difficult to obtain.

The TOKAMAK is one of many ways of achieving a thermonuclear



An outdoor test of the range finder.



The precision laser range finder developed by the Wuhan Seismological Instrument Plant.

reaction that have been tried by China's working class and her scientists with varying degrees of success. Inside the ring-shaped TOKAMAK the plasma is contained within a strong magnetic field. A large loop current is produced in it through electromagnetic induction. The current heats the plasma.

The TOKAMAK is a complicated piece of equipment for general use demanding a high degree of precision. Research and development involved many new techniques. China's young scientific workers, with leadership from the Chinese Communist Party, took the road of independence and self-reliance as urged by Chairman Mao. They worked hard, learning as they went, and completed their difficult task in less than two years with relatively little investment.

In the course of developing the TOKAMAK workers and scientists acted in the revolutionary spirit of advancing when conditions were right and creating conditions for advance when none existed. They cleaned out a warehouse and moved in several hundred large capacitors to begin a makeshift laboratory. The building had a basement, and they created a second story on top of a big steel door suspended flat in midair. Their workbenches were made from broken steel frames found in a scrap heap.

Their drive to catch up with and surpass advanced world levels was given further stimulus by their criticism of Lin Biao and Confucius. They needed a ventilation hood to remove the poisonous gas produced while cleaning the vacuum chamber with hot hydrofluoric acid, but they didn't have one. One bitter cold winter day they moved the large, heavy chamber outside and let the wind carry away the fumes while they did the job.

Ten major components make up the TOKAMAK. The workers and scientists designed and made eight of these as well as half of the other two. By working hard they completed three current-regulated thyristor power supplies for charging the capacitors six months ahead of schedule. Performance and quality were good.

The institute lacked the equipment to process the large, unusual-shaped copper shell. Pooling their ideas, the young scientists decided to make it out of copper bars. Under the direction of veteran workers, they bent over a hundred bars into the required shapes and welded them together. The shell was assembled in two weeks. They also solved some problems of processing and technology by making a micro-plasma welding gun and a plasma cutting torch.

Many factories, research institutes and institutions of higher learning cooperated in the research and development of China's first TOKAMAK.

Answers to LANGUAGE CORNER Exercises

I.

- A、小张，是你找我吗？
 B、不是我，我没有找你，是小王找你。
 A、他找我作什么？
 B、不知道。大概是给你送票。
 A、什么票？
 B、现代京剧“杜鹃山”。你看吗？
 A、今天晚上我有工作，不能去。你看过吗？
 B、我没有看过，我今天去。
 A、那么，我去问小王，有没有明天的票。

II.

- (1) 他穿着一双新皮鞋。
 (2) 我们走着去公园。
 (3) 他们正说着话。

China's Shipbuilding Industry Develops in the Course of the Two-Line Struggle

JEN CHI-TUNG

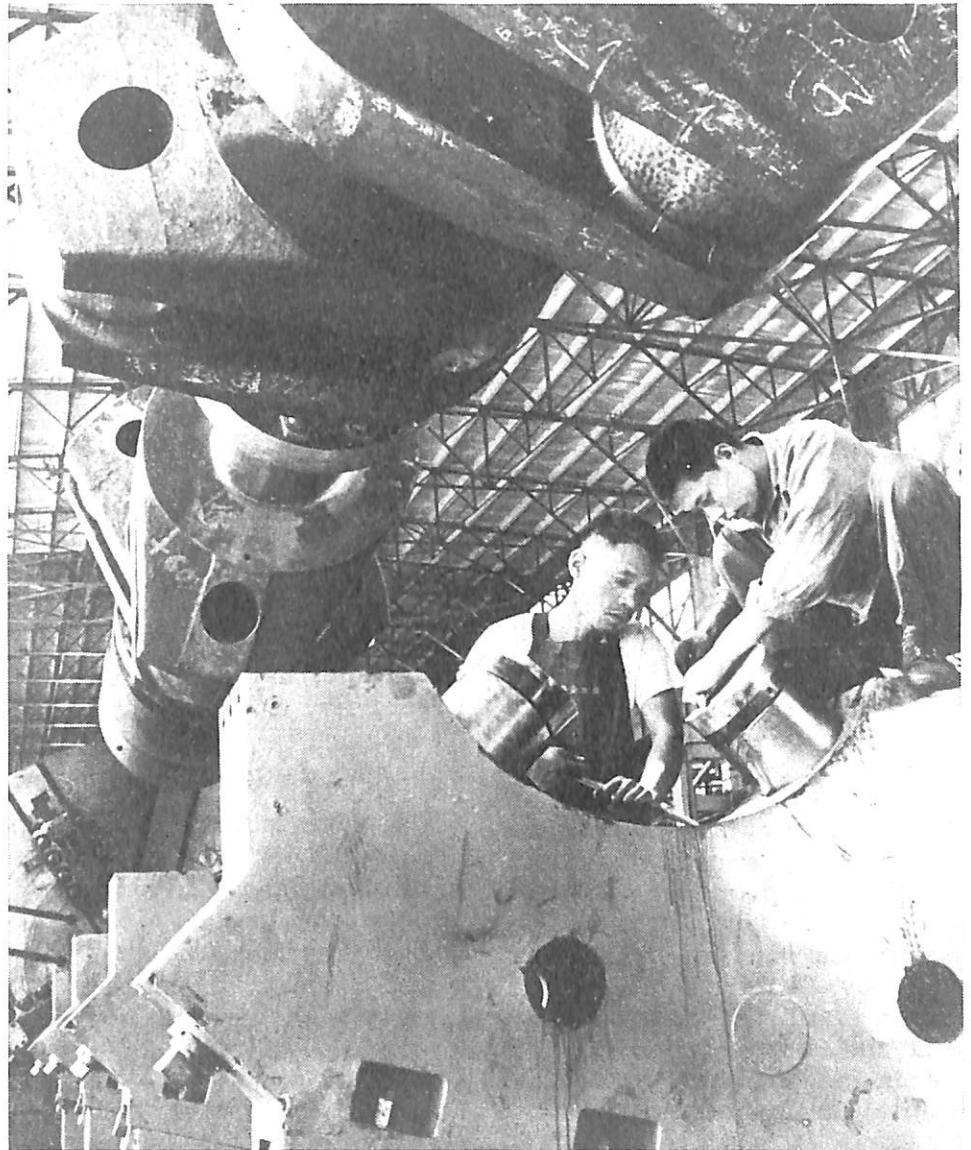
THOUSANDS of people waving red flags and beating gongs and drums lined a Shanghai dock on September 30, 1974, to welcome the 10,000-ton ocean-going freighter *Fengqing* back from its maiden voyage. Chinese designed, built and equipped, the vessel covered 32,000 nautical miles in 150 days, sailing the waters of the Pacific, Indian and Atlantic oceans, rounding the Cape of Good Hope twice and passing through equatorial waters four times.

On November 6, 1974, people again gathered at the dock to welcome the *Fengguang*, another Chinese-made 10,000-tonner, back from a long voyage.

Anyone familiar with the history of China's shipbuilding industry will know that the cheering was for much more than the safe return of the two ships.

With a continental coastline that stretches for thousands of kilometers, and a web of inland waterways, China has a long shipbuilding history. As far back as the third century seven-mast vessels were sailing her coast. In the 13th century she was building ships capable of carrying over 700 tons. In the 15th century the Chinese navigator Cheng Ho made seven voyages with large fleets along the Asian and African coasts. His largest vessel was over 143 meters in length and 60 m. in width.

China's shipbuilding, however, began to fall behind in the later feudal dynasties. Feudalism plus imperialist aggression, which began in the 19th century, stunted the growth of modern industry. Under the rule of the Kuomintang reactionaries, imperialist ships dominated China's territorial waters. Shipbuilding, becoming a classic example of a colonial or semi-



An 18-meter lathe made by workers at the Hutung Shipyard processes the assembled crankshaft for a 12,000-h.p. diesel engine in one step.

colonial industry, consisted of a few poorly equipped yards which made only small barges and other wooden boats and repaired foreign ships. All materials and equipment, even the bolts, were imported.

After liberation, in the course of socialist construction, Chairman Mao pointed out the direction for

developing industry: "Rely mainly on our own efforts while making external assistance subsidiary, break down blind faith, go in for industry, agriculture and technical and cultural revolutions independently, do away with slavishness, bury dogmatism, learn from the good experience of other countries conscientiously and be sure to study their bad experience too, so



A 10,000-ton ship being built on 3,000-ton ways at the Shanghai Shipyard.

as to draw lessons from it. This is our line.”

Guided by this line, the Chinese people constructed a shipbuilding industry, first renovating and enlarging existing repair yards, then constructing new yards in major shipping and fishing centers. Since 1966 the cultural revolution has speeded up development. More tonnage has been built in the eight years since the cultural revolution began than in the 17 preceding years, including dozens of ships in the 10,000-ton class. Total 1974 tonnage was over six times that for 1965, and greater than that produced in old China during nearly a century. A dozen times as many ships in the 10,000-ton class were built.

In addition to ordinary freighters, fishing boats, passenger ships and large tugs and other vessels for port use, China now produces 10,000-ton-class ocean-going freighters and tankers, large dredgers, floating cranes and pile drivers, icebreakers and vessels for oil prospecting and oceanography.

Small local yards make large numbers of boats for short-haul shipping and agricultural use, and are producing concrete boats.

Advancing Through Struggle

China's shipbuilding developed in the face of an intense struggle over whether to make her own ships or buy them abroad—in essence a matter of either maintaining independence and relying on her own efforts or blindly worshipping things foreign and pinning her hopes on foreign capitalists. The workers point out that this was a struggle between the Marxist-Leninist line and the revisionist line.

Liu Shao-chi and Lin Piao, having no faith in the strength of the masses, did not believe it was possible to develop an independent shipbuilding industry in a country with a relatively weak industrial base. They advocated the idea that it was better to buy ships than build them and still better to charter them.

Criticism of this line led to a leap forward. The workers pointed out that now they were masters of the country and that they had the strength to develop the shipbuilding industry no matter how poor the foundation was. Building her own ships might seem slow and the hard way for China at first, but it was actually faster, better and cheaper in the long run. More important, it was the only way to put shipbuilding on a firm, independent foundation. They felt they could overcome whatever difficulties they met by working with a will.

In 1958 Shanghai shipbuilders began the design and construction of China's first 10,000-ton ship. The workers proposed making the 10,000-horsepower marine diesel engine themselves but Liu Shao-chi's revisionist line blocked progress at several junctures. Some people urged purchasing the engine abroad, or at least purchasing technical data for making one. Two specialists were brought from a foreign country, took a look around

and said, "With your equipment you couldn't make such an engine even if you bought our data. Better just buy the engine from us."

The workers at Shanghai's Hutung Shipyard would by no means agree. They were determined to advance in the face of difficulties. They set out to design and build one anyway.

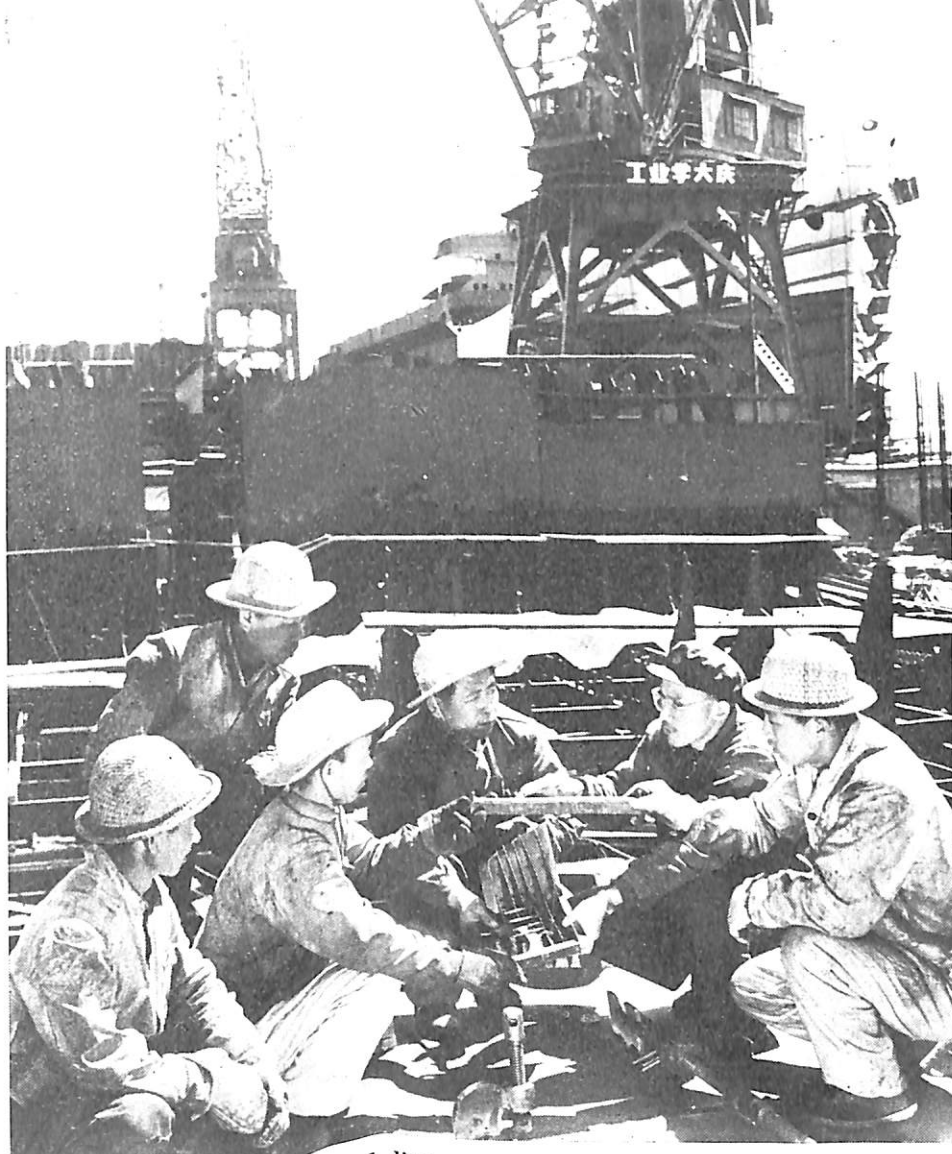
At that time crankshafts of forged steel were used in most countries and only the most technically advanced were experimenting with cast steel ones. Since the Hutung yard didn't have a large forging press, the workers decided to try for a cast steel shaft. They finally succeeded. State tests showed that quality was good.

Struggle is a long process and often the same battle must be fought over and over again. In 1970 the Red Flag Shipyard in Talien decided to make a 10,000-h.p. engine of their own design. Adherents of Lin Piao's revisionist line objected, saying it wasn't the job of a shipyard to build engines. They counted on getting an imported engine but it would take a long time to arrive. It looked as if the hull of the tanker *Daqing 47* would be left floating without an engine. Pooling their wisdom and strength, the shipbuilders went ahead and finished their engine. Within the year the tanker set out for points elsewhere. Today more and more yards are making 10,000-h.p. engines.

Breaking New Paths

The size of a ship has been traditionally limited by the size of the building ways, but China's shipbuilders have broken with this rule. More than one yard has built 10,000-ton ships on building ways intended for smaller vessels—7,000-ton ways at Shanghai's Chiangnan yard, 5,000-ton ways at Tientsin's Hsinkang yard and 3,000-ton ways at another Shanghai yard. Tientsin's Hsinho Shipyard even built a 500-ton floating crane on a mud beach.

When it was proposed that the Shanghai yard build 10,000-ton ships on its 3,000-ton ways, a host



Workers at the Red Flag Shipyard discuss a technical innovation in hull construction.

of questions were raised: What if the shoring collapsed? How to solve the problems of the extra length and additional work space needed? How to lift large work pieces with no big cranes? How to launch a big ship down a much-too-narrow sliding ways?

The workers felt they could manage to overcome these difficulties. They made load tests which proved the building ways could hold up. They lengthened the ways by 25 meters and refloated a sunken ship to provide additional work space. They put up two auxiliary sliding ways outside the original ones. They are now working on their eighth 10,000-ton ship on these expanded building ways.

A 500-ton floating crane was urgently needed for the extraction of undersea oil. The Hsinho Shipyard, located above the shiplock where the Haiho River enters the sea, was deemed a likely yard to build it, except that the crane would be larger than the lock and

there would be no way to get it out to sea. The workers suggested building it on the beach. They dug away the mud, filled in stone and sand and laid keelblocks and sliding ways. On these improvised ways the hull was built.

The main boom of the crane is taller than a 20-story building and weighs 280 tons. Their mere 100-ton crane was unable to set it in place. Mu Jui-tang, a veteran worker, and his mates came up with an idea. Mu had a reputation for ideas. When he was doing bridge repairs just after the liberation he had raised the end of a bridge damaged by Kuomintang troops by running a water-filled barge beneath it. As the water was gradually pumped out the buoyancy of the barge jacked up the bridge step by step.

This time Mu and the crane operators made use of the floating crane's own ten winches and, with the help of a second 100-ton float-



These women electric welders are models at work and in the movement to criticize Lin Piao and Confucius.

ing crane, devised a way to erect the giant boom.

Test of Quality

The freighter *Fengqing* provides yet another story. As the ship was being readied by the Chiangnan yard for a loaded trial run around the beginning of 1974 a few people began raising doubts. Cylinder liner No. 1 should be changed. The radar and four other major items should be changed for imported ones. These appeared to be technical arguments but it was really a battle between proletarian and bourgeois thinking, between following the Marxist-Leninist line and the revisionist line. It wasn't that domestic ships were no good or domestic engines unreliable. The matter was simply that these people blindly worshipped foreign things and didn't have faith in Chinese-made equipment. Some workers put up a big-character poster that met the problem head on. "China's ocean shipping will develop on a firm foundation only when we build our own ships and engines," they said.

In the end the *Fengqing* sailed with its original Chinese-made equipment. The cheers greeting its return and later that of the *Fengguang* were ovations for the ability of the Chinese people to produce high-quality equipment. This is testified to by excerpts from the *Fengqing's* log.

May 8: According to our calculations there would be some islands about 50 nautical miles ahead. We switched on the radar and sure enough there were tiny pinpoints of light on the screen, indicating

islands some 48 nautical miles away. By shifting the scanning center, objects beyond 50 nautical miles could also be clearly seen. This was the first time we used the radar on this trip, and results show that it is fully up to standard for ocean voyages.

July 22: The Black Sea. The channel leading to the pier at the port where we were to dock was as narrow as an alley. The pilot looked rather apprehensive as he stepped onto our ship — would we be able to make it? He ordered us hard to port, forward in first. Our crew responded in less than three seconds and the ship slipped right down the middle of the "alley". With a hard to starboard and a reverse in third, in seven seconds the ship was safely up against the pier. "You've got a good ship," the

pilot said with a smile, "and a good crew."

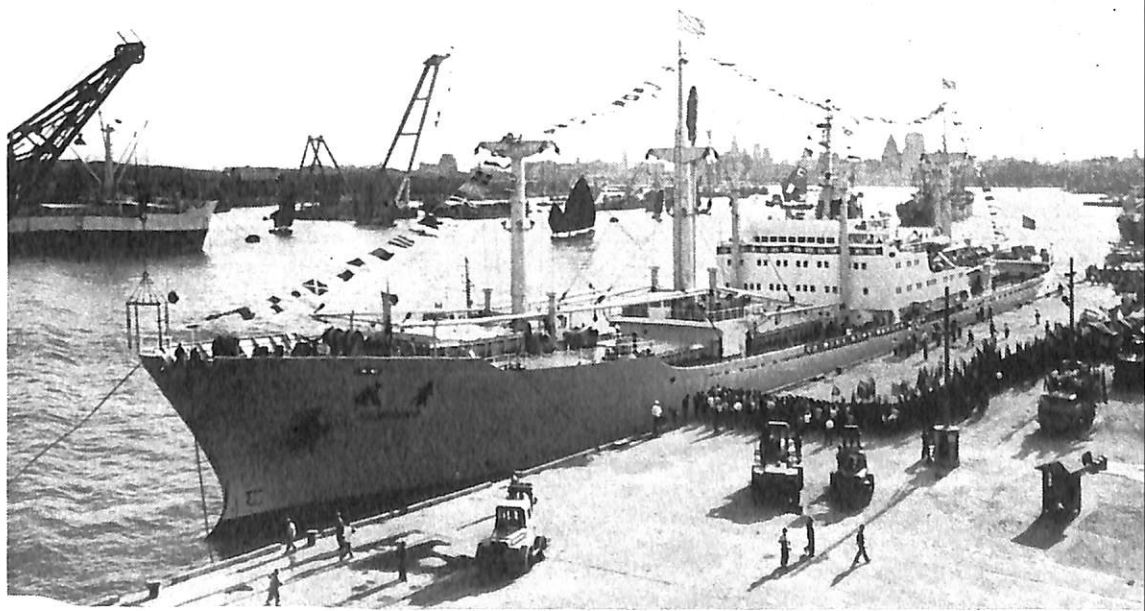
August 29: At the Cape of Good Hope we ran into giant waves and eighth-force winds. . . . All machinery and instruments functioned normally. We gave her full throttle and completed our second rounding of the Cape in fine form.

New Technical Force

In the course of China's shipbuilding progress the workers have moved from using sledgehammers to using machinery, and have mastered much new technology. For example, at the Red Flag yard in Talien, by making use of thermal expansion they did the job of shaping hull plates — usually requiring a large forging press — with nothing more than a welding torch and a water hose. But new equipment has also been added, notably building ways for 10,000-ton vessels and 100-ton gantry cranes in many yards.

In every yard workers, cadres and technicians participate together in the work of the research and design office. Research organizations for ship design and university schools of shipbuilding have been set up by the government. Every year the shipyards send workers to study in them. China now has a growing force of people conversant in the science and technology of modern shipbuilding.

Welcoming the *Fengqing* back from its maiden voyage.



ACROSS THE LAND

Scientists Survey Mt. Jolmo Lungma Region

Jolmo Lungma, the world's highest peak.

The wingspread of this black vulture measures about two meters.



A zoologist takes good care of a captured lesser panda.



A botanist collects samples on the forested southern slope of Jolmo Lungma.



Geologists examine migmatite.





The group investigating the geological role of glaciers pitches camp at 5,700 meters on the central Kongsbuk glacier.

The team had much help from the local people in accomplishing their difficult task. The new data they obtained will provide reliable scientific information for exploiting the natural resources of the area.

ANOTHER survey of the region around Mt. Jolmo Lungma, the world's highest peak, located on the China-Nepal border, was completed last year. The survey is considered of importance because of the mountain's great influence on human life and the natural environment. Participating in the study were personnel from institutes of the Chinese Academy of Sciences, the Peking Zoo, and the Peking Museum of Natural History.

Team members with Tibetans in the locality.



In an ice cave.



In the Chingkang Mountains Revolutionary Base Area

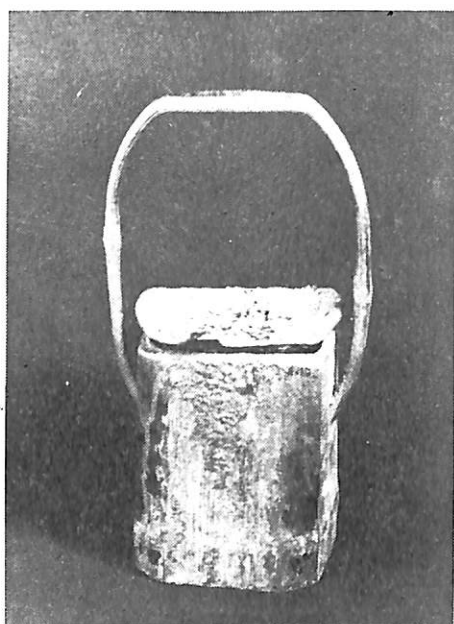


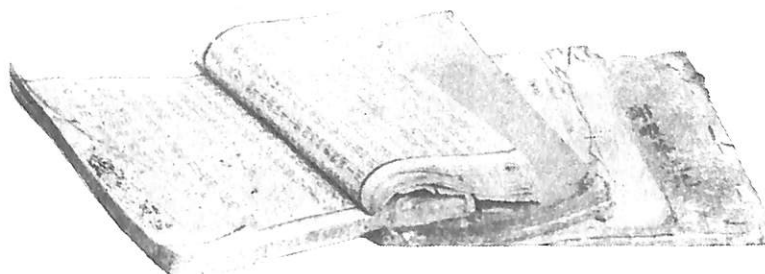
Fig. 1.

OVER 40 years ago, Chairman Mao led the Workers' and Peasants' Red Army into the Chingkang Mountains on the border of Kiangsi and Hunan provinces and set up China's first rural revolutionary base area. Surrounded by the reactionary Kuomintang regime, life and struggle in the mountains was extremely hard. Constant military attacks and a tight economic blockade caused great shortages of daily necessities. But led by Chairman Mao, the united army and people relied on their own efforts and overcame countless difficulties to win victory. Relics from this base area are a reminder of those days and an education in the revolutionary tradition of arduous struggle.

BECAUSE of the scarcity of supplies, the Red Army practiced rigid economy, including economy in oil for lamps. Some tea oil was produced in the hills and some oil was captured when raids were made on local tyrants, but this was far from enough. To stretch the supply, regulations were issued for the use of oil for lighting. Officers at company level and above were allowed to use three wicks at one time while working at night. Those on night duty at company headquarters were allowed to keep a one-wick lamp burning. These regulations were strictly observed by the whole Red Army, and as soon as taps sounded all other lamps were extinguished. An oil lamp used by the Red Army in the Chingkang Mountains, now on display in the Museum of the Chinese Revolution, is shown in Fig. 1.

WITH frequent battles, the number of wounded in the base area increased. There was no hospital or medical equipment, and little medicine, the only source of supply being what could be captured from the enemy. A hospital was built deep in the mountains out of wood and bamboo cut by army medical workers. They gathered medicinal herbs and learned from the local people how to use them. They also studied whatever works they could find on traditional medicine. The herbs were first pounded in a mortar and then either applied directly to the wound or boiled to make a broth

Fig. 2.



taken orally. A mortar and some of the medical books used at that time are shown here (Fig. 2). It was with such simple equipment and devoted medical care that many of the wounded were nursed back to health and able to return to the fighting front.

ONE of the biggest supply problems in the base area was that of salt. Being caught smuggling it through the blockade lines often meant death. Furthermore, the market price of what got through was very high. A silver dollar bought only 250 grams, whereas 50 kilograms of unhulled rice could be obtained for the same amount of money.

The Red Army captured some salt in a raid on local tyrants in Yunghsin in spring 1928. But this army was a people's army and they were ready to go without salt themselves rather than have the local people suffer. So they distributed salt among the poor peasants. When Li Shang-fa in Tzuping received a crock of salt, his whole family was so moved that they stored it untouched, even though they hadn't a grain of salt for their own use.

After the Red Army shifted from the Ching kang Mountains to southern Kiangsi and western Fukien, the Kuomintang army returned, killing, burning and looting as it came. Confident of the final victory of the revolution and that

A Glance at China's Economy

(In English)

THIS brief survey of new China's economic growth covers developments in agriculture, industry, transport, finance, foreign trade and improvement in the people's livelihood. It contains concrete examples of the tremendous achievements made since the founding of the new China in 1949 and particularly since the beginning of the Great Proletarian Cultural Revolution in 1966. It traces the militant course traversed by the working class and other laboring people of China under the leadership of the Chinese Communist Party and Chairman Mao in building the poor and backward old China into a socialist country with the beginnings of prosperity through adhering to the principle of maintaining independence and keeping the initiative in their own hands and relying on their own efforts. The book reflects the Chinese people's revolutionary spirit of working hard for the prosperity of the country.

This richly illustrated booklet provides a better understanding of China's developing economy and the Chinese people's militant spirit in conquering nature.

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Fig. 3.



the Red Army would come back, Li Shang-fa hid the crock of salt on a tree stump surrounded by thick undergrowth deep in the mountains. Several years passed. Li Shang-fa worried that the crock would be discovered, so he brought it back from its original hiding place and buried it. Li Shang-fa's family still had no salt, but they depended on saltpeter they made themselves, bitter and astringent to the taste. When he thought of the hidden crock in those dark days, Li Shang-fa's heart was filled with warmth.

In 1949 the Ching kang Mountains were liberated and the people's army returned. Overjoyed, Li Shang-fa carefully dug up the crock, buried for twenty years. The salt had solidified into a single block. This crock of salt (Fig. 3) is now in the Ching kang Mountains Revolutionary Museum, to which Li Shang-fa presented it. Historical evidence of the unity of mind and of the kith-and-kin ties that existed between army and people, it is living material for educating the younger generation in the revolutionary tradition.

The Struggle Between the Confucian and Legalist Schools Toward the End of the Warring States Period and the Founding of the Chin Dynasty

CHUNG CHEH

This is the third in a series of articles on the struggle between the Confucian and Legalist schools in Chinese history. The first two appeared in the March and May issues of *China Reconstructs*.

— Editor

TOWARD the end of the Warring States period (475-221 B.C.) the ducal states struck at the restoration forces of the slaveowners through various reforms and consolidated feudal rule. This resulted in great economic and political advances.

But the existence of the independent regimes of feudal princes, a leftover of the practice of conferring fiefs under the slave system, impeded further consolidation and development of the feudal system. The wars carried on by some of the states to maintain their regimes disrupted production. Each state had its own laws, currency, weights and measures, and form of written language. All this seriously hindered economic and cultural exchange and development.

Since reforms toward abolishing the slave system varied in strength in the different states, remnant forces of the slaveowning class in some states were still strong and ready at any time to restore the old system. Constant clashes among the many independent states could only aid restoration activities. This situation had to be ended and a unified feudal state with centralized power had to be established if the remnants of the slave system were to be cleared away and the feudal system consolidated and developed. It was the inevitable trend of history.



Decoration on a bronze mirror of the Warring States period unearthed at Chaoku in Huixien county, Honan Province.

Of the seven strongest ducal states — Chin, Chi, Yen, Chu, Han, Chao and Wei — Chin, from the reforms of the great Legalist Shang Yang (c. 390-338 B.C.), was more advanced economically, politically and militarily and so had the strength to complete unification. Historical conditions were ripe for feudal unification.

The central issue of the political struggle in this situation was whether to establish a unified feudal state with centralized power or to maintain the independent regimes. In essence it was a matter of whether to carry the achievements of the feudal system forward or go backward and restore the slave system. A sharp struggle

Bronze jar of the Warring States period unearthed at Chiakochuan village near Tangshan, Hopei province.



was waged between the Confucians and Legalists around this question.

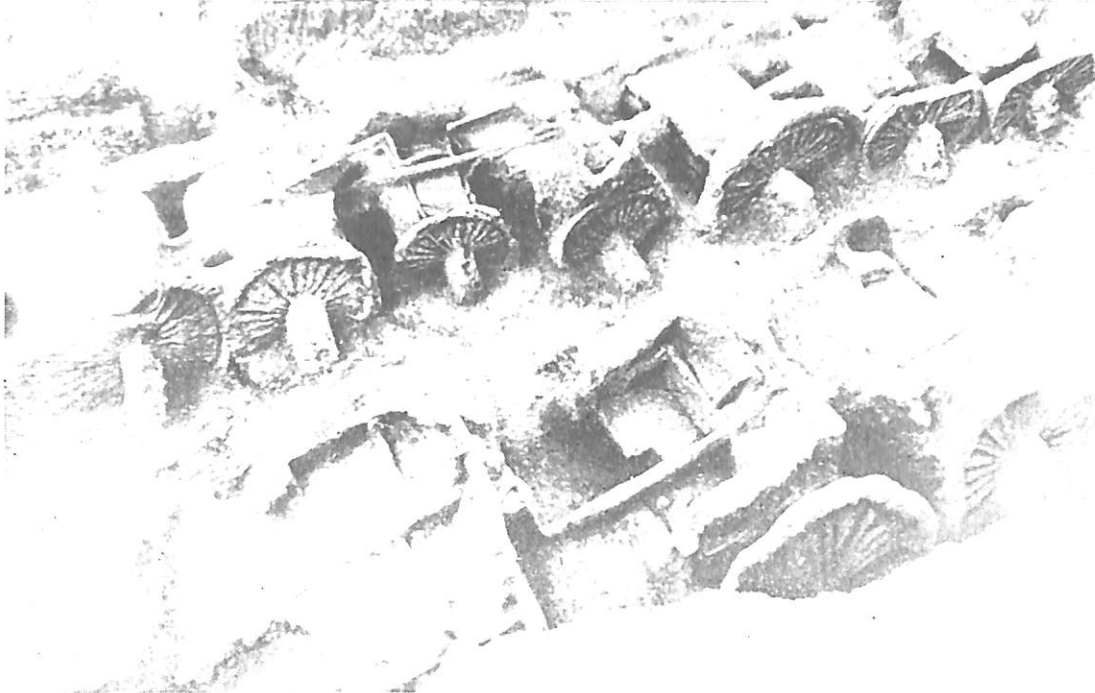
The Confucians represented the demands of the remnant forces of the slaveowners. They travelled about, presenting their views to the rulers of the ducal states, sowing dissension and inciting one against another, doing everything they could to maintain the separate regimes and oppose unification, hoping to stage a comeback for the slave system in the resulting disorder.

The Legalists represented the interests of the rising landlord class. They refuted the Confucian ideas of restoration and retrogression and comprehensively summed up the feudal reforms of the earlier Legalists. They worked energetically for the establishment of a unified feudal state with centralized power.

Hsun Kuang

Hsun Kuang (c. 313-238 B.C.), a native of the State of Chao, was an outstanding representative of the rising landlord class advocating feudal unification. He lectured in the State of Chi with wide social impact. He also served as magistrate in the State of Chu. Taking over the ideas of the earlier Legalists, he made a comprehensive and systematic criticism of the Confucian ideas of retrogression represented at the time by Mencius (390-305 B.C.). He was for developing the feudal system and establishing a unified feudal state with centralized power. His contributions to laying the theoretical foundations of the Legalist school of thought were important.

Hsun Kuang believed that unification of the states was a common wish of the people. To attain it, it was necessary to concentrate power in the hands of a monarch who should make all laws and policies. He also believed that revolutionary violence was necessary. "The army is to prohibit brutality and suppress evil," he said. He journeyed to the State of Chin to investigate the political and economic achievements made since Shang Yang began his reforms. Declaring Chin to be the best governed among the states, he said that it had approached the



Remains of war chariots found in a tomb in the State of Wei, the Warring States period, unearthed at Liuliko of Huihsien county, Honan province.

"ultimate of good rule", i.e. the ideal of the rule of law under the landlord class. He hoped that Chin would unify the country and have its laws observed everywhere.

Hsun Kuang criticized the Confucian concept of history as oriented backward. Mencius had advocated "following the example of ancient kings". Hsun Kuang labelled this a misconception out of tune with the times and designed to disrupt the existing political system. In sharp contrast he advocated "following the example of later kings", by whom he meant the feudal rulers of the time. He was actually asking the ducal states to follow the example of the State of Chin, to study history and judge the merits and shortcomings of past political systems with a view to improving the present state of affairs. He maintained that systems and policies should be made according to existing reality.

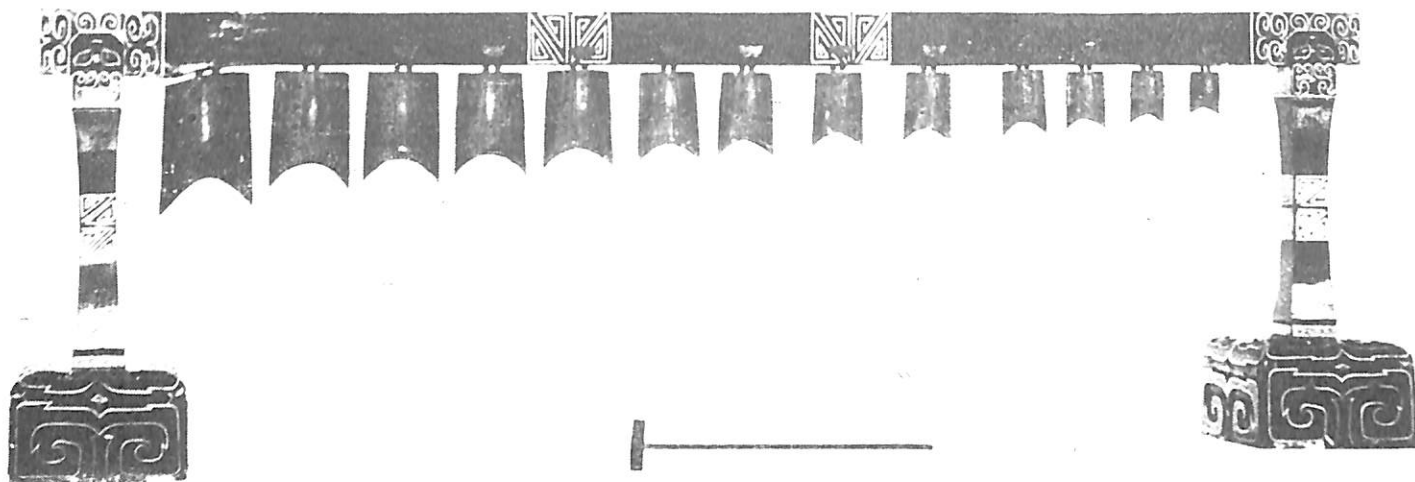
Hsun Kuang was for the "rule of law" as against the Confucian-Mencian idea of the "rule of rites". He held that "law is the beginning of good rule". While Mencius had been trying to restore the nine-square land system, the method of production under the slave system, Hsun Kuang was for "dividing the land for cultivation", a method of production under the feudal system. Mencius and his followers tried to restore the institution of hereditary official posts and emoluments basic to the rule of slaveowning aristocrats. Hsun Kuang was for "no reward for those who had

not done deeds of merit". He insisted that rewards should be given according to contributions made to the feudal system. This would consolidate the political rule of the feudal landlord class.

Hsun Kuang attacked the idealist Confucian-Mencian idea of fatalism, or "Heaven decrees". Confucius and Mencius both maintained that the rule of slaveowners was decreed by "Heaven above", making "Heaven" into something with personality and will power able to "reward the good and punish the evil". Man should "abide by the will of Heaven". In actual practice, the idea was designed to make people obey the reactionary rule of the slaveowning class.

Hsun Kuang countered such fatalism with a materialist view. Heaven was a material existence, i.e. the natural world. Heaven had no will, the natural world had its own laws of development which did not change according to good rule or social disorder and did not interfere with the affairs of men, therefore there was no such thing as "Heaven decrees".

Hsun Kuang went further and advocated "controlling Heaven and making use of it". He believed that man, instead of feeling helpless before nature, could and should work to control it and make it serve man. To him, whether society was orderly or disorderly, rich or poor, and how it changed and developed, were all determined



A set of 13 musical chimes hanging from a 242-cm. frame dating from the Warring States period, unearched at Hsinyang in Honan.

by man's effort. Hsun Kuang's "Man's will, not Heaven, decides" freed people from the spiritual shackle of the idea that "Heaven decrees" and encouraged them to struggle for the overthrow of the slave system and development of the feudal system. This idea, a reflection of the vigor and aspirations of the landlord class as a rising force, played a positive role in social advance.

Of course it should be pointed out that Hsun Kuang believed that only "superior men", the landlord class, were able to "govern the world". He did not and could not see that the working people were the basic force in transforming society and nature. Therefore his idea of "Man's will, not Heaven, decides" had great limitations.

While Mencius advocated "man is good by nature", Hsun Kuang held that "man is evil by nature", that good was a result of efforts to remold oneself. Here both Hsun Kuang and Mencius talked about the nature of man in the abstract, without connection to the class to which he belonged. As such, both ideas were those of idealist apriorism. But under the given historical conditions Hsun Kuang was using his idea to oppose the Confucian idea that the slaveowning aristocrats were born "sages". His reasoning that it was right to deal with the slaveowning class with violence provided the theoretical basis for the "rule of law" of the rising landlord class. In this sense his idea was progressive.

Han Fei

Han Fei (c. 280-233 B.C.), born in the State of Han, was a pupil of Hsun Kuang. He was greatly

dissatisfied with the corrupt politics and conservative forces that held power in his native state. Determined to bring a change, he had presented his ideas of reform to the ruler of Han many times but they were not accepted. He turned to writing to expound his thinking and political views. He made a systematic study of the Legalist thinking that had appeared since the beginning of the Spring and Autumn period, and the theory and practice of feudal reforms in the various states. He also made a comprehensive criticism of Confucian thinking. On the basis of these studies he developed a fairly complete system of Legalist thinking, including the theory, program and policies for establishing a unified feudal state with centralized power.

Suiting the needs of the times, Han Fei stressed the importance of centralized power. He believed that a unified feudal state with centralized power was the basic guarantee to developing and consolidating the feudal system and destroying the restoration forces. Summing up the theory and practice of the rule of law of the earlier Legalists, he formulated a set of theories and methods for maintaining centralized power. This was a combination of law (decrees and policies embodying the will of the rising landlord class), methods (ways and means of appointing and relieving, examining and testing, rewarding and punishing officials at every level), and authority (supreme power of the monarch). All three were indispensable, but the basic requirement was law. Han Fei stressed "taking law as the base" because law embodied the political

line of the Legalists, while method and authority were indispensable only in that they guaranteed the enforcement of law.

Han Fei was against division of power. He held that the power to formulate official decrees should be in the hands of the central government, the monarch, that as long as the monarch held this basic power, it provided a unified basis for enforcing decrees in local places. Otherwise the remnant forces of the slaveowning aristocrats could exploit a situation where different decrees existed and create disorder to sabotage the regime of the landlord class and bring about restoration.

Han Fei had also summed up the struggle between restoration and counter-restoration in the course of establishing a feudal system since the beginning of the Spring and Autumn period. Strongly against the "rule by virtue" and "benevolent rule" advocated by Confucius and Mencius, he held that in a period of "titanic conflicts" such as the Warring States period, when the different forces were engaged in a life-and-death struggle, unification of the country by the landlord class could only be done by strengthening the dictatorship of that class.

Like Hsun Kuang, Han Fei was against the Confucian idea of retrogression. He pointed out that by spreading the idea of "following the example of ancient kings" the Confucians were actually trying to disrupt the existing rule. History was always moving forward, times were always changing and so was everything in society, therefore systems and measures should also change constantly. "The teachings

of ancient kings should be abolished.”

In his *Five Pests* Han Fei listed five kinds of people as doing the most to corrupt society and weaken the country: 1. Confucian scholars; 2. professional assassins; 3. politicians who travelled about persuading ducal states to go against unification; 4. idlers who lived off powerful and influential houses to escape duties of farming and military service; and 5. rich merchants who disrupted agriculture. Worst of the pests were the Confucian scholars who preached “the ways of ancient kings”.

Han Fei carried forward the Legalist thinking that attached great importance to farming and military service. Only by developing farm production could a country become rich and strong, and a rich and strong country could only be protected by powerful military forces. Therefore he encouraged farming and building up military strength in order to carry out wars of unification that would consolidate and develop the feudal system.

Han Fei's writings were widely circulated even while he was still in the State of Han. The ruler of the State of Chin, Ying Cheng (259-210 B.C., later the Emperor Chin Shih Huang), was greatly impressed by them. “My life would be worthwhile if I could meet this man and talk with him,” he said. Later Han Fei did come to Chin but died soon afterward. Although Ying Cheng did not have a chance to make him an important official, his teachings and political ideas were widely promoted in Chin.

Chin Shih Huang

Ying Cheng was an outstanding statesman of the rising landlord class who first unified the whole of China. Going with the historical trend, he honored the Legalists and opposed Confucians. On the basis of reforms made by Shang Yang he adopted the theories of Han Fei and other Legalists and carried out a political and ideological line that served to consolidate and develop the feudal system and finally unified China.

The process of feudal unification was long and filled with class

struggle. From the time Duke Hsiao (381-338 B.C.) of Chin appointed Shang Yang to make reforms to the unification achieved by Ying Cheng, struggles between the Confucians and Legalists never stopped. One of the fiercest was that between Ying Cheng on the one hand and Lu Pu-wei and Lao Ai on the other.

Lu Pu-wei was a big handicraft merchant - slaveowner. Through political opportunism he rose to be prime minister of the State of Chin. Ying Cheng was only 13 when he ascended the throne and power continued in the hands of Lu Pu-wei. In the hope of restoration Lu pushed a reactionary political line which protected the remnant forces of the slaveowners. He had a personal following of 3,000 Confucian scholars and owned 10,000 slaves. With his backing the eunuch Lao Ai also wielded great power and influence and was much in the confidence of the dowager queen. Lao Ai had 1,000 personal followers and several thousand slaves. These two big slaveowners worked in collusion and posed a formidable force for restoration.

At Lu Pu-wei's instruction Confucian scholars compiled the *Lu Shih Chun Chiu (Lu's Almanac)*, a book professing to take in the ideas of different schools of thought but is actually a collection of Confucian writings disseminating the idea of retrogression. It attacked Legalist theory and policies predominant in Chin, and tried to replace them with Confucian thinking. These efforts for restoration threatened the newly-established feudal system in Chin.

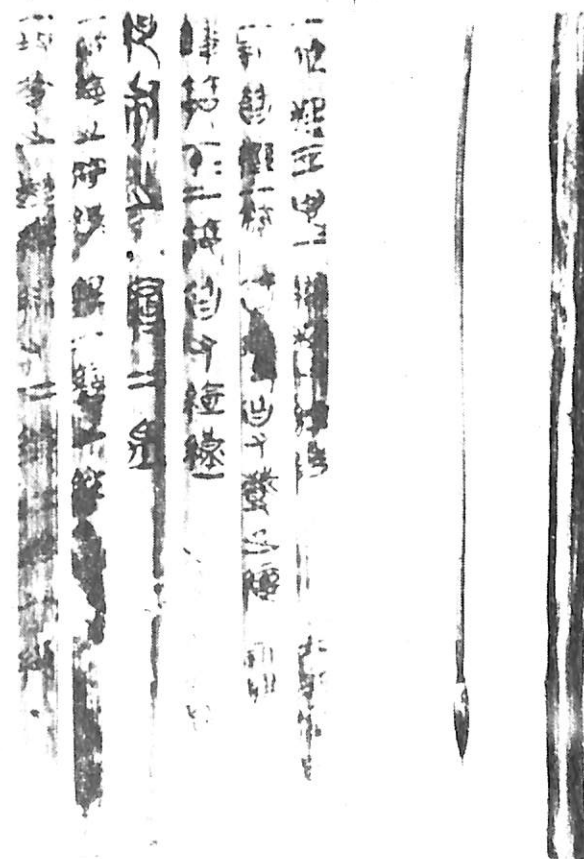
In 238 B.C. Ying Cheng, now 21, came of age and took over administration of the state. Lu Pu-wei and Lao Ai saw the handwriting on the wall. With Lu giving support behind the scenes, Lao Ai launched an armed coup in the hope of killing Ying Cheng and usurping the throne. But Ying Cheng outmaneuvered them, suppressed the coup and executed Lao Ai. The following year he dismissed Lu Pu-wei from his post and two years later Lu committed suicide.

After smashing the coup Ying Cheng appointed Legalists to im-

portant posts. Li Szu (?-208 B.C.), a native of the State of Chu and a pupil of Hsun Kuang, was appointed supreme court justice and later prime minister. Wei Liao (dates unknown), a native of the State of Wei, was appointed supreme military commander. The victory of the counter-restoration struggle stopped the attempts to elevate Confucian thinking, hit hard at the restoration forces and consolidated the ruling position of the Legalist line.

In 230 B.C. Ying Cheng began his wars for unification. On the proposal of Li Szu and Wei Liao he adopted the strategy of “keeping friendly relations with distant states while attacking the nearer ones” and “destroying the enemy forces one by one”. In ten years he conquered Han, Chao, Yen, Wei, Chu and Chi, completed the unification of China and established the Chin dynasty, the first unified feudal dynasty with centralized power. In 221 B.C. he gave himself the title Chin Shih Huang, or first emperor of Chin. The Warring States period came to an end.

Brush, brush case and bamboo slips with writing from the Warring States period unearthed at Changsha, Hunan province.



Lesson 7

守株待兔

Shǒu Zhū Dài Tù

Waiting by a Stump for a Hare

古时候，有一个人。一天，他
Gǔ shíhòu, yǒu yí ge rén. Yí tiān, tā
(In) ancient times, (there) was a man. One day he

正在锄地，看见一只兔子突然
zhèngzài chú dì, kànjiàn yì zhī tùzi tūrán
(was) hoeing field, saw a hare suddenly

跑过来，恰巧撞在一个树桩上，
pǎoguòlái, qiàqiǎo zhuàngzài yí ge shùzhuāngshàng,
run toward (him), right knock (against) a tree stump on,

撞断脖子死了。这个人立刻
zhuàngduàn bózi sǐ le. Zhège rén lìkè
broke (its) neck (and) died. This man immediately

跑过去，把兔子拣起来，心里非常
pǎoguòqu, bǎ tùzi jiǎnqǐlái, xīnlǐ fēicháng
ran over, (the) hare picked up, (his) heart in extremely

高兴。他想：“我要是每天都能拣到
gāoxìng. Tā xiǎng: “Wǒ yàoshi měitiān dōu néng jiǎndào
happy. He thought, “I if every day all could pick (up)

一只兔子，不是比种地更好吗？”
yì zhī tùzi, bú shì bǐ zhòng dì gèng hǎo ma?”
a hare, wouldn't (it) be than farming field better?”

于是，他扔掉锄头，不再种地。
Yúshì, tā rēngdiào chútóu, bú zài zhòng dì.
So he threw away (his) hoe, not again farm (the) field.

每天都到树桩旁边去等着。一
Měitiān dōu dào shùzhuāng pángbiān qu děngzhe. Yì
Every day all (he) to stump side went (and) waited. One

天过去了，两天过去了，他等了很
tiān guòqu le, liǎng tiān guòqu le, tā děngle hěn
day passed, two days passed, he waited very

长时间，可是再也没有第二只兔子
cháng shíjiān, kěshì zài yě méi yǒu dìèr zhī tùzi
long time, but again still no second hare

来撞树。他的地都
lái zhuàng shù. Tā de dì dōu
came (to) knock (against) tree. His field (became) all

荒了。后来，这件事被大家当做
huāng le. Hòulái, zhèjiàn shì bèi dàjiā dāngzuò
wild. Later, this matter by everybody as (a)

笑话传开了。
xiàohuà chuánkāi le.
joke circulated.

Translation

In ancient times there was a man who while hoeing in the field one day saw a hare suddenly come running toward him. The hare ran into a stump, broke its neck and died. The man immediately ran over and picked it up, overjoyed. He thought, “If I could pick up a hare every day, wouldn't it be better than farming?” So he threw away his hoe and didn't farm any more. Every day he waited beside the stump. One day passed, two days passed. He waited for a long time but no hare ever ran into the stump again. His field was neglected. The story later circulated as a joke among the people.

Notes

1. This tale was used by Han Fei (c. 280-233 B.C.), an outstanding Legalist during the late Warring States period, to ridicule the Confucians who stupidly stuck to the old routine.

The character zhū 株 used in the title refers to the part of the tree trunk closest to the root. The usual measure word for trees is kē 棵 as in yì kē shù 一棵树, but occasionally zhū 株 is used as the measure word.

2. Verbs. In Chinese the verb does not show change with tense or person. It is the same for action in the past, present or future, and the same whether the subject is one or several persons. For example: Dàifu měi tiān gěi tā chī yào 大夫每天给他吃药 (The doctor gives him medicine every day). Zuótiān wǒ gěi Xiǎo Zhōu yì běn shū 昨天我给小周一本书 (I gave Xiao Zhou a book yesterday). Qīng nǐ míngtiān gěi wǒ yì zhāng diànyǐngpiào 请你明天给我一张电影票 (Please give me a film ticket tomorrow). The verb 给 does not change; the time of the action is indicated by a time word.

3. The progressive tense is formed by placing **zhèngzài** 正在 (or **zhèng** 正 or **zài** 在) before the verb. **Tā zhèng chú dì** 他正锄地 (He is hoeing).

These words are placed before an adverb or adverbial phrase when one precedes the verb. **Tā zhèngzài yòng jìn de chú dì** 他正在用劲地锄地 (He is hoeing the field energetically).

4. Continuing actions indicated by placing **zhe** 着 after the verb. **Nàge rén zài shùzhuāng pángbiān děngzhe dìèr zhī tùzi** 那个人在树桩旁边等着第二只兔子 (That man is waiting for a second hare by the tree stump). **zhe** is also used when the action is over but the result of the action continues. **Tā nǎzhe yì zhī huā** 他拿着一枝花 (He is holding a flower). A verb followed by **zhe** is sometimes used as an adverb, telling the manner of an action. For example, **Tā qízhe zìxíngchē qù kàn diànyǐng le** 他骑着自行车去看电影了 (Riding a bicycle he went to the film). As the progressive tense often indicates continuing action, **zhe** can also follow such a verb. **Nàxiē háizi zhèng tiàozhe wǔ** 那些孩子正跳着舞 (Those children are dancing).

5. Negatives **bù** 不 and **méiyǒu** 没有. Both indicate the negative but are used differently.

Bù 不 is used in the following ways:

a. The negative form of **shì** 是 (to be) is **bú shì** 不是. **Tā bú shì Zhōngguó rén** 他不是中国人 (He is not a Chinese).

b. To negate an adjective. **Zhèzhǒng yánsè bù hǎokàn** 这种颜色不好看 (This color is not good looking).

c. To negate a usual action in the past or the present. **Tā cóngqián bù hē jiǔ** 他从前不喝酒 (He never used to drink). **Tā xiànzài bù cháng dào wǒ zhèlǐ lái** 他现在不常到我这里来 (He does not often come here now).

d. To negate a future action. **Xiàxīngqī wǒmen bù zài gōngchǎng láodòng, zài gōngshè láodòng** 下星期我们不在工厂劳动, 在公社劳动 (Next week we will not work in a factory but in a commune).

e. To negate an auxiliary verb. **Tiānqì tài nuǎn-huo le, bù néng liū bīng le** 天气太暖和了, 不能溜冰了 (The weather is too warm, we can't go skating).

f. To negate a potential complement. **Zhège zhǎnlǎn nèiróng hěn fēngfù, yì xiǎoshí kàn bù wán** 这个展览内容很丰富, 一小时看不完 (The exhibition has so much in it that in an hour we cannot see it all).

g. To indicate negation of a desire or mental state. **Wǒ ràng tā qù kàn diànyǐng, tā bú qù** 我让他去

看电影, 他不去 (I let him go to see films but he will not go). **Wǒ bú rènshi tā, bù zhīdào tā jiào shénme míngzi** 我不认识她, 不知道她叫什么名字 (I don't recognize her and don't know her name).

Méiyǒu 没有 is used in the following ways:

a. **Méiyǒu** 没有 is the negation of **yǒu** 有. **Wǒ méiyǒu Zhōngwén bào** 我没有中文报 (I do not have newspapers in Chinese).

b. The negation of a specific past action. For example, **Gāngcái wǒ méi (yǒu) qù yínháng, wǒ qù shāngdiàn le** 刚才我没(有)去银行, 我去商店了 (Just now I didn't go to the bank, but to the store).

Exercises

I. Fill in the blanks with 不 or 没有:

A、小张, 是你找我吗?

B、___是我, 我___找你, 是小王找你。

A、他找我作什么?

B、___知道。大概 (**dàgài** probably) 是给你送票 (**piào** ticket)。

A、什么票?

B、现代京剧 (**xiàndài jīngjù** modern Peking opera) “杜鹃山” (**Dùjuānshān** *Azalea Mountain*)。你看吗?

A、今天晚上我有工作, ___能去。你看过吗?

B、我___看过, 我今天去。

A、那么, 我去问小王, 有___明天的票。

II. Translate the following sentences into Chinese and use the word 着:

1. He is wearing a new pair of leather shoes.

2. We are walking to the park.

3. They are talking.

III. Read the following tale:

矛盾 (**Máodùn** Contradiction)

从前, 有一个人卖矛 (**máo** spear) 又卖盾 (**dùn** shield)。有人来买盾, 他就夸 (**kuā** brag) 他的盾说: “我的盾坚固 (**jiāngù** strong) 极了, 不论 (**búlùn** no matter) 什么矛都扎 (**zhā** stick) 不透 (**tòu** through) 它。”有人来买矛, 他又夸他的矛说: “我的矛锋利 (**fēnglì** sharp) 极了, 不论什么东西它都能扎透。”

有一个人问他: “用你的矛扎你的盾, 那又怎么样呢?” 他一句 (**jù** sentence) 话也说不出来了。

Note: The above tale was also written by Han Fei. Originally two words, “spear” and “shield”, when combined they mean “contradiction” in modern Chinese.

(Answers on p. 23)

NEW LIFE FOR THE KAZAKH PEOPLE

—a visit to a Sinkiang commune

YUAN KUANG-TSAI

FOR CENTURIES the Kazakh people were nomads wandering over the Kunis grasslands of Sinkiang constantly looking for new pastures for their herds. Today for the first time they have settled down in permanent homes. The changes this has brought about in their life can be seen in the Red Star People's Commune in the Ili Kazakh Autonomous Prefecture.

The highway to the commune from Ining, capital of the area, cuts straight across the grasslands. South of it cattle and sheep graze on endless pastures. North of it tractors work in fertile fields fed by irrigation canals. The traveller catches glimpses of new villages shaded by tall poplars.

Settling Down

Commune member Anluwarbik, a hired hand for herdowners for 30 years in the old society, has seen

the changes in the life of the Kazakh people. Under the rule of the herdowners, the Kunis grasslands were a forlorn place. The herdsmen and their animals were constantly on the move. Blizzards or disease killed many animals. Without permanent homes neither crop growing nor cultural development was possible. To obtain food and daily necessities the herdsmen had to barter animals, skins and wool in a market 50 kilometers away where "a handful of grain for a sheepskin" was the common form of exchange.

With liberation came Communist Party leadership. The Kazakhs carried out democratic reforms which overthrew the feudal system and destroyed the economic foundation of the herdowners' exploitation and oppression. Now masters of their own lives, they began to take steps to change their backward

nomadic economy. But as individual herdsmen they could not both look after their herds and raise crops. To initiate group herding and the improvement of livestock breeds was also difficult.

The establishment of people's communes in 1958 gave them the strength they needed to change the grasslands. With collective ownership the commune could now plan production and construction on a large scale, make use of larger funds and a bigger work force, and introduce advanced herding measures.

This provided the conditions for the Kazakh people to settle down. Anluwarbik, one of the most active in collective work, was the first to suggest building permanent homes on the grasslands. He built a house of mud and stone, plain but solid, marking the Kazakhs' first step toward permanent settlement. The People's Government commended his pioneering spirit and called on the others to do the same.

The Communist Party committee of the Red Star commune drew up an over-all plan, rationally locating villages, grazing grounds, farmland and irrigation canals. To date it has built more than 900 houses for its 4,000 herding and farming families and put up 900 livestock sheds for all its animals, as well as breeding stations, shearing stations, sheep dips and veterinary centers.

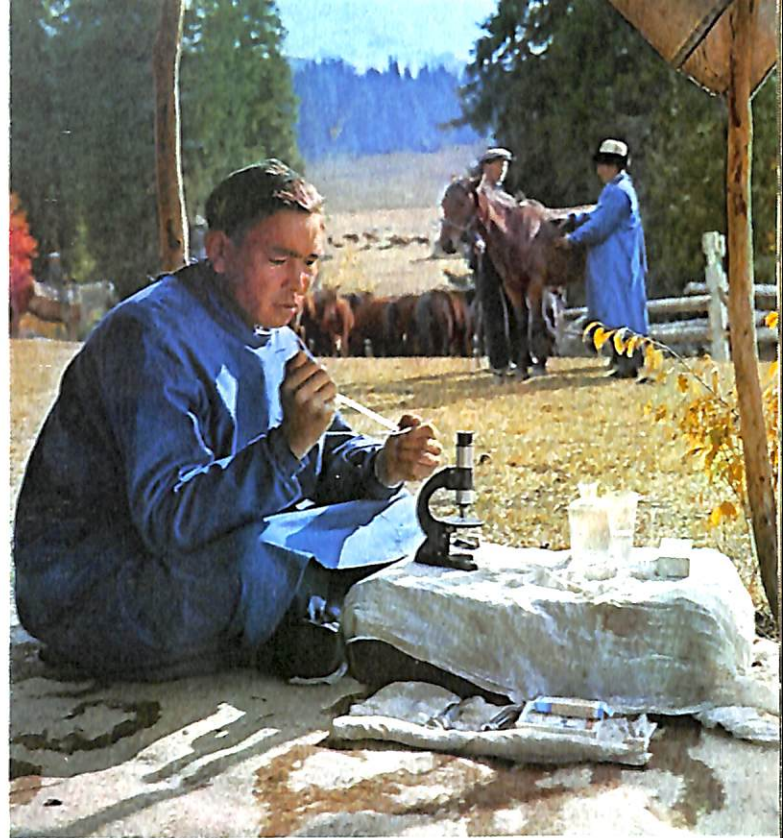
The addition of crop farming brought the grasslands to life. Each commune member now cultivates on the average a third of a hectare and raises five animals. The commune grows enough to feed its 18,000 people, puts aside grain for 90,000 animals, and sells around

All 4,000 families in the commune have moved into new houses.





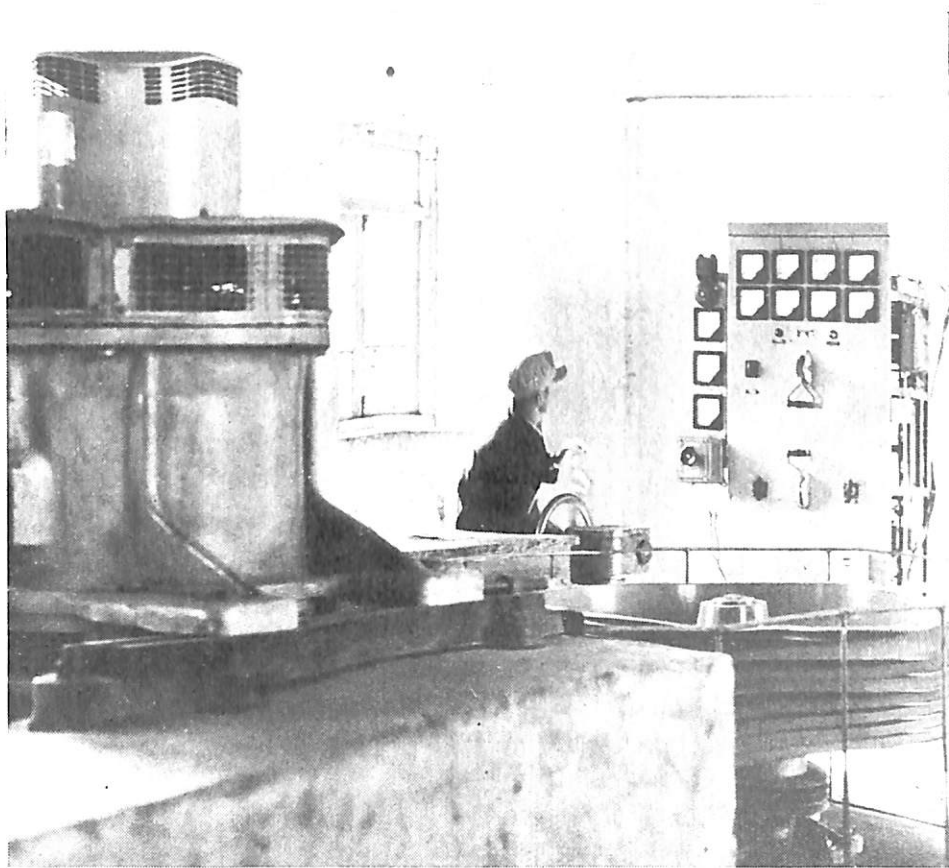
The commune's mobile store.



A herding brigade's veterinarians make laboratory tests on horses.

Setting out for morning grazing.





The small commune-built hydroelectric station.

8,000 tons a year to the state. There are two stud farms. Its nine production brigades engage in both farming and animal husbandry. Kazakh members, who are good at stock raising, work in herding teams. Han, Hui and Uighur members are good cultivators and they grow crops. Animal husbandry provides livestock products and manure for crop growing, while crop growing provides grain and fodder for the livestock.

The expansion of crop farming has helped the herdsmen stabilize livestock raising against stormy weather. The commune's 6,000 hectares of farmland not only grow food grain but fodder. Winter housing for herdsmen and shelters for animals have been built and now animals graze in the open when snow is light and are sheltered in enclosures when there is a heavy snow.

Since the herdsmen settled down, there have been several big blizzards which would have been disastrous in the old days. Most of the animals, however, came through safely. The number of animals has risen steadily. Last year it was 80 percent more than

in 1958 when the commune was established and 2.6 times the number at liberation.

Permanent settlement also made it possible to introduce scientific herding and the improvement of breeds. Before settling down the yield of wool from the local sheep was very low and of poor quality. With state help the commune bought some fine-fleeced Sinkiang rams and crossed them with the

Another good harvest.



local breed. Today, half the commune's 60,000 sheep are of an improved variety. Every year the commune supplies the state with a number of fine-fleeced stud sheep and more than 30 tons of fine wool.

Flourishing Life

Aranitobi, on the upper Kunis River, site of the commune headquarters, was the first permanent community on the grasslands. It is now a town of over 1,000 households, with the facilities of a modern city. A power station on the river supplies electricity to the people's homes and to the town's farm tool plant, flour mill and tractor repair station. The department store is well stocked. Herdsmen riding through town on horseback remind one that this is a pastoral area.

To help the Kazakh people settle down, the state linked the Kunis grasslands with the Ining-Urumchi highway. Over this came 40 trucks, tractors and combine harvesters; 80 mowing, shearing, sowing and oil-pressing machines; and some diesel engines, which the commune bought to mechanize both cultivation and stock work.

Steady development of collective life has greatly improved living standards. Wandek, who slaved for herdowners the year round in the old society, is an example. He owned neither sheep nor shelter. Today he lives in a new three-room house set in a yard of luxuriant trees. The living-room floor is



Commune cadres chat with herdsmen.



The improved fine-fleeced sheep raised by the commune.

covered with two Hotien rugs. Bright quilts with satin covers are neatly stacked in the bedroom. Wandek proudly entertains his guests with milk tea, butter and flat cakes.

"We have a saying among the Kazakh herdsmen," Wandek said. "When a skylark lays its eggs on the back of a sheep, it is a sign of good luck." This meant plenty of food and clothing. But in the old days this was just a dream. It only came true when the golden phoenix — the people's commune — came to our grasslands."

There are now six people in his family. After settling down, Wandek learned field work. He and his son, a junior middle school graduate, work in a farm brigade. As the collective economy develops, their life has also been improving. Last year the family ate as much meat as they had eaten in the three years before they settled down.

Unity among Nationalities

Most of the Red Star commune's 18,000 people are Kazakhs, but there are nine other nationalities, including Uighurs, Hans and Huis. Eleven of the commune Party committee's 13 members are of minority nationalities, the other two being Han. The local leaders' political level is high and they have

played an important role in building a socialist pastoral area.

Ushuyinbi, a Kazakh and deputy secretary of the commune Party committee, is one of these. He had not been a leader long when he had to face the attempts of certain people to break up the movement among the herdsmen to learn from Tachai, the model farming brigade in Shansi province. "Learning from Tachai is for farmers, not herdsmen," these people said. Ushuyinbi went from house to house explaining. "The importance of Tachai," he said, "is the revolutionary spirit that Chairman Mao advocates. In herding or field cultivation, we can only free ourselves from poverty by taking the Tachai road and applying the Tachai people's spirit of hard work."

He and the leaders in charge of stock raising surveyed all the commune's hills and grazing grounds and then worked out a plan to increase the number of livestock. The Horahaly pasture was a good summer grazing ground but too inaccessible for large herds to reach. He and 50 others built a six-km. herding trail through the mountains, including the putting up of three bridges. Ushuyinbi's example helped bring a rapid expansion of the movement to learn from Tachai to the grasslands.

There are many stories in the commune of how the people of different nationalities work together to build up their homeland. A crop farming team of the first brigade had always been short of hands and unable to work on water projects. This left half their fields without irrigation and their yields low. The brigade's Party branch decided to send some workers from other teams to reinforce them. Hans, Huis and Uighurs promptly volunteered and 30 experienced farmers and their families moved into the poorer team.

A multi-national shock group was organized and began basic improvement of the team's 140 hectares of arable land. They built a five-km. road so the brigade's tractors could come in to plow. Kazakh members, familiar with local water sources, discovered a spring in the Tianshan Mountains at 2,000 meters. Han members, experienced in building irrigation works, surveyed for a canal. Working together, everyone took part in the digging.

The Kazakhs pass on their stock raising experience, while the Han members teach scientific farming. United hard work has sent production up year after year. Since 1972 the team has been self-sufficient in grain and sold 150 tons to the state every year.



The evening political school of the No. 2 farming brigade.

In a commune orchard.



Middle-school students.



Sunning medicinal herbs at the commune's veterinary station.





Water brought in from the Tienshan Mountains.



The commune broadcast relay station.

Kazakh herdsman Turtokorchia with his Uighur guests at home.





A performance of *Azalea Mountain* by the China Peking Opera Troupe in Yanan, Shensi province.

Cultural Notes

Peking Theatrical Troupes Tour the Country

LAST MARCH several theatrical troupes and a musical group which perform revolutionary model works in Peking began a tour covering many large cities and including the Taching and Takang oil fields. It was their second large-scale tour since 1972.

Model works created in earlier years, such as *The Red Lantern*, *Red Detachment of Women*, the *Shachiapang* symphonic music and the *Yellow River Piano Concerto* were offered. But newer works created in the last two years — the Peking operas *Fighting on the Plains* and *Azalea Mountain*, and two dance dramas, *Ode to Yimeng* and *Children of the Grasslands* — were also performed. The response of audiences — thousands of workers, peasants and soldiers — was enthusiastic. The tour made the revolutionary model works even more popular, educating and inspiring the people in their struggle for socialism.

The performance of *Azalea Mountain* by the Peking Opera Troupe of Peking in Shaoshan, Chairman Mao's native village in

Hunan province, was in a perfect setting. The azaleas were in full bloom and it was a lovely spring day. Twenty thousand people gathered on the grounds of a school

watched intently. It was a happy audience of every age, many dressed in holiday attire.

The opera tells how Communist Party leadership, by following

Kao Yu-chien, a member of the Peking theatrical group which performs the Peking opera *Fighting on the Plains*, coaches actresses of the Chuang opera and Peking opera troupes of the Kwangsi Chuang Autonomous Region.



Chairman Mao's principles in building up a revolutionary army, changed a spontaneous and loosely knit group of peasant rebels of forty years ago into a consciously revolutionary force. The Party political worker is well portrayed and the opera vividly expresses the Marxist-Leninist truth that the Party must command the gun. While creating the opera, members of the troupe came to Shaoshan several times to learn more about the early revolutionary activities of Chairman Mao and the struggle between the proletarian and bourgeois lines of that time. Now they had come again to present their finished work. The warm link between performers and audience was clear from the tremendous applause.

WHILE in Amoy in Fukien province, the Central Philharmonic Society visited offshore islands on the southeast coastal defense front to perform the *Shachiapang* symphonic music and other revolutionary works for armymen and civilians. The symphony's nine well-integrated parts extol the people's army led by the Party, the victory over the Japanese through the leadership of Chairman Mao and his thinking on people's war.

Moved by the performance, a militiawoman of the Frontlines commune wrote in an article: "In the soaring song and sweeping music sounding like surging waves we seemed to see the many proletarian revolutionaries and scenes of heroic battles. When the music became vigorous we were reminded of our struggle against nature, levelling hills, transporting stones and building dykes. When it changed to a deep and flowing tempo it evoked thoughts of standing guard or patrolling at night. And when the rhythm became fast and happy we seemed to see scenes of bumper harvests, victories and advance."

A coastal defense soldier wrote, "The stirring melodies, the passionate singing, the rich and vivid musical images of *Shachiapang* warmly express the army's love for the people and the people's support of the army—the army and the people united as one family. The more we listen to it, the more we love it and the more we learn from it. Now I really understand what Chairman Mao meant when he said, **'If the army and the people are united as one, who in the world can match them?'**"

The members of the Peking troupes did much during the tour

to make the model works more popular. In each city they talked with local artists about their experience in creating them. They attended local opera adaptations of the model revolutionary operas, discussed how to improve this kind of adaptation and helped to correct and rehearse them.

IN CHANGSHA in Hunan province members of the Peking Opera Troupe of Peking talked with local theater workers on their experience in creating, directing, acting and staging *Azalea Mountain*. They worked with them to improve a local Hunan form of the opera. The members of the Peking and Hunan opera troupes held many discussions, carefully studying stagecraft, uncovering problems and suggesting improvements. The visitors from Peking helped remake the scenery for scenes five and eight, redo part of the scenery for scene three and reinstall the stage lighting.

In Sian in Shensi province, members of the China Peking Opera Troupe viewed scenes from *The Red Detachment of Women* and *Red Lantern in chinchiang*, a form of opera popular in Shensi, then got together with the local directors, actors and actresses for full rehearsals. They helped them analyze the thoughts and feelings of the characters more deeply and then demonstrated the gestures and movements that would best convey these.

Red Detachment of Women describes a women's armed force in the period before liberation and its struggle under the leadership of Chairman Mao and the Party to help overthrow imperialism, feudalism and bureaucrat-capitalism which were holding the Chinese people down. It tells how a slave girl, Wu Ching-hua, is helped by Hung Chang-ching, the Party representative of a Red Army company, to break away from a vicious landlord and grow into a true revolutionary fighter.

To help the actress who plays Wu Ching-hua in the Shensi version portray the character better, the

Members of the Peking Opera Troupe of Peking pick tea with commune members in Chekiang province.





A concert of revolutionary symphonic music performed by the Central Philharmonic Society at "May 1st" Square in Foochow, Fukien Province.

Peking actress who plays the same role demonstrated many times on stage. When the heroine is flogged by the landlord and his henchmen, she pointed out the direction of the lash, where it hits the body and what the girl's emotions are, showing how to convey these emotions through facial expressions and body movements. When the Party representative gives Wu Ching-hua two silver coins to pay for her trip to the revolutionary base, the Peking actress analyzed the thoughts and feelings of the slave girl and showed how to bring them out more accurately with subtle movements.

The actress who plays the slave girl in the Shensi opera version said, "The comrades of the China Peking Opera Troupe helped me realize that my failure to fully express Wu Ching-hua's hatred toward the class enemy was not merely lack of skill. It was because I didn't have as deep class consciousness as the heroine. I didn't understand either her thoughts and feelings or the significance of the story deeply enough. I must work harder to remold my world outlook and foster revolutionary thinking and feeling. We must learn to be really like the heroine ourselves if we want to portray her well on the stage."

(Continued from p. 16)

Area, Fan Hsin, deputy commander of the same unit, and Ma Chun-tzu, chief of the headquarters' general staff of the same unit. In 1949 when the Chinese People's Liberation Army was about to cross the Yangtze, Kuomintang armed forces in the Honan-Hupeh-Anhwei Border Area put up a last-ditch fight, but the PLA quickly routed them and captured many of the troops. Chen Hsien-ta was then a battalion political instructor and had escorted the captives to the rear.

The three former Kuomintang officers walked up to Commissar Chen Hsien-ta to chat with him. Chen said, "At that time we strictly

followed Chairman Mao's policy of treating captives kindly, which was one of the points in the Three Main Rules of Discipline and Eight Points for Attention. We did not kill you or humiliate you but sent you to the rear for reform and study."

"Yes," said Fan Hsin, "Wang Hsien and I were too weak to ride a horse. You persuaded the people to carry us on stretchers. It was raining and you all walked in the mud. I remember the scene vividly even today."

"We are the people's army and we follow the policies of Chairman Mao and the Communist Party," Chen Hsien-ta said. "Now Chair-

man Mao and the Party have instructed that all war criminals be released. We support the decision. We welcome you to come and visit us."

The released persons concluded their visits in Peking at the end of March and left for various places to take up work and a new life. The ten who applied to return to Taiwan — Wang Ping-yueh, Chen Shih-chang, Wang Yun-pei, Chou Yang-hao, Tsai Hsing-san, Tuan Keh-wen, Chang Hai-shang, Yang Nan-tsun, Chang Tieh-shih and Chao Yi-hsueh — were given travelling expenses and re-entry permits so they can come back at any time they wish. They left Peking on April 13.

SPORTS

Tsangchow Takes to Wushu in a Big Way

CHANG KUANG-CHUN

EARLY every morning residents of Tsangchow, near the Pohai Sea in Hopei province, flock to the People's Park in the center of the city. They go there to do *wushu*, a traditional form of exercise. Arriving by bicycle or on foot are workers, shop assistants, government cadres, doctors, students, retired workers and Red Army veterans. Among them are children



Early morning in the People's Park in Tsangchow.



Coaching a swordplay movement.

of seven or eight years, and older in their 70s or 80s. In groups of from three to ten they gather under the trees, beside the pond or in front of one of the pavilions. Some do shadow boxing while others fence with swords, spears or other weapons — all in the *wushu* style.

As the hour for work approaches they go off in various directions. The whole year round, rain or

shine, summer or winter, the same scene is re-enacted. This takes place in at least a hundred other places in different parts of the city with altogether several thousands of enthusiasts.

On the city's outskirts and in surrounding rural areas, *wushu* is equally popular. Each of the 32 communes in Tsanghsien county has its own representative team. In some communes every brigade has *wushu* classes, and after dark in some brigades classes go on in three or four brightly lighted training grounds. City and county contests are held each year and during holiday festivals workers and peasants get together to give *wushu* demonstrations and learn new movements from each other.

Past and Present

Although Tsangchow is now a bustling railway center on the

Tientsin-Pukow line, it was formerly a desolate place with few inhabitants. It is said that as long as 1,500 years ago the local people took up *wushu* to defend themselves from persecution by the reactionary ruling class. Moreover, because it was an isolated spot, it became an area to which exiles were sent by the authorities, and many of these exiles taught the local people new *wushu* movements.

In old China the reactionary ruling class, afraid that *wushu* would be used as a weapon by the people, wilfully persecuted many experts in the art. One of them, known as "Wang the Thousand-pound Lifter", one day saw a runaway horse and cart galloping toward him down the street. He tried to check the horse but missed his hold. He grabbed the back of the cart and, wrenching it with all his



A demonstration of swordplay.

might, overturned both cart and horse. For this feat his fame quickly spread among the people but the reactionary Ching dynasty bureaucrats branded him a "bandit boxer" and forced him to flee the area.

After liberation *wushu* gained new popularity and Wang became one of its chief exponents. Encouraged by the People's Government, he took an active part in the study and revision of traditional *wushu* movements and wrote a book on the subject. The position and prestige accorded *wushu* in new China is completely different from what it was in the old days.

Rearrangement and Improvement

Following Chairman Mao's call, "Promote physical culture and build up the people's health", a movement to learn *wushu* spread rapidly in the Tsangchow prefecture. Physical culture committees at all levels in the area have named *wushu* one of the main sports to be popularized. They often arrange for old *wushu* experts to exchange experience or send them to learn new movements from professionals in other parts of the country.

In line with Chairman Mao's policy of making the past serve the present and weeding through

the old to bring forth the new, they are gradually rearranging and refining this ancient art. Rejecting the dross, they have eliminated rigid movements that are injurious; assimilating the essence, they combine the fine points from different forms and boldly create new ones. They aim to integrate strength with plasticity, create gestures that are firm yet flexible, movements that are smooth and extended and forms that are graceful. While aiming to build up the people's health, they retain the characteristic *wushu* features of both attack and defense in dealing with the enemy.

In the past there were many schools of *wushu*, and none would allow its most advantageous movements to be known to any other school. This gave rise to great antagonism among some schools. Today, people learn the art to strengthen their physique for the common purpose of building socialism and defending the country, so rivalry between the different schools has given way to a new spirit of unity among *wushu* sportsmen. With the support and encouragement of the Communist Party and the People's Government, amateur training classes for young people have been opened in the Tsangchow prefecture, and

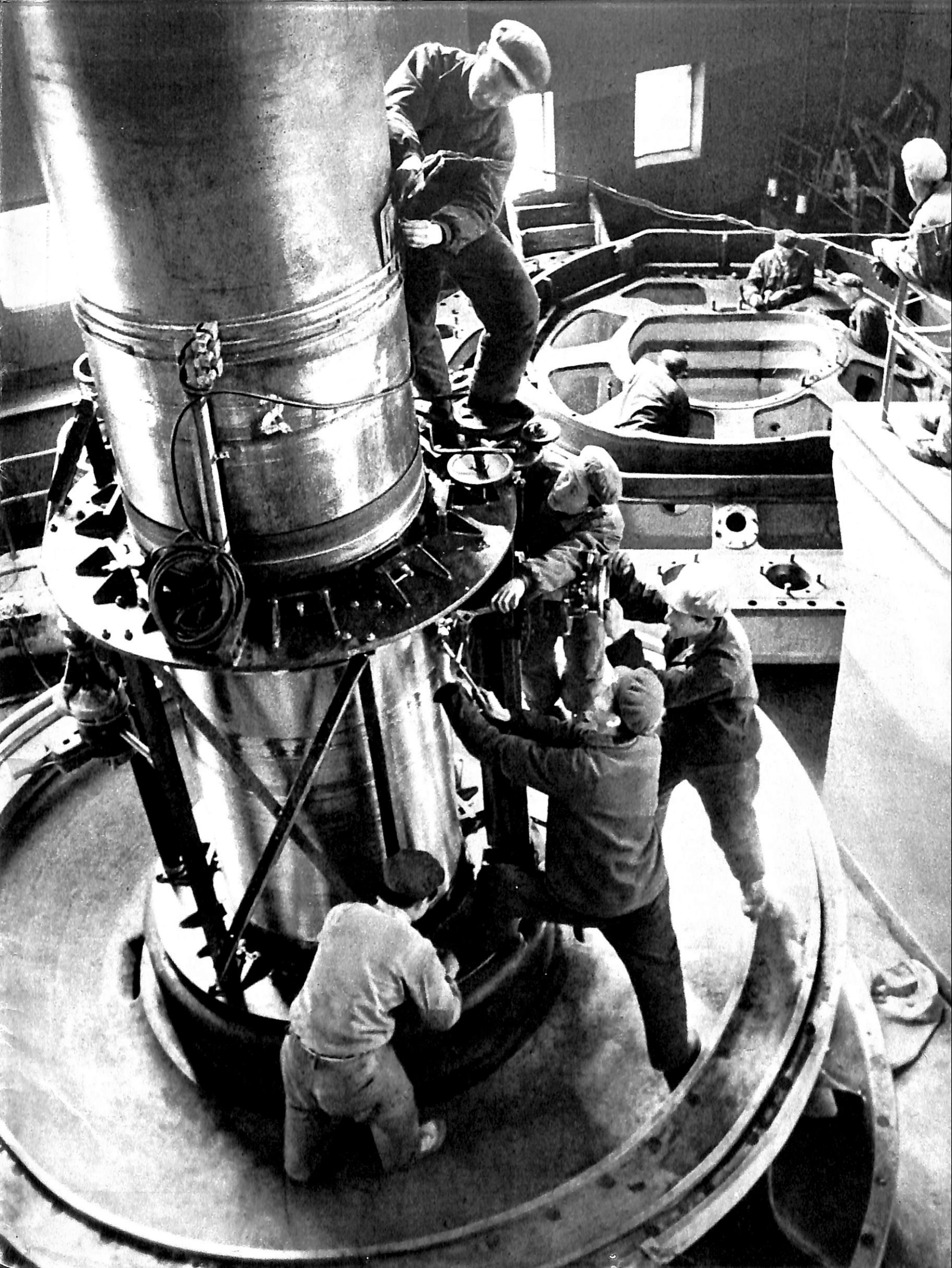
wushu is included as part of the physical training program in many schools. Old and respected professional experts volunteer as coaches in the various centers and wholeheartedly try to pass on their skill to the younger generation.

In the past, influenced by the Confucian idea that "man is superior and woman is inferior", few women learned *wushu*. Today, among enthusiasts in Tsangchow, women constitute one-third of the total. On some training grounds, 60 percent of the participants are women.

Improving Physique

In Tsangchow's People's Park an oldish man was practicing shadow boxing under some trees. He was Yin Tsung-chi, a sales clerk who had been doing these exercises daily for more than 20 years. He took to *wushu* after liberation when he was in poor health and often fell ill due to the hardships he had suffered in the old society. After taking up shadow boxing his health improved so much that now at 54 he can work as hard as any of the younger people in his shop. Talking of his experience he says, "Wushu trains the whole body. Constant practice makes one's limbs supple and improves one's spirit. Now I can do a full day's work without feeling tired and I have unlimited energy."

Mu Ming-kai, a young worker at a Tsangchow plant making parts for the chemical fertilizer industry, was in poor health when he started work in 1967. He couldn't do heavy jobs or climb to any great height. He felt this limited the contribution he could make to the building of socialism. The leaders at the plant and his co-workers invariably gave him only light work and he felt ashamed of his weakness. He asked veteran worker Chi Feng-hsiang to teach him *wushu*. With several years of training, his health has improved. He is always in the forefront when there is heavy work to do, he climbs to great heights without hesitation and consistently works well.





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