

China

Young People Build
Hainan Island

Reconstructs

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Front: A middle school graduate learns to tap latex from a veteran at a state farm on Hainan Island. (See p. 4)

Back: The Tapa Mountains, Szechuan province.

Inside front: Herdspeople, Apa Tibetan Autonomous Prefecture, Szechuan province.

Inside back: On the way to opening a new drilling area in the Taching oil field.

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School graduates come to make their home in a village.

Graduates Take to the Countryside

SINCE the beginning of the Great Proletarian Cultural Revolution and especially since 1968 when Chairman Mao called on them to do so, wave upon wave of China's middle school graduates have left the cities for the countryside. Altogether 12 million have settled in rural areas and frontier regions where they have become integrated with the peasants and workers and form a fresh force for the building of socialism.

This is one of the great events in China's socialist revolution and construction. It has profound and far-reaching significance for speeding up the modernization of agriculture; for narrowing the difference between industry and agriculture, town and country and mental and manual labor; for combating and preventing revisionism and consolidating the dictatorship of the proletariat; and for training millions of young people who will

carry on the cause of the proletarian revolution.

A new thing in the building of socialism, the trek of school graduates to settle in the countryside has developed in the midst of a sharp struggle between Chairman Mao's proletarian revolutionary line and Liu Shao-chi's revisionist line. As early as 1955 during the period of agricultural cooperation, Chairman Mao pointed out:

"All intellectuals who can work in the countryside should be happy to go there. Our countryside is vast and has plenty of room for them to develop their talents to the full." Large numbers of school graduates have enthusiastically responded to this call.

The carrying out of Chairman Mao's revolutionary line, however, is never smooth sailing. Opposition and sabotage comes from the capitalist roaders in the Party who do their utmost to prevent integration of the educated youth with the workers and peasants. Prior to the cultural revolution Liu Shao-chi, spreading such nonsense as "study in order to become an official" and "go to the countryside and make a name for yourself", attempted to undermine the movement of young people going to the countryside. Liu Shao-chi's revisionist line was criticized during the cultural revolution. In December 1968 Chairman Mao said, **"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"**. The movement to settle in the countryside swept the nation. In 1969 alone 2.7 million middle school graduates left the cities, more than double the number who had moved to the countryside in the dozen years before the cultural revolution.

The Lin Piao anti-Party clique viciously attacked this movement as "forced labor in disguise" and tried to sabotage it. The young people and their parents fought against this. In 1973 in a letter replying to Li Ching-lin, who supported his middle school graduate son to settle in the countryside in Fukien province, Chairman Mao approved his action as a revolutionary one and showed great concern for the young people's life in the countryside. Today for middle school graduates to go to the countryside has become an almost universal custom.

Opposition to this policy has not ceased. Last summer, Teng Hsiao-ping, the biggest unrepentant capitalist roader in the Party, advocated that we should "select good

students to go straight to college". This was publicly to obstruct middle school graduates from going to the countryside to be re-educated by the workers and peasants. It was part of Teng Hsiao-ping's Rightist attempt to reverse the correct verdicts of the cultural revolution. It was met by a vigorous counterattack by many youths who carried their words into actions. In the first three months of this year hundreds of thousands of school graduates went to the countryside and frontier regions.

For school graduates to go to the countryside means a complete break with traditional ideas. For centuries the exploiting classes peddled the Confucian doctrine that "he who excels in learning can be an official" and "all occupations are base, only book-learning is exalted". The bourgeoisie, trumpeting "knowledge is private property", regards knowledge as a ladder for achieving personal fame and fortune. But Chinese youth today maintain that culture should serve the working people since it is they who create culture. "It is highly honorable to become a peasant after schooling," they assert. "We want to be ordinary workers, not part of an intellectual elite."

Educated by the local poor and lower-middle peasants, the millions of school graduates in the countryside conscientiously study Marxism-Leninism-Mao Tsetung Thought and criticize capitalism and revisionism. Tempered in the class struggle and the struggle for production and scientific experimentation, they constantly raise their socialist consciousness and working ability. Many have joined the Chinese Communist Party and the Communist Youth League. With the poor and lower-middle peasants they take on responsibility for helping to build the new socialist countryside. Many of them have become counselors in the mass study of Marxist-Leninist theory, agricultural technicians, literary and art workers, tractor drivers, barefoot doctors, schoolteachers and pioneers in scientific farming.

Others have been promoted to leading positions in the people's communes or state farms, and some outstanding youngsters have been elected to the Central Committee of the Chinese Communist Party or the Standing Committee of the National People's Congress. This demonstrates that China's proletarian revolution is forging ahead and that there is a solid core of people who will carry on.

Young school graduates plowing deeply between oil palms on Hainan Island.



YOUNG



PEOPLE BUILD HAINAN ISLAND

Staff Reporter

Since 1968 thousands of Kwangtung province middle school graduates have answered Chairman Mao's call to go to the countryside, crossed the Chiungchow Strait and settled down on state farms on Hainan Island. In a 500-kilometer tour of the island, most of the time among new rubber plantations, we seemed to run into ruddy-cheeked young people everywhere carrying pails of latex on shoulder poles.

Though subtropical and ideal for growing rubber, before liberation Hainan Island had only a few small low-yield plantations. Most of the island was undeveloped. When the new people's republic began to develop an independent and self-reliant economy, the state decided to make Hainan the country's biggest rubber base. Between 1951 and 1968 huge con-

tingents of peasants, cadres and demobilized soldiers from mainland Kwangtung province opened up more than 80 state plantations. Since then, with fresh forces of school graduates, the area planted to rubber trees has expanded vastly.

School graduates make up more than half the latex tappers, a specialized job. They are active in class struggle, the struggle for production and scientific experiments and have done much in improving production technique. Over 16,000 of them are serving in different leading positions on the farms. Every one of the island's state farms have young leaders at the top level. The young people have also reinforced the militia defending China's southern coast.

The Reclaimers

SINCE ancient times the southern tip of Hainan Island has been called "the end of the world" because it was wild and uninhabited. A mountainous area, today it is the home of the South Wind production team of the South Shore State Farm. The wild look is gone, transformed by a terraced rubber plantation, a mirror-smooth reservoir and neat rows of houses. The silence of old days is broken by the sounds of work and the singing and laughter of young voices.

The Hsiaoshu Mountains here first felt the pick and shovel in 1969 when some veteran workers of the state farm and 40 middle school graduates from the city of Swatow climbed the wild slopes. Some of the young volunteers, fired more by idyllic imagination than practical experience, expected to see swaying coconut trees under a blue sky and white clouds. They were staggered by the endless stretches of slopes covered with tall creeper-entwined trees and thorny undergrowth. Others, ready to perform dramatic feats with their

school knowledge, felt like heroes with no place to go.

Team leader Liu Chun-kuang, noting their reactions, organized a study of Chairman Mao's *Orientalism of the Youth Movement*, stressing a particular passage: "How should we judge whether a youth is a revolutionary? How can we tell? There can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice."

The young people learned that when they were still infants the first reclaimers had left their mainland homes and come to Hainan. There were no new thatched roof houses waiting for them. They slept under trees with leafy branches for mattresses. With pick and shovel they began to turn the wild land into the rubber plantations and oil palm forests the young people had seen elsewhere on the farm. Encouraged, the young people began to see these wild mountains, too, growing green and orderly.

But why were these mountains at "the end of the world" chosen? There were many mountains on the South Shore State Farm. Before

the cultural revolution many of them were left untouched because experts held that rubber trees could not survive the strong winds coming from the ocean and the severe lack of water on the slopes. During the cultural revolution the farm workers criticized the revisionist line of Liu Shao-chi, including its blind faith in bourgeois specialists. They suggested that the rich soil and hot climate of the mountain slopes were good conditions for growing rubber. There had to be ways to get water.

Their task, the veterans told the school graduates, was to experiment with growing rubber on the slopes of the Hsiaoshu Mountains and accumulate experience so that eventually all the seashore mountains could be made to produce rubber.

"Rubber is vital to our economy and national defense," the veterans said. "Let's work like the Taching oil drillers, dare to take on hardships and work for China's independence in rubber."

More veteran workers and their families and more school graduates came to the Hsiaoshu Mountains. The young people were particularly

◀ Returning from latex tapping.



New rubber plantation and housing in the Hsiaoshu Mountains.



Tractor driver Huang Hsiang-chao.

moved to see 56-year-old Chang Tu-jung, wife of one of the veterans, out working with the rest. Leader Liu took the young people to a huge pit nearby where the Japanese imperialists had dumped the bodies of miners they had killed for resisting their rule. Himself a veteran guerrilla, Liu told stories of how the famous Hainan Island Guerrillas and the local people of different nationalities had fought

the Japanese invaders, and how later the People's Liberation Army had driven the Kuomintang reactionaries off the island.

"Blood and sweat won this land," the school graduates told themselves. "The first reclaimers on Hainan started under much greater odds than we face today. Let's carry on and force the Hsiaoshu Mountains to bend to our will."

The Mountains Wake Up

The veterans handed the young people sharp long-bladed axes for clearing the undergrowth. A couple of hours' work raised blisters. They longed for a break. Yet the older people, including some older women, kept hacking away ahead of them. They swung their axes again and plodded on. In a few weeks their blisters turned to cal-luses.

The slumbering mountains awak-ened. At night the slopes were lit by the red flames of burning brush.

Water was badly needed not only for planting but for everyday life. The farm sent up three trucks of water every day. This only gave each person three ladles for drink-ing and washing. Meanwhile, some young women, without interrupt-ing their work, joined the veterans in a search for water in the moun-tains. There was little. The site was screened on all sides by moun-tains, and the rain, though plenti-ful, fell only during a short period. The best way to get water, they de-cided, was to build a dam and form a reservoir.

Work began in spring 1970, the school graduates the main force in digging, drilling, blasting and carrying stones. The farm sent tractors to help. By August the project was finished—a dam 10 meters high and 80 meters long and a reservoir to hold 200,000 cubic meters. Autumn rains filled the reservoir which was named "World's End". Eighty hectares of slopes were planted to rubber sap-lings. Soon a small hydroelectric station began supplying electricity.

In May the next year a typhoon raised a flash flood which destroy-ed the dam. The people rebuilt it

quickly. It was barely finished when another downpour brought mountain torrents which breached the dam one night. The team went out to save it. Boulders dropped into the break were swept away. Young men and women jumped into the water, linked arms, and blocked the current with their bodies while others piled up boul-ders and sandbags. By the time the dam was saved it was dawn.

With water the young rubber trees thrived. Now the settlers began to build brick-and-tile houses and plant two hectares to rice and vegetables. They raised fifty pigs. They stocked their reservoir with fish. Tangerine trees brought from their mainland homes took root. For the first time the school graduates tasted the joy of ample food and clothing by working with their own hands. The Hsiaoshu Mountains were now home.

The South Shore State Farm sent more of its young people out to apply the Hsiaoshu Mountains ex-perience to other mountains. Gradually 1,200 hectares of sea-shore slopes were converted into rubber plantations.

Maturing in Struggle

The production team set up an evening school for the study of Chairman Mao's writings and other Marxist-Leninist works, general knowledge and the science of rub-ber cultivation. School graduates do most of the teaching. Wall newspapers carry articles on ideo-logical gains in studies, reports on outstanding people and deeds, and criticisms of manifestations of bourgeois thinking.

The young people found that by responding to Chairman Mao's call to integrate themselves with the workers and peasants they had been able to transform the wild mountains and make them serve the country's needs. There was no better refutation of Lin Piao's slander that sending school grad-uates to the countryside was forced labor in disguise. They also saw that Lin Piao's slander was actually rooted in the reactionary Confucian thinking which encour-aged young people to excel in book-

learning in order to become officials, the road to wealth and power in the old China. Today the young people are filling the wall newspapers with articles denouncing the arch unrepentant Party capitalist roader Teng Hsiao-ping for trying to keep school graduates from going to the countryside. Most of their articles express their determination to integrate with the workers and peasants.

After a day's work, veterans and youngsters often get together to make music or rehearse songs and dances depicting their militant life,

which they perform for neighboring production teams.

Having weathered the strong winds on the island, the rubber trees will be ready for tapping next year. The planters are also maturing. Many of the 60 young people in the Hsiao-shu Mountains have become members of the Communist Party or the Communist Youth League. Some have become leaders or managers of the farm at different levels. Some have been sent to universities, others have learned to be the farm's doctors, teachers, agro-technicians, re-

searchers, drivers and machine shop workers.

Huang Hsiang-chao, a teenager when he first came, was nicknamed Little Tiger for his daring work on the dam and reservoir. He is now a Communist Party member and a tractor driver.

"We're going to transform all these mountains—the whole island!" he said. "Not only that—we're going to close the gap between industry and agriculture, town and country, physical and mental labor. That's a great future!"

New Force in Rubber Production

WE VISITED Tan county in the western part of Hainan Island where China's earliest state farms and rubber plantations were set up. The South China Institute of Tropical Plants and the South China Academy of Tropical Plants are also located here. Many school graduates working on the farms take part in scientific research to raise production. They have linked their ideal of building up the country with the development of China's rubber industry.

A New Road

The Red Flag production team was one of China's earliest rubber sapling nurseries after liberation. Veteran workers drove out the wild pigs and killed pythons, cleared off the mountain slopes and planted rubber trees.

In the early days, rubber trees in China were raised from seeds. The yield was low—less than two kilograms of dry rubber a year per tree. In 1958 China began to grow

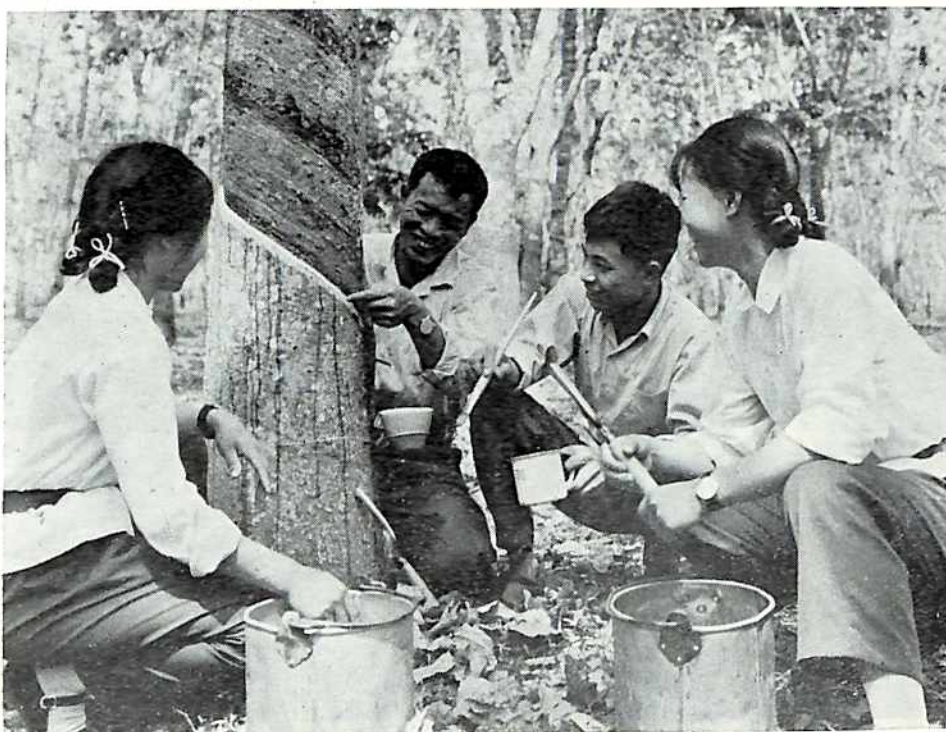
bud-grafted trees which yield over 3 kg. Recently she has planted new varieties of rubber trees developed by Chinese workers and scientists. These give higher yields and resist typhoons and cold.

But there are still a large number of the earlier seed-grown trees on the farm. It was important to raise their yield. Once the Red Flag production team's Party secretary, Lin Ting-chun, had experimented on a seed-grown tree and got a yield of 3 kg. Since this proved it possible, in 1975 the team decided to experiment on a large area of seed-grown trees. The task was given to school graduate Wu Hsiao-hsin, who had come to the farm from Kwangchow in 1968 at the age of 17.

When Wu first arrived, he thought tapping latex would be easy. It was not. When he continued to tap half as much as a veteran worker, he felt the inadequacy of his school training and began to work hard at learning from the veterans. Soon he became a skilled tapper and studied the botany of rubber trees with great interest.

The dedicated way he went at the task impressed the farm's veteran workers. To strengthen his political level they told him a lot about the struggle between the revolutionary line and the revision-

Wu Hsiao-hsin (second right) and other school graduates discuss a new way of tapping more latex with veteran worker Wu Ti.





Bringing in latex.



Learning the hows and whys of tractors at a state farm's spare-time college.



Chu Kuo-yu (second left), a middle school graduate now a research assistant at the South China Academy of Tropical Plants, gathering comments from veteran workers and technicians on his invention, an instrument for quick assay of rubber content in latex.



Discussing the theory of the dictatorship of the proletariat during a work break.

After work.



The twofold task of a school graduate: Build up Hainan Island and defend the country's southern frontiers.

Jogging, one of the spare-time activities on the state farms.





Learning grafting from a veteran worker on Hsiliu farm.



A photoelectric testing apparatus developed by school graduate Chu Kuo-yu (front) is now being made in groups.

ist line on the farm before the cultural revolution. The influence of Liu Shao-chi's revisionist line was strong then and the specialists' word was law. Regulations set by them kept the workers under strict control. If they hurt the trees or failed to meet their quota their wages were cut. Obviously workers were not allowed to do scientific experiments to raise production.

The revisionist lines of Liu Shao-chi and Lin Piao strangled the workers' enthusiasm. During the cultural revolution when these lines were criticized, farm leaders began to rely on the workers to help develop rubber production. Both old and young workers now had the opportunity to experiment.

A spare-time school had been set up after the cultural revolution, and Wu Hsiao-hsin and other young people interested in scientific experiments were sent there to study. Wu studied especially the fundamentals of growing rubber trees, methods of stimulating latex, and disease and pest control. In 1973 he was promoted to vice-leader of his latex-tapping squad. In 1974 he was cited an advanced worker of the farm.

Thinking of the past when workers had no right to even ask about scientific experiments, Wu was excited to get the job of raising the output of the old seed-grown trees. He thought of it as consolidating the results of the cultural revolution on the farm

and extending them. If he succeeded in making seed-grown trees produce an average of 3 kg., it would mean a great increase of rubber for the state.

But Wu was nervous and afraid that as an advanced worker he would lose face if he failed. His squad leader Wu Ti encouraged him. "You people are young and have an education. You should find new ways for us to increase output. We old workers support you. Experiment, and if you fail, try again!" Party secretary Lin brought him records of the experiment which got him 3 kg. from a single seed-grown tree.

Scaling the Heights

The crux of the experiment was to make the trees produce more latex without harming them. Lin Ting-chun and some veteran workers helped Wu work out his plan for the experiment. Lin told him that the tree he had experimented with was still growing well because he had applied sufficient fertilizer and reduced the number of cuts, making each one give more latex.

Veteran workers with much experience told Wu how to protect the trees and get more yield by making cuts at different depths according to their growth and the weather. When it was hot and the trees were thriving, they could make deep cuts and get more latex. On the contrary, in the cold rainy season or when the trees were flowering or fruiting, the cut

should be shallow. He conducted his experiment on the knowledge he had learned in the spare-time school that ethrel hormone stimulates the production of latex. Meanwhile he also changed from making tap cuts only on the lower trunks to alternating them with higher ones. This would protect future yield.

The production team approved Wu's measures for the experiment. Before the time for tapping the 270 experimental trees, it sent workers to apply a lot of fertilizer.

Experimental work was really a test of Wu. He was not used to making high cuts. He was not tall and had to stand on tiptoe to see a high tapping line. After making 270 high cuts in four hours he could hardly lift his hand. Veteran workers helped him master the skill. Because more hormone had been applied, more latex flowed for a longer time. He had to increase his daily rounds to collect it all.

Wu began to feel tired and fed up. Scientific measures, of course, but without enthusiasm for the revolution one cannot persist in experimenting. One noon just when he wanted to take a rest after working from dawn, it threatened to rain. He delayed a while and then went out to get in the last batch of latex. He found Lin Ting-chun already there collecting it for him. He was instantly ashamed.

"The Party secretary didn't criticize me," Wu Hsiao-hsin said,

recalling the incident. "But his selflessness made me think. Since then, every time I have felt tired or fed up, I think of China's urgent need of rubber. To be prepared against the imperialists, we must be self-sufficient in rubber. We're working to mechanize the country's agriculture by 1980 — but without rubber no trucks and tractors!"

After that incident, Wu doubled his efforts. While others rested at noon, he practiced cutting high lines. He often went on collecting latex after his comrades had already gone to supper or went out alone at night to collect it. His trees and tapping pails were always clean so as not to affect the quality of the latex. Even when he was ill he persisted in observing the trees, making analyses and keeping records.

He also helped a woman worker nearby with her experiments to increase yield. Before the end of the harvest period, both his trees and the woman's yielded an average of 3 kg. of dry rubber per tree. Because they had applied scientific tapping methods, few of their trees became diseased or had the bark die.

Many other young workers on Hainan Island also achieved good results in scientific experiments. Four school graduates made bud-grafted trees yield an average of over 6 kg. on large areas. Others discovered a way of using a needle instead of the knife for tapping.

Experimental work made Wu Hsiao-hsin even more determined to be a latex tapper for the rest of his life. "My ideal is to work where the motherland needs me most," he said, "to do my work well and make the best contributions I can. We've just begun our scientific experiments. We have to popularize our new methods and improve them. There's certainly plenty to do!"

Integrated with the Masses

At the South China Academy of Tropical Plants we met Chu Kuo-yu, a school graduate from

Kwangchow. He was one of the young people who had made outstanding achievements in their ordinary work. He wore glasses and was shy and taciturn. Guided by the veteran workers on the farm and tempered by the life there, he had developed a deep love for his work.

At Yangchiang farm in 1971 he saw experimental workers walking 12 kilometers a day to bring latex to a rubber plant for drying, then taking it to a laboratory to test for rubber content. He made up his mind to change this situation by making an instrument which could test the content on the spot. He tried using direct and then alternating current. He did not succeed. "The weighing method is used all over the world," some people sneered. "How can a youngster like you find a new way?" Chu Kuo-yu paid no attention.

Watching a film one evening, he got an idea. When the sound track with varying degrees of darkness passes the photoelectric cell, it causes varying electric currents which are converted into different volumes of sound. He applied this principle to his experiments, using the different electric currents generated in the photocell by light passing through the latex to determine its rubber content. Veteran workers and projectionists helped him. After 160 experiments he made a successful portable photoelectric testing apparatus. It eliminated the need to dry the latex before weighing it. Testing time was shortened from a day to only two minutes. Testing on the spot expanded the number of experiments they could do.

Later Chu Kuo-yu was sent to the South China Academy of Tropical Plants to do research on similar scientific equipment. He continues to go back to the farm to work, and to make and popularize new equipment. At the academy he modified his photoelectric testing device to diagnose nutritional deficiencies in rubber trees and determine soil content. When praised for this, he said, "The workers on the farms are the main force in scientific ex-

periments. They have practical experience and care most about our country's rubber production. Without them, I would be like a fish out of water."

Last spring Chu Kuo-yu and 42 other young people wrote a letter to Chairman Mao on behalf of all the school graduates working on the farms on Hainan Island. In the letter they criticized Teng Hsiao-ping's insistence that the



Big-character posters criticizing Teng Hsiao-ping's revisionist line.

best middle school graduates be sent directly to college. This, they said, was just a new version of Liu Shao-chi's "study to be officials" and Lin Piao's "forced labor in disguise". Teng's intention was to stop school graduates from going to the countryside. They wrote: "Teng Hsiao-ping wants to turn us back onto the road of divorcing ourselves from proletarian politics, productive labor and the workers and peasants. He wants to train us into a bourgeois intellectual elite which would work to restore capitalism. We will fight this!" The letter told Chairman Mao that the young people on Hainan Island would strike root on the farms and always integrate with the workers and peasants.

Workers, Peasants and Soldiers Criticize Teng Hsiao-ping's Revisionist Line

China's struggle to criticize Teng Hsiao-ping's counter-revolutionary revisionist line and beat back the Right deviationist attempt to reverse correct verdicts is being brought to a new high. The Chinese people, led by the Party Central Committee headed by Chairman Mao, are thoroughly repudiating Teng Hsiao-ping's crimes in attempting to subvert the dictatorship of the proletariat and restore capitalism. They have deepened the criticism of his revisionist absurdities ideologically and theoretically, and exposed his reactionary nature in betraying Marxism.

Below are three articles by workers, peasants and soldiers.

— Editor

Never Discard Class Struggle

by the Party branch of the Tachai production brigade

TENG HSIAO-PING always advocated the theory that the class struggle is dying out. As early as in 1957 shortly after the basic completion of the socialist transformation of the ownership of the means of production, he followed Liu Shao-chi in preaching that "classes have been basically eliminated and we should not stress class struggle".

Not long after he resumed work, Teng Hsiao-ping used an eclectic sleight of hand to come up with the program of "taking the three directives as the key link". This is a deliberate distortion of Chairman Mao's instructions. By putting three directives — on studying the theory of the dictatorship of the proletariat and combating and preventing revisionism, on stability and unity, and on pushing the national economy forward — on a par, he was confusing the primary with the secondary and using the secondary to replace the primary. His real aim was to negate taking class struggle as the key link and to tamper with the Party's basic line. He even openly attacked Chairman Mao's instructions, saying, "How can we remind ourselves of class struggle every day?" This fully exposed his reactionary essence in betraying Marxism.

While criticizing the Right deviationist wind, Chairman Mao said,

"In 1949 it was pointed out that the principal contradiction within the country was one between the proletariat and the bourgeoisie. Thirteen years later the question of class struggle was reiterated, and mention was also made of the fact that the situation began to turn for the better. What is the Great Cultural Revolution for? To wage class struggle. Liu Shao-chi advocated the theory of the dying out of class struggle, but he himself never ceased to wage class struggle. He wanted to protect his bunch of renegades and sworn followers. Lin Piao wanted to overthrow the proletariat and attempted a coup. Did class struggle die out?"

What Chairman Mao said is an irrefutable truth expressing what we poor and lower-middle peasants wanted to say. Teng Hsiao-ping preached the dying out of class struggle. Has it really died out? Absolutely not. Take our Tachai for example. It's not necessary to mention the sharp struggle against landlords and rich peasants before the land reform movement. Just look at the years after the movement for agricultural cooperation. Not a year, a month or a day passed without struggle between the proletariat and the bourgeoisie. Every achievement was gained in great upheavals of class struggle.

Since the basic completion of the socialist transformation of the ownership of the means of production, we have achieved one success after another in continuing the revolution and bringing about great changes in ideology, production and farmland construction. Why were we able to do all this? Fundamentally because we firmly followed Chairman Mao's proletarian revolutionary line, took class struggle as the key link in combating revisionism and capitalism, and opposed and rejected the interference and sabotage of the revisionist line pushed by Liu Shao-chi, Lin Piao and Teng Hsiao-ping.

The class struggle of this period has really been soul-stirring. In 1957, right after Teng Hsiao-ping proclaimed that "we should not stress class struggle", the bourgeois Rightists launched their wild attack on the Party and socialism. In Tachai too landlords, rich peasants, counter-revolutionaries and bad elements popped up to join the Rightists in opposing the Party leadership and the movement for agricultural cooperation. They attempted to turn back along the capitalist road. But we adhered to Chairman Mao's revolutionary line and, after a tit-for-tat struggle, smashed these class enemies' attacks. The peasants' enthusiasm for socialism was further aroused by revolution. They picked up speed in striding along the socialist road.

From 1960 to 1962 China met with temporary economic difficulties arising from three successive



Members and cadres of the Tachai production brigade denounce Teng Hsiao-ping's crimes.

years of natural disasters and the scrapping of contracts and withdrawal of experts by the Soviet revisionist renegade clique. Taking this as an opportunity to restore capitalism in the countryside, Teng Hsiao-ping in tune with Liu Shao-chi and Lin Piao shouted himself hoarse that agriculture should practice "the fixing of farm output quotas on individual households with each on its own" and he said that "it doesn't matter whether a cat is white or black, it's a good cat so long as it catches mice".

Consequently an evil wind was stirred up — the *san zi yi bao*.^{*} But we didn't waver. We led the masses in adhering to the socialist road and stood up to this evil capitalist wind. Relying on our-

^{*}The extension of plots for private use, the opening of free markets in cities and villages, the increase of small enterprises with sole responsibility for their own profit or loss, the fixing of farm output quotas on individual households with each on its own.

selves and working hard, we consolidated and developed our socialist collective economy.

The Great Proletarian Cultural Revolution is a great political revolution carried out by the proletariat against the bourgeoisie and all other exploiting classes. Through struggle the two bourgeois headquarters headed by Liu Shao-chi and Lin Piao were smashed, their counter-revolutionary revisionist line deeply criticized. We won a great victory. But class struggle has not died out. Bearing in mind our great leader Chairman Mao's instruction, "Never forget classes and class struggle", we continued to take class struggle as the key link after the Tenth Party Congress and persevered in continuing the revolution under the dictatorship of the proletariat. We waged a struggle against restoration politically, against corruption ideologically and against encroachment economically. From the

struggle we discovered that even though ours is an advanced unit, in the brigade there is still class struggle, people taking the capitalist road and, among our Party members, some representing the interests of the bourgeoisie. Only by keeping a firm grasp on class struggle can we continue to march forward.

Experience in class struggle tells us clearly that our socialist society is not "a jewelled palace in elfland's hills" but a society with classes, class contradictions and class struggle. The countryside after collectivization is not one without classes in which everything belongs to the public. A life-and-death struggle exists everywhere between the socialist road and the capitalist road. With his program of "taking the three directives as the key link", Teng Hsiao-ping placed the "four modernizations" (modernization of agriculture, industry, national defense and science and technology) above all other work. His intention was to write off taking class struggle as the key link so as to bind us hand and foot and restore capitalism without hindrance.

Our great leader Chairman Mao pointed out, "With the socialist revolution they themselves come under fire. At the time of the cooperative transformation of agriculture there were people in the Party who opposed it, and when it comes to criticizing bourgeois right, they resent it. You are making the socialist revolution, and yet don't know where the bourgeoisie is. It is right in the Communist Party — those in power taking the capitalist road. The capitalist roaders are still on the capitalist road." Criticizing Teng Hsiao-ping, Chairman Mao further pointed out, "He knows nothing of Marxism-Leninism; he represents the bourgeoisie."

These instructions thoroughly analyzed the laws governing class struggle in the historical period of socialism and exposed Teng's reactionary bourgeois nature. Everything tends to divide into two. "Outside any party there are other parties, inside it, there are groupings; this has always been so." Within the Communist Party there

are a handful of people who have never been proletarian revolutionaries. They are bourgeois democrats. With the socialist revolution they themselves come under fire. They have thus placed themselves in opposition to the people and become representatives of the bourgeoisie upholding bourgeois right and oppressing the workers, peasants, soldiers, revolutionary cadres and intellectuals. They are restorationists and capitalist roaders representing the interests of the bourgeoisie in their struggle against the proletariat.

We Tachai people have much to say on this. Since China entered the period of socialist revolution, Tachai has met many obstacles on its way forward. Though some obstacles came from the overthrown landlords and rich peasants, and counter-revolutionaries and bad elements, the main ones were from the bourgeoisie within the Party. When we first set up a people's commune in Tachai, the capitalist roaders within the Party following Liu Shao-chi's revisionist line tried to stop us. In 1964 Liu Shao-chi used the socialist education movement to hit out wildly at Tachai.

Teng Hsiao-ping was of the same kind as Liu Shao-chi. Last year when a Right deviationist wind was stirred up to reverse the correct verdicts of the cultural revolution, he distorted Tachai's fundamental experience and didn't have a single word to say about class struggle and the two-line struggle, only preaching the theory of productive forces in a vain attempt to undermine the Learn-from-Tachai mass movement. All this clearly shows us that the bourgeoisie within the Party using a part of power they have usurped to restore capitalism is much more dangerous than the bourgeoisie in society at large.

While talking on the life-and-death struggle between the two major antagonistic classes, the bourgeoisie and the proletariat, Chairman Mao pointed out, "**This kind of struggle, it seems, will continue in China and in our Party for at least twenty years and possibly half a century. In short, the struggle will not cease until classes die out completely.**" This is true.

We often remind ourselves that Tachai's success has come from struggle. Repeated struggles are the powerful motive force propelling the socialist society forward. Struggle is a guarantee for the victory in continuing the revolution under the dictatorship of the proletariat. Only with struggle can we combat and prevent revisionism and consolidate the dictatorship of the proletariat. Class conciliation, class amalgamation and class capitulation will only lead to restoration and retrogression.

But Teng Hsiao-ping, the arch unrepentant capitalist roader in the Party, attacked and smeared class struggle and the two-line struggle waged by our Party, saying that it would hurt veteran workers and experienced cadres. This openly negated the great class struggles and struggles between the two lines carried out by the Party. It was another big lie Teng Hsiao-ping spread to confuse the people.

By waging class struggle and the two-line struggle, will the proletariat and the poor and lower-middle peasants hurt the handful of people who oppose revolution? Experience in class struggle tells us they will and must hurt revisionism, capitalism, the bourgeoisie within the Party, the capitalist roaders, the restoration staged by Liu Shao-chi, Lin Piao, Teng Hsiao-ping and other ringleaders promoting the opportunist line.

Is it right to hurt them? Surely right, ten thousand times right! Is this good or bad? Surely good, ten thousand times good! Without such hurting there won't be any socialist revolution.

After the cooperation movement, a Party member in Tachai began to put on airs after he was elected production team leader. Commune members commented that he was changing, beginning to act like a village head in the old society. The Party branch thought this team leader was not making revolution but acting like a high and mighty official. They criticized him for his mistakes and relentlessly "hurt" his bourgeois ideology. At the same time the Party branch used this case to educate the other Party members and dealt heavy blows at the influence of bourgeois ideology

within the Party. All of us came to understand that cadres will change and turn into exploiters if they don't persist in taking part in collective productive labor. We all agreed that when a Party member is also a cadre he should take part in collective productive labor no less than 300 workdays a year. If the "hurt" is like this, what's wrong with it?

Most of our cadres, including old ones, have been tempered in the long revolutionary struggles and educated with Marxism-Leninism-Mao Tsetung Thought. They want to make revolution. We will never hurt those experienced old cadres who are true revolutionaries if we resolutely carry out Chairman Mao's revolutionary line and proletarian policies and correctly distinguish and handle the two different types of contradictions. Even though they have committed mistakes of this kind or that, as long as they are willing to correct them we shall educate and help them according to Chairman Mao's teachings and through criticism and self-criticism.

Facts have proved it does not hurt the old cadres to be tempered and educated so as to remold their world outlook in mass movement. It urges them to continue the revolution. What they discarded in a mass movement is the bourgeois stand and old views; and what they gained is the proletarian stand and revolutionary world outlook. Teng Hsiao-ping attacked previous political movements as having hurt old cadres and veteran workers. This is deliberately turning black into white and fomenting dissension and disunity.

In the historical period of socialism, class struggle will be a complicated and long-term one, sometimes very intense. We must never discard class struggle. No matter what lies Teng Hsiao-ping tried to fabricate, our determination to struggle will not be moved. We have struggled for the past 30 years to build up the present Tachai. We'll march forward by continuing the struggle. We must struggle against revisionism and capitalism every year, every month and every day. We'll keep on struggling until communism arrives, and nobody can stop us.

Class Struggle Has Never Died Out

by Wu Chuan-ching, Taching oil field driller

THE arch unrepentant capitalist roader in the Communist Party, Teng Hsiao-ping, like other heads of opportunist lines, has always pushed revisionism and was never a Marxist. Before the cultural revolution, in cahoots with Liu Shao-chi, he pushed a counter-revolutionary revisionist line. Shortly after he resumed work, he lost no time in dishing up a revisionist program of "taking the three directives as the key link" which negates class struggle as the key link, negates the basic line of the Chinese Communist Party* and is a frenzied attack against Chairman Mao's revolutionary line.

Looking into his history and comparing it with his present, one can see that, like Liu Shao-chi and Lin Piao, Teng Hsiao-ping represents the determination of the bourgeois class to make a comeback. They inevitably trumpet the theory of the dying out of class struggle and oppose the proletariat's waging of class struggle against the bourgeoisie. We Taching workers remember very clearly that back in 1964 just when the Chinese people in every field of endeavor, under the guidance of Chairman

Mao's revolutionary line, were taking class struggle as the key link and plunging into the socialist education movement, it was the No. 2 man in Liu Shao-chi's bourgeois headquarters, Teng Hsiao-ping, who came to Taching to babble, "Taching is different from other places. For you people, class struggle is not the main contradiction." He brazenly opposed Chairman Mao's teaching about classes and class struggle, and made a vain attempt to put out the flames of this struggle against the bourgeoisie and lure socialist Taching onto the wrong road.

What is the main contradiction in socialist society? On the eve of liberation of the whole country Chairman Mao pointed out clearly at the Second Plenary Session of the Seventh Central Committee of the Communist Party of China that the main domestic contradiction after liberation would be the contradiction between the working class and the bourgeoisie. Since then, following this teaching, the Chinese people have been continually scoring new victories in socialist revolution and construction by persisting in taking class struggle as the

key link, carrying out the Party's basic line and waging an ever-deepening struggle against the bourgeoisie. It was precisely under the guidance of Chairman Mao's revolutionary line and as the socialist revolution deepened that our Taching was built and developed.

The opening up of the Taching oil field was the history of continuous victories won by the proletariat against the bourgeoisie, by Marxism against revisionism and by socialism against capitalism. The existence of classes and class struggle are objective facts. Looking back on the history of how Taching was developed, what step forward was not a result of struggling against the bourgeoisie?

Sixteen years ago when we began opening up Taching there were many difficulties and contradictions. The imperialists, revisionists and reactionaries abroad had whipped up an anti-China campaign, and on the domestic front Liu Shao-chi had blown up an evil wind of dismantling many industrial projects. In addition came natural disasters. The struggle was very sharp. Faced with such a complicated situation, the Taching working class, represented by "Iron Man" Wang Chin-hsi,** earnestly studied *On Practice* and *On Contradiction*. They applied Mao Tsetung

At a criticism meeting workers and cadres in the Taching oil field deepen their repudiation of Teng Hsiao-ping's revisionist line.



* At the Tenth Plenary Session of the Eighth Party Congress in September 1962 Chairman Mao put forward, in complete form, the Party's basic line for the entire socialist period: "Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration. We must recognize the protracted and complex nature of this struggle. We must heighten our vigilance. We must conduct socialist education. We must correctly understand and handle class contradictions and class struggle, distinguish the contradictions between ourselves and the enemy from those among the people and handle them correctly. Otherwise a socialist country like ours will turn into its opposite and degenerate, and a capitalist restoration will take place. From now on we must remind ourselves of this every year, every month and every day so that we can retain a rather sober understanding of this problem and have a Marxist-Leninist line."

** Wang Chin-hsi was a pioneer oil worker who worked tirelessly to get China's oil industry started. For his iron will and communist spirit of self-sacrifice, his fellow workers called him "Iron Man".

Thought to analyze the situation of class struggle and its various contradictions and found their answer: Whether there are a thousand or ten thousand contradictions, the main one is that between the proletariat and the bourgeoisie. Firmly grasping class struggle as the key link and persisting in the principles of the Anshan Constitution,* we finally succeeded in trail-blazing our own road for industrial development: we opened up the Taching oil field with high speed and quality.

The Great Proletarian Cultural Revolution personally initiated and led by Chairman Mao is in essence a great political revolution carried out by the proletariat against the bourgeoisie and all other exploiting classes. Following the steps of Chairman Mao's strategy, Taching plunged enthusiastically into the battle to smash the bourgeois headquarters of Liu Shao-chi and then that of Lin Piao. We made a deep-going criticism of the revisionist line, and examined and repudiated their crimes in trying to subvert the dictatorship of the proletariat and restore capitalism. It was precisely in this great struggle between the proletariat and the bourgeoisie that we raised our consciousness of class struggle, the two-line struggle and the need for continuing the revolution. The mass movement to study Marxism-Leninism-Mao Tsetung Thought deepened. Profound changes were brought about in the realm of the superstructure which promoted the production and construction of the oil field so that Taching's output today is six times that of before the cultural revolution.

In a situation in which revolution and construction scores victory

* Workers of the Anshan Iron and Steel Company made an analysis of their important experience in running a socialist enterprise. Supporting their revolutionary creation and summing up the basic experience of socialist construction nationwide, Chairman Mao gave an instruction in March 1960 and laid down the correct line for running socialist enterprises—the Anshan Constitution. Its major principles are: keep politics firmly in command; strengthen Party leadership; launch vigorous mass movements; have cadre participation in productive labor and worker participation in management; reform irrational and outdated rules and regulations; maintain close cooperation among workers, leading cadres and revolutionary technicians; and go full steam ahead with technical innovation and revolution.

after victory, has class struggle died out, has the bourgeoisie stopped attacking us? Certainly not. Because the poisonous vestiges of the revisionist line of Liu Shao-chi and Lin Piao have not been completely eradicated, in the development of the oil field a fierce struggle has continued in recent years over whether or not to persist in the study and application of *On Practice* and *On Contradiction*, to carry out the principles of the Anshan Constitution and to keep to the orientation for running enterprises pointed out by Chairman Mao. Some people said that now that Taching has been established for 16 years, things done at first in "irregular" ways should now be done more conventionally. There were others who started longing for a leisurely way of life and became unwilling to keep up the ways of hard work and struggle. Bourgeois thinking was infiltrating our ranks.

A handful of class enemies also used every chance to sabotage. On the question of whether to continue to stride forward or to slide backwards and return to capitalism the fierce struggle between the proletariat and bourgeoisie never stopped.

Taching is a red banner set up by Chairman Mao. The Taching experience is one of following Chairman Mao's proletarian revolutionary line, in carrying out the principles of the Anshan Constitution, persisting in taking class struggle as the key link, persisting in self-reliance, and pioneering along an independent road of industrial development. The capitalist roaders within the Party who push revisionism, however, inevitably do everything they can to distort and negate this most basic of Taching's experience. Liu Shao-chi did this. Lin Piao did this and Teng Hsiao-ping also did this. They wanted to tear down Taching as a red banner and implant the theory of the dying out of class struggle and the theory of productive forces in people's minds which is actually an attempt to derail China's industry from its socialist orientation and run it along the tracks of revisionism.

The experience of history makes us understand deeply that a social-

ist enterprise is by no means merely a production unit but is first of all a field for consolidating the dictatorship of the proletariat. In running an enterprise there is the question of orientation. Enterprises that divorce themselves from class struggle—the key link—and do away with putting proletarian politics in command, are bound to go off on the wrong track.

Class struggle and two-line struggle is a powerful motive force in the building up and development of Taching. We in Taching have persisted in the principle of grasping revolution and promoting production. For years we have never forgotten to put proletarian politics in command when engaged in economic work, never forgotten the class struggle in the realm of the superstructure when carrying on production, and never forgotten to put in first place ideological work to revolutionize people's thinking when striving for modernization in our work.

In order to train ranks of workers worthy of Iron Man Wang, who will fight revisionism and do everything to prevent it, every year the workers and their families are mobilized for a concentrated and large-scale education campaign about the Party's basic line. They learn from the actual class struggle and two-line struggle in their own life, and by comparing the past sufferings of the working class with the happiness of the present they gain a deeper understanding of the Party's basic line. Every worker's family has written out two "account books", one showing the oppression and exploitation suffered in the old society and the other showing the happiness of becoming the masters of the new society. Leafing through these two "account books" helps us keep in mind the vital task of combating and preventing revisionism and inspires us to struggle against revisionism. It fills us with the determination to never forget class struggle, to carry on the revolution, to act in Iron Man Wang's spirit of battling nature, class enemies and the wrong line so that we can develop China's oil industry in a faster, better and more economical way.

Defending the Dictatorship of the Proletariat

by the Party branch of the Sixth Company of a unit of the Peking Garrison

OUR COMPANY helped put down the counter-revolutionary political incident in Tien An Men Square early last April. We witnessed the violence deliberately provoked by a handful of class enemies and the heroic fight of the workers' militia and the people's police with the support of the revolutionary masses to defend the dictatorship of the proletariat.

This experience provided us with a living lesson in class struggle from which we have understood more about what the dictatorship of the proletariat is and what the restoration of capitalism would mean. We have realized more clearly that only by strengthening the unity between the army and the people can we successfully combat the sabotage of the class enemy and consolidate the dictatorship of the proletariat. The officers and soldiers of our company have vowed to be a firm pillar of the dictatorship of the proletariat.

We will never forget the lesson we learned in Tien An Men Square.

The incident clearly showed that the struggle between the proletariat and the bourgeoisie in the socialist period is a life-and-death conflict. The bourgeoisie inside and outside the Party, the unreformed landlords and rich peasants, the counter-revolutionaries, Rightists and other bad elements in society will never be reconciled to their doom. They are bound to put up a desperate struggle. Thus in broad daylight in the Square a handful of class enemies brazenly beat worker-militiamen, people's policemen, PLA guards and other revolutionaries, set fire to a building, burned vehicles and tried to break into the Great Hall of the People.

Teng Hsiao-ping spared no effort to spread the theory that class struggle is dying out, that it had disappeared. But he himself never ceased to wage class struggle. He was planning a counter-revolutionary restoration. Like Liu Shao-chi and Lin Piao, what he wanted to have die out was only the proletariat's struggle against

the bourgeoisie, not the bourgeoisie's struggle against the proletariat.

Clearly the handful of class enemies who created the incident in Tien An Men Square wanted to overthrow the proletariat. We should **"never forget classes and class struggle"**. If we believe Teng Hsiao-ping's nonsense, the working people would again suffer the exploitation and oppression of the old society and thousands of people would lose their lives. So we absolutely oppose Teng Hsiao-ping's schemes to subvert the dictatorship of the proletariat.

Like food and clothing, the dictatorship of the proletariat is something a victorious people cannot do without even for a moment. It should under no circumstances be discarded before the thorough and total abolition of domestic and foreign reactionaries.

We will guard the dictatorship of the proletariat like our own eyes. If the enemy dares to sabotage and create disturbances we'll smash him to smithereens with our iron fists!

"If the army and the people are united as one, who in the world can match them?" The counter-revolutionary political incident in Tien An Men Square was suppressed in a few hours. This demonstrates the great strength of our dictatorship of the proletariat and the unity of the army and the people.

In the battle to put down this counter-revolutionary riot, the Peking worker-militiamen and the people's policemen, with high consciousness of class struggle and the struggle between the two lines, fought in the first lines, without regard for their own safety. Striking at enemy sabotage, they protected the Great Hall of the People and the people's wealth and lives. Their heroic struggle greatly inspired our fighting will and helped us understand more deeply that the real bastion of iron is the masses, which no force can smash. Before this bastion of iron—the army and the people united—a handful of class enemies are nothing but a few flies dashing themselves against a wall and courting disaster.

A study group of the Sixth Company of a Peking Garrison unit diligently studies Marxist theory in the struggle against the Right deviationist wind.





Marble decorative screen with painted panda design.

Tali Marble

SMOOTH, fine-grained Tali marble is veined in designs like a traditional Chinese ink-and-brush painting in black and also in yellow, ocher, green and red. Cloud-wreathed mountain peaks, misty waterfalls dashing down precipices, pines, bamboos, plum blossoms and orchids, as well as birds, animals, fish and insects — they can all be found in Tali marble.

These "paintings" are the creation of nature several hundred million years ago, formed by fossils of ancient algae. Such marble was first discovered and quarried in what is now the Tali Pai Autonomous Prefecture in the Tientsang Mountains of Yunnan province, and all marble has come to be known in Chinese as "Tali stone".

Marble is also found in east and northeast China.

At the foot of the Tientsang Mountains beside dark-green Erhai Lake in Tali stand three pagodas dating from the Tang dynasty (618-907). The delicately carved marble at the base of the main one shows the high level marble craftsmanship had already reached in Yunnan 1,000 years ago.

Through the centuries this elegant stone served only the feudal ruling class to beautify their walls, gates, studies and halls. And on tombstones of it they had words carved in praise of their "benevolent rule".

The 400 peasant families in the village below the ancient pagodas know otherwise. For generations they spent part of their time quarrying marble for the landlords. Later, when capitalists set up marble workshops there they made the peasants their source of cheap labor.

A seam of marble 200 meters thick runs at 3,000 meters above sea level beneath 19 peaks of the Tientsang Mountains. The work-

faces were sheer cliffs reached by narrow footpaths. The rock was quarried by hammering iron drills. Workers were often crushed by falling rock or swept away by mountain torrents.

Wages were not enough to keep the stonecutters in food and clothing. They lived in caves, sleeping on grass mats and covering themselves with straw raincoats. They carried the rough blocks down the mountains on their backs. These were cut into slabs and polished to be made into table and chair tops and ornamental screens. The capitalists made fortunes selling these abroad. By the time of liberation the hard life had caused many stonecutters to leave the trade. Very little marble was being quarried.

AFTER the liberation, in 1956, the people's government called on the stonecutters to organize and some 100 banded together to set up a marble producers' cooperative in an old temple at the foot of the mountains. In 1958 it became a state factory. Since then new buildings have been added year after year. Quarrying and processing of marble slabs for construction have been completely mechanized.

The painting "On the Iron-chain Bridge" on a marble screen.

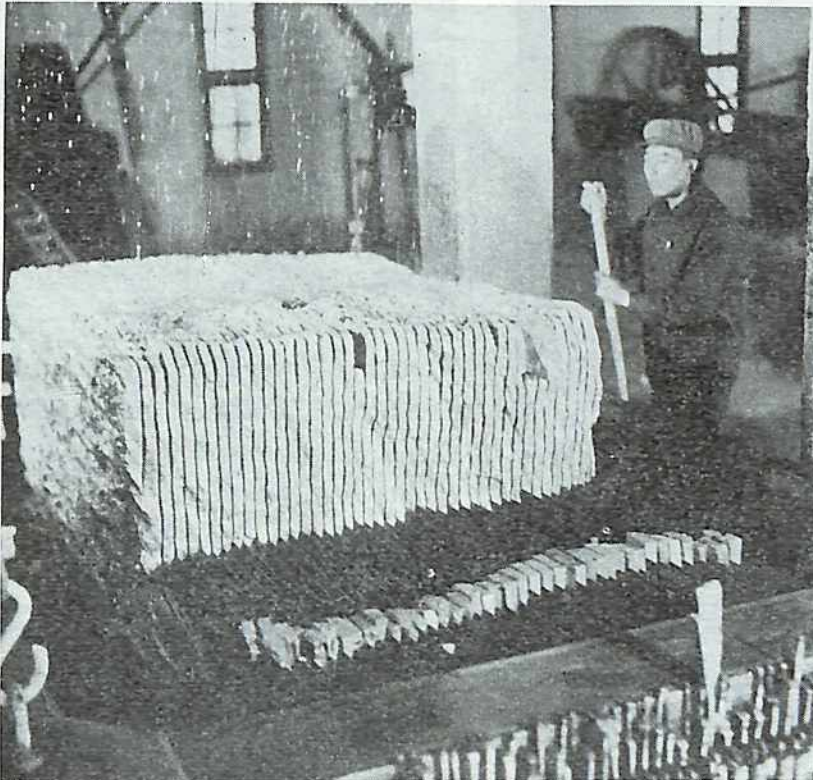




Quarrying.



Cutting to required size.



Sawing into slabs.



Polishing.

Today highways wind up the mountains to the quarries and the sound of pneumatic drills fills the air. Cranes and trucks move the huge blocks—it used to take dozens of men two weeks to carry one down. New housing has replaced the cave dwellings of the workers and their families.

In a bright and spacious shop a huge crane brings a roughly-hewn marble block to the electric saw which cuts 60 slabs a day. It used to take 10 days to cut one slab by hand. Another machine cuts the slabs into the required shapes in a few seconds. All machines are equipped with water-screen dust precipitators. In another shop the slabs are polished mirror-smooth by grinding machines.

MANY of the machine operators are young women of the Pai nationality. The factory sent them for training to Peking, Shanghai and other places. Fifty percent of the factory's 360 workers are of the Pai nationality, and over 200 are young people.

The factory's 1975 output was 25 times that at the beginning. It now produces 50 separate products compared to 10 then.

Tali marble is used in the Great Hall of the People and the new Peking Hotel in the capital, as well as for monuments in the Chinglang Mountains, cradle of the Chinese revolution, and at Loushankuan and Tsunyi on the route of the Long March. In recent years Tali

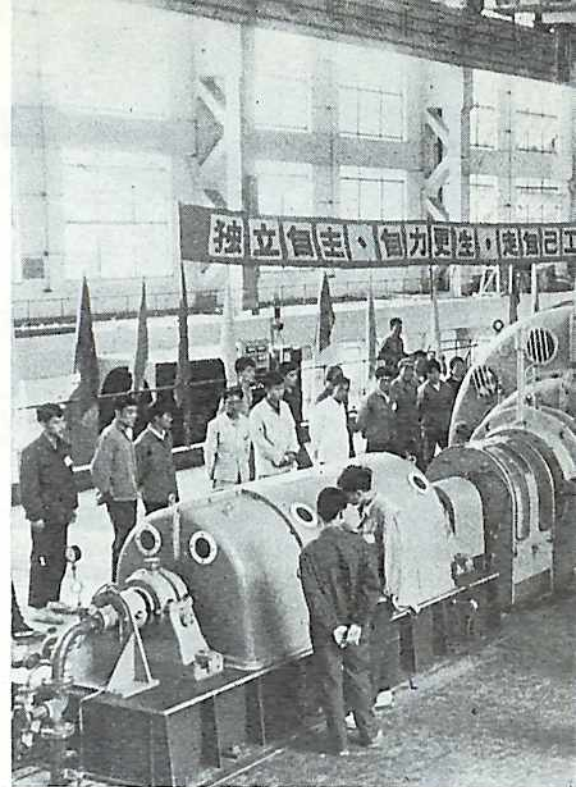
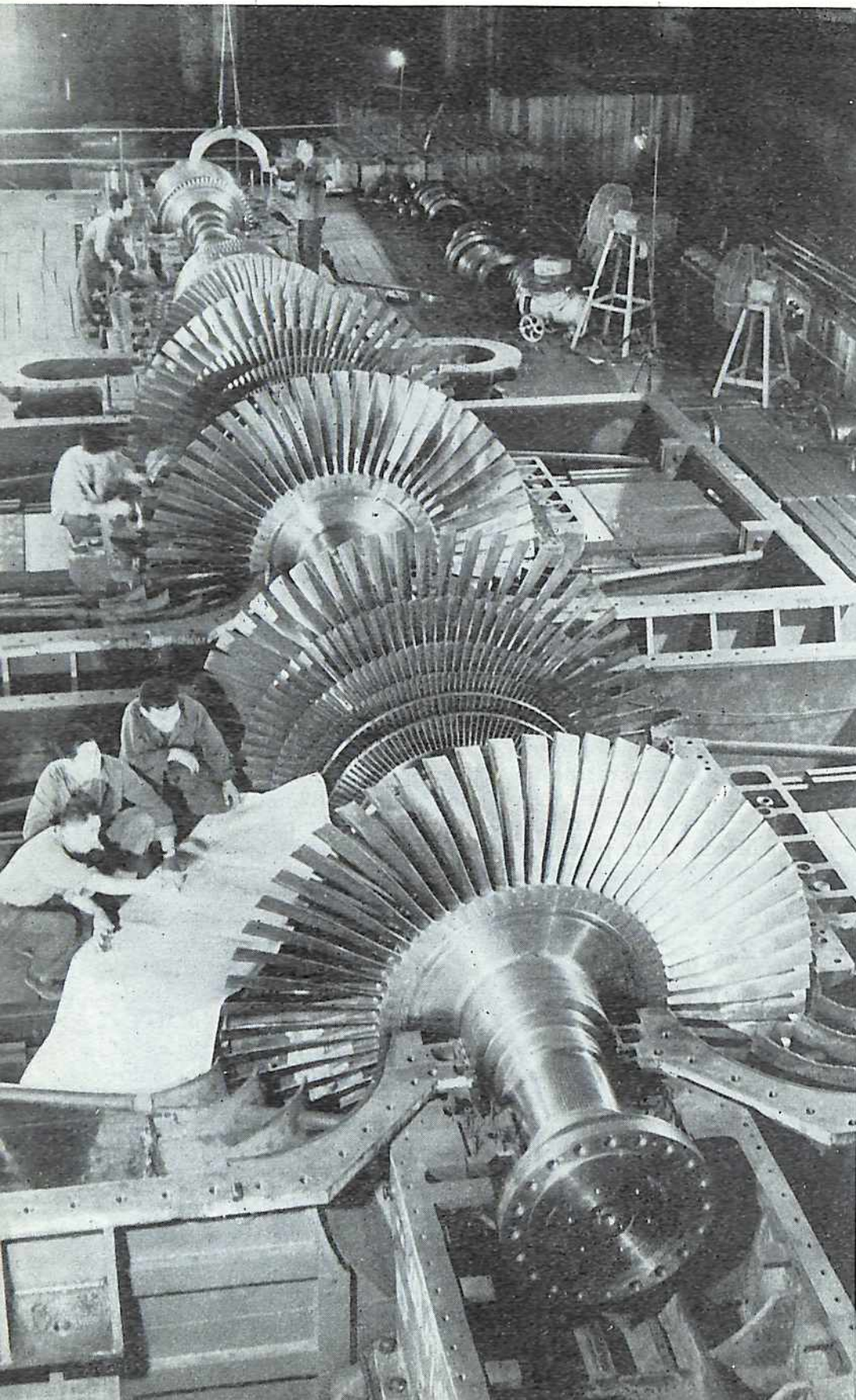
marble slabs have been exported to Japan, Australia, Southeast Asia and Africa. Wine cups, vases, ashtrays and other household articles of it are sold as far away as Europe and the Americas.

One kind of Tali marble is pure white and known as Tientsang Mountain White Jade. State investment last year will facilitate quarrying large quantities of it. By combining the characteristics of both painting and traditional sculpture from this marble, artists have created many works with unique national style. The sculpture "Pai Militiawomen" and the painted marble screen "Fishing Song on Erhai Lake" vividly reflect the new spirit of the Pai nationality in Tali.

THE RESULTS OF SELF-RELIANCE

300-Megawatt Generator

The steam turbine which drives the new 300-Mw generator being assembled at the Shanghai Steam Turbine Plant.

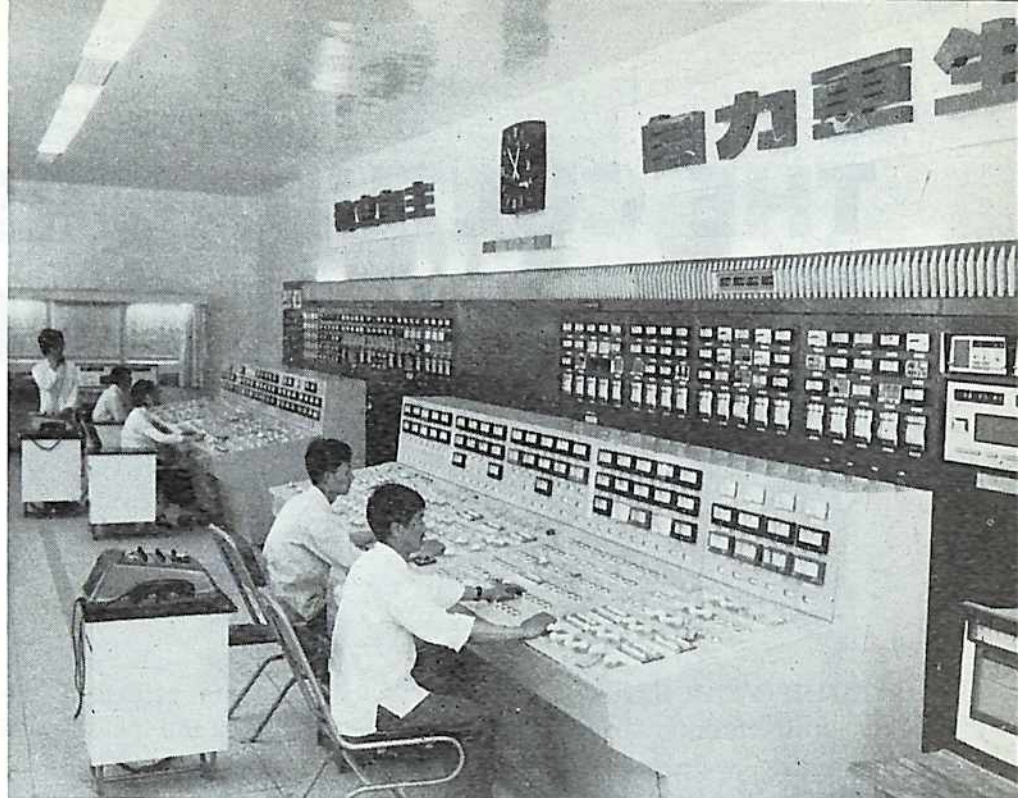


The big generator in operation.

THE 300-megawatt (300,000-kw) steam turbogenerator in the Wangting Power Plant on the bank of the Grand Canal in the east China province of Kiangsu is the country's largest. The generator, designed and manufactured in China, has a water-cooled rotor and stator, a new technique first successfully used by Chinese workers, and intermediate reheating of the steam in the high-temperature, high-pressure boiler. The blades on the turbine are of a new Chinese design. Altogether 861 new products were used in the auxiliary machinery and equipment.

Work on the Wangting plant began in June 1973. Since the generator went into operation in September 1974 it has gradually achieved safe, smooth operation and output has continually increased.

The generator represents a new level in the development of China's power industry and design and manufacture of big power plant equipment and demonstrates her



The turbogenerator has its own built-in automatic inspection system, shown above in the control room.

ability to produce such equipment in complete sets. It reflects new technical levels reached by her metallurgical, electric machinery and meter-instrument industries.

Before liberation China had no generating equipment industry. Even pipes and bolts for small plants had to be imported. The generating capacity of the entire country was only 1,850 Mw. The total for Shanghai, China's biggest city, was less than 300 Mw, mainly in imperialist-controlled plants. After liberation, imperialists, revisionists and other reactionaries tried to cripple China's industrial development by a blockade, but she smashed this by following Chairman Mao's revolutionary line of independence and self-reliance.

China set up her own generating equipment industry and it developed rapidly. The first 6-Mw steam turbogenerator was produced in Shanghai in 1955, the first steam turbogenerator with inner water-cooled rotor and stator* during the great leap forward of 1958.

Before the cultural revolution Liu Shao-chi and Teng Hsiao-ping promoted a counter-revolutionary revisionist line, saying it was better to buy machines than to make them. In the cultural revolution, initiated and led by Chairman Mao himself, the workers criticized the revisionist line. They won approval to make the 300-Mw generator set.

A three-way combination group with workers as the main force and including cadres and technicians went to work in the revolutionary spirit of daring to create and to scale the heights and finally produced the gigantic generator set. They utilized more than 2,000 new products, materials, techniques and processes.

Work began on building the plant and installing the equipment, with aid from the commune members in

* Inner water-cooling of rotor and stator is accomplished by water running through the hollow copper wire with which the rotor and stator are wound. This method is 50 times as effective as outer air-cooling and 12 or 13 times as effective as outer hydrogen cooling.

the locality. In a burst of revolutionary energy the project was completed in just 15 months, a record for power plant construction in China.

Last year, under the influence of Teng Hsiao-ping's Right deviationist attempt to reverse correct verdicts, some people used imperfections in the trial operation to attack the generator unit and try to stop production of others. The workers, knowing that these were only part of the normal period of adjustment in getting a big generator unit working, kept it running. With support from the Shanghai Municipal Communist Party Committee they strengthened inspection and tried in every way to improve their work. Within a bit more than a year the performance of the unit had reached its designed standard. "Teng Hsiao-ping didn't want us to take the road of developing our own industry," the workers said proudly. "But we'll make more generator sets and bigger and better ones."

THE CULTURAL REVOLUTION CHANGES A COUNTY

Staff Reporter

THIS YEAR the threshing floors in Huihsien county, Honan province, were covered with piles of grain *before* the harvest. These past few years the crop has been so good that the people still had a lot of grain left over in their homes. They thought they'd better bring it out to the threshing floor to sun. For once-impooverished, mountainous, drought-prone Huihsien this is a big change.

Seventy percent of Huihsien in the Taihang Mountains in that part of Honan north of the Yellow River is mountainous. Before liberation oppression and exploitation by the reactionary ruling classes and drought almost every year kept the people impoverished. After the People's Republic was founded in 1949, land reform followed and production developed in the mutual-aid teams and then agricultural producers' cooperatives. Collective production began to accelerate after the communes were set up in 1958, but this was slowed down when Liu Shao-chi promoted his *san zi yi bao** set of measures encouraging the commune members to go back to individual farming. In the proletarian cultural revolution launched by Chairman Mao in 1966 Liu Shao-chi's bourgeois headquarters inside the Communist Party, and later a second such led by Lin Piao, were smashed. The people of Huihsien and

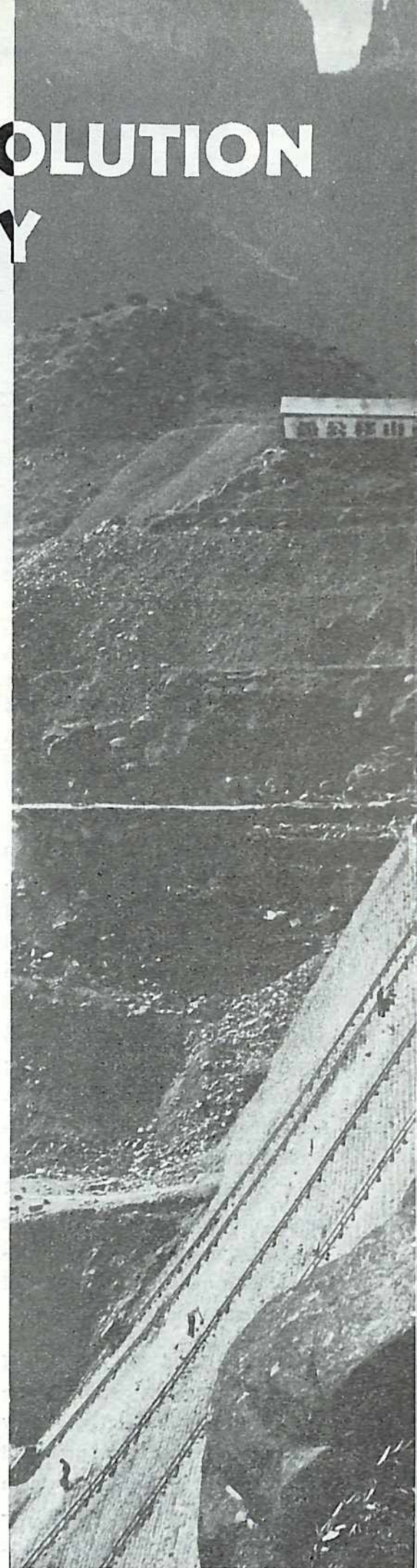
their leaders criticized the revisionist line and placed their feet more firmly on the socialist road. Led by the county Party committee, in the past few years its 560,000 people have set and completed one task after another to change their mountain villages. The tiny plots scattered over the slopes have been turned into terraced fields, the stony gullies into green cropland. Reservoirs and winding channels form an irrigation network on the slopes. Highways snake up the forested mountains and span the deep chasms over stone-arch bridges.

Finding Out the Needs

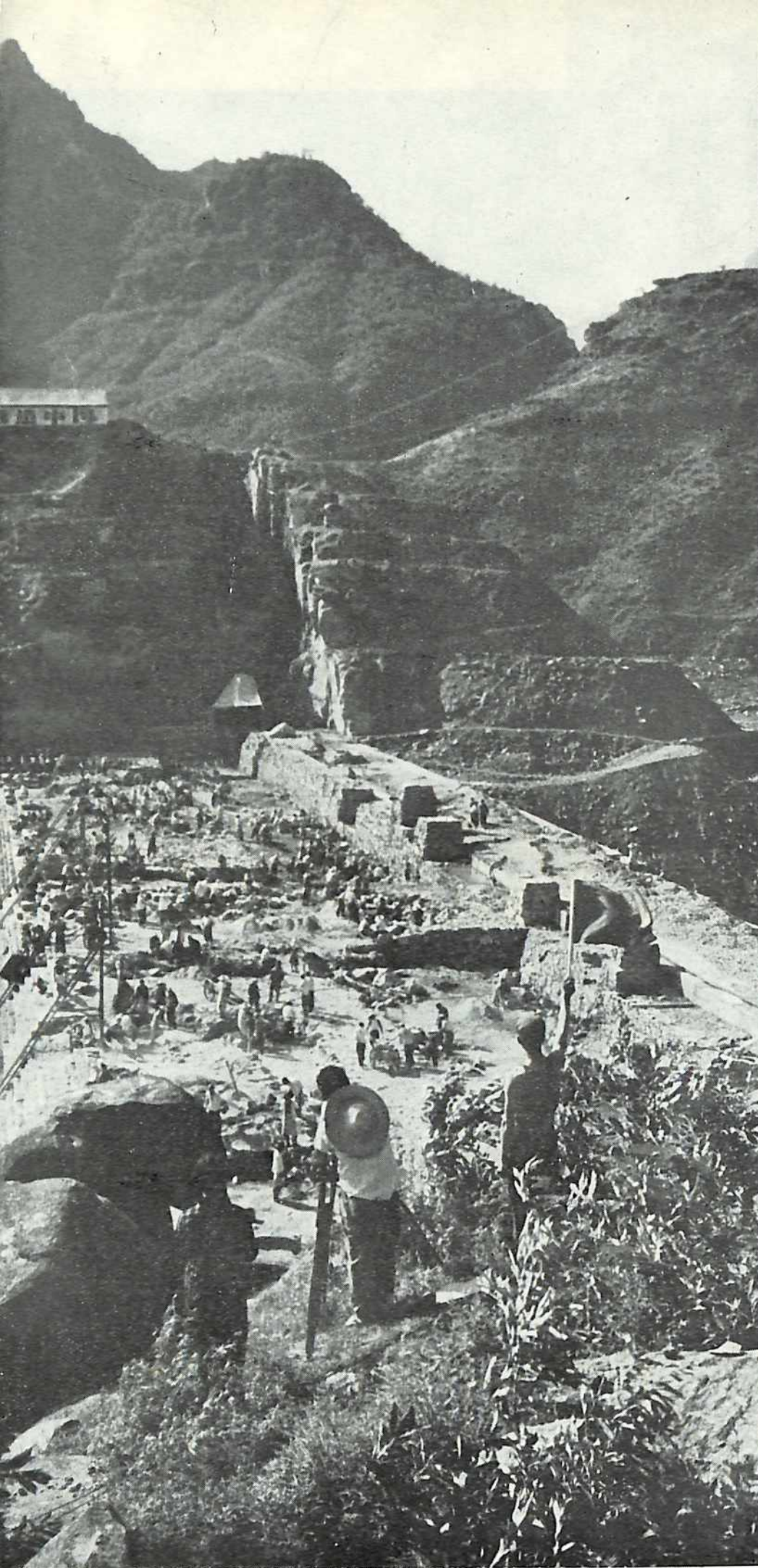
In the cultural revolution the county got a new group of leaders. They began work in the winter of 1967 with an investigation of local conditions in preparation for drawing up a plan for changing the county. On foot, carrying their bedrolls on their backs, the members toured the area, stopping often to work with commune production teams. Walking at the head was Cheng Yung-ho, a veteran of 30 years of revolutionary work, who is county Party secretary and chairman of the revolutionary committee.

Climbing the precipices and making their way along the narrow trails was a sharp reminder of the

The dam for the Stone Gate reservoir under construction.



* See footnote on p. 13.



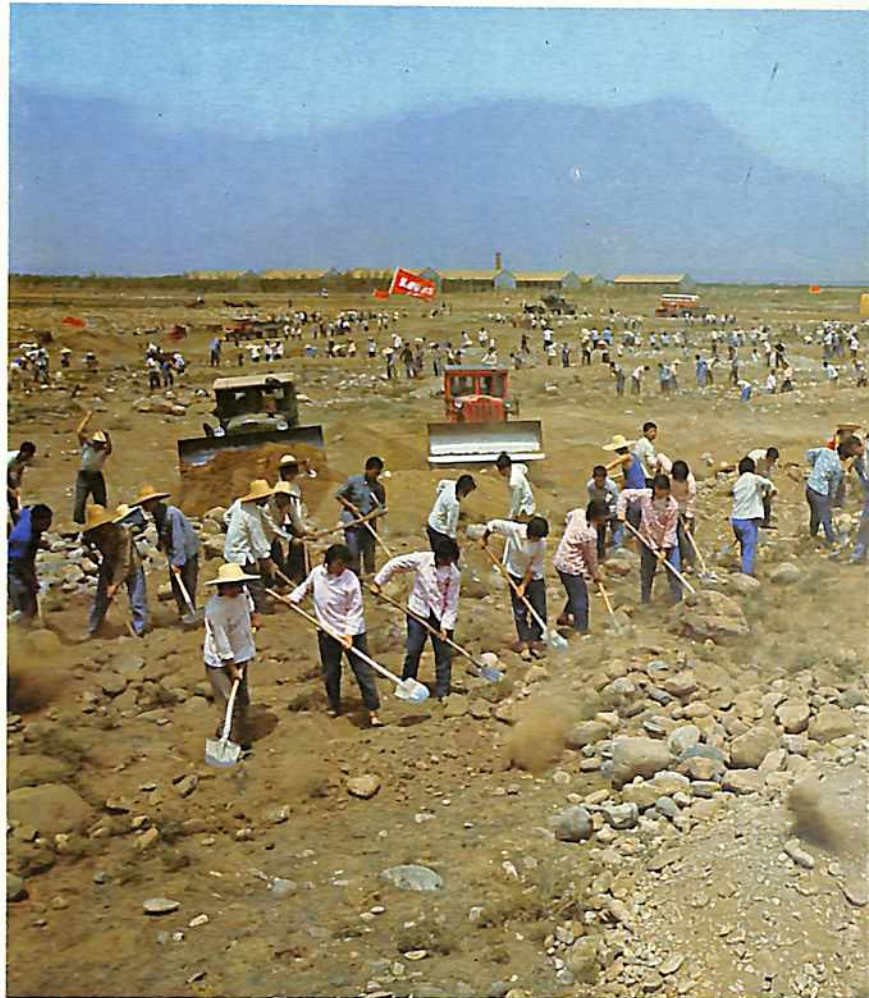
A member of the county Party committee cutting stone.

difficulty the peasants had when traveling anywhere in their mountains. Carrying their drinking water from a long distance away on shoulder poles brought home to them again the area's crying need for water. "Our people's government has been set up for 18 years now," thought Cheng Yung-ho, "yet why are things here still the way they were, while the Tachai brigade, also in the Taihang Mountains, has made such a big change in transforming nature?" The key to the problem, he realized, was that the Tachai leaders had stood against the revisionist line. But here people in the lead, and himself too, for he had been a leader before the cultural revolution, had been poisoned by Liu Shao-chi's revisionist idea of "joining the Party to become an official". Instead of going down to the countryside they had been sitting in offices in town. They hadn't known the real needs of the peasants so they hadn't led them to fight hard to overcome their unfavorable natural conditions.

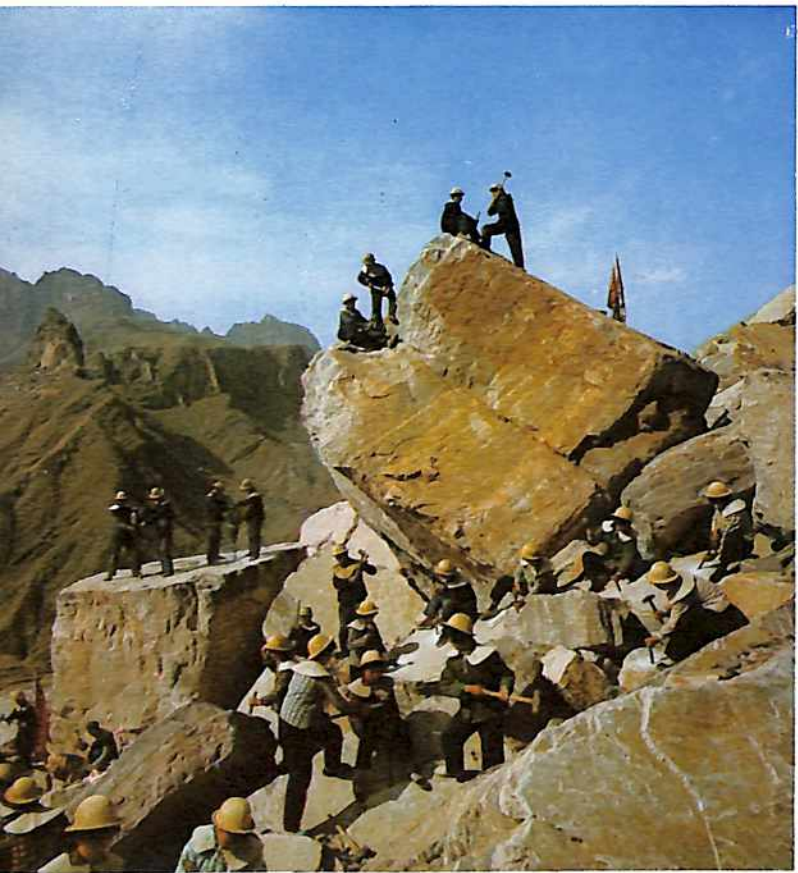
He recalled with remorse how during the cultural revolution an old poor peasant had criticized some of the former county lead-



Leaders and masses plan together how to change the face of the county.



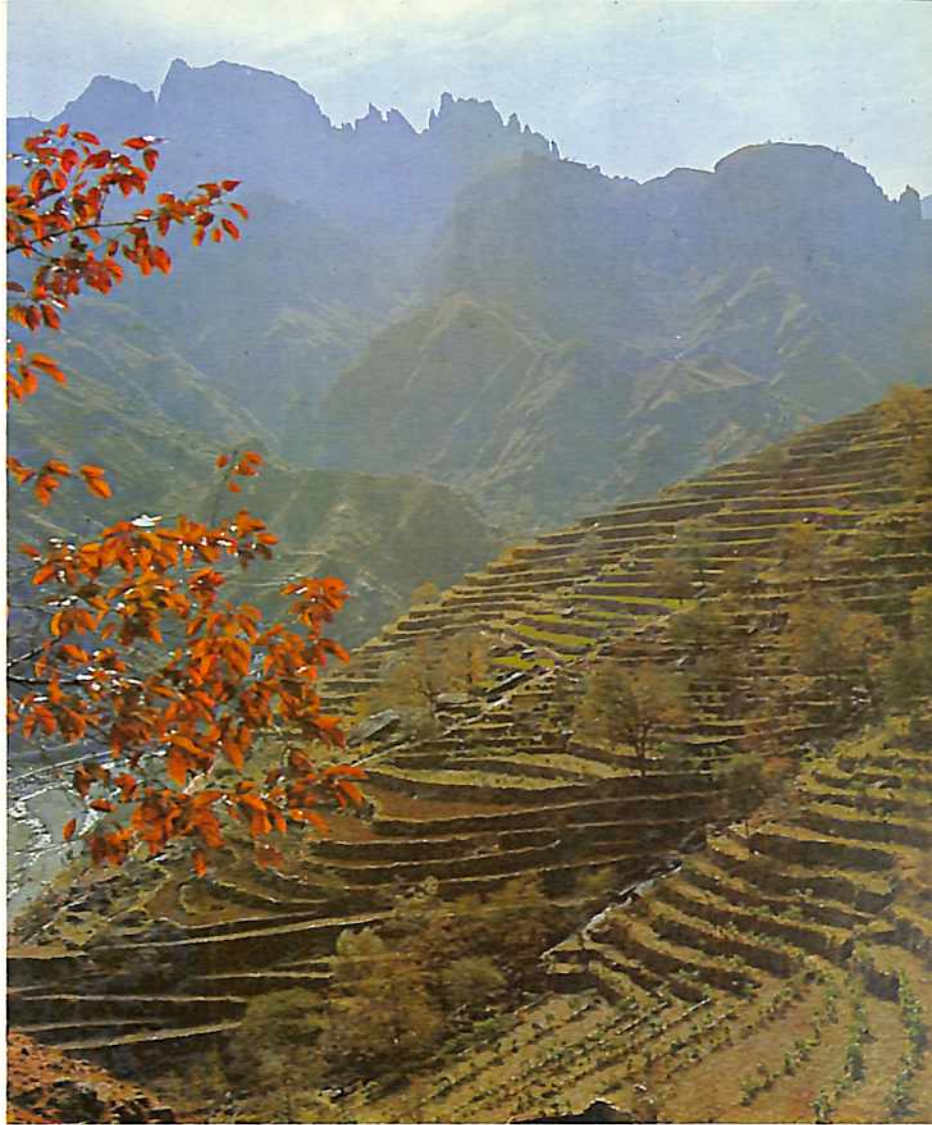
Huihsien county people converting a stony riverbed into farmland.



Building an irrigation canal in the mountains.

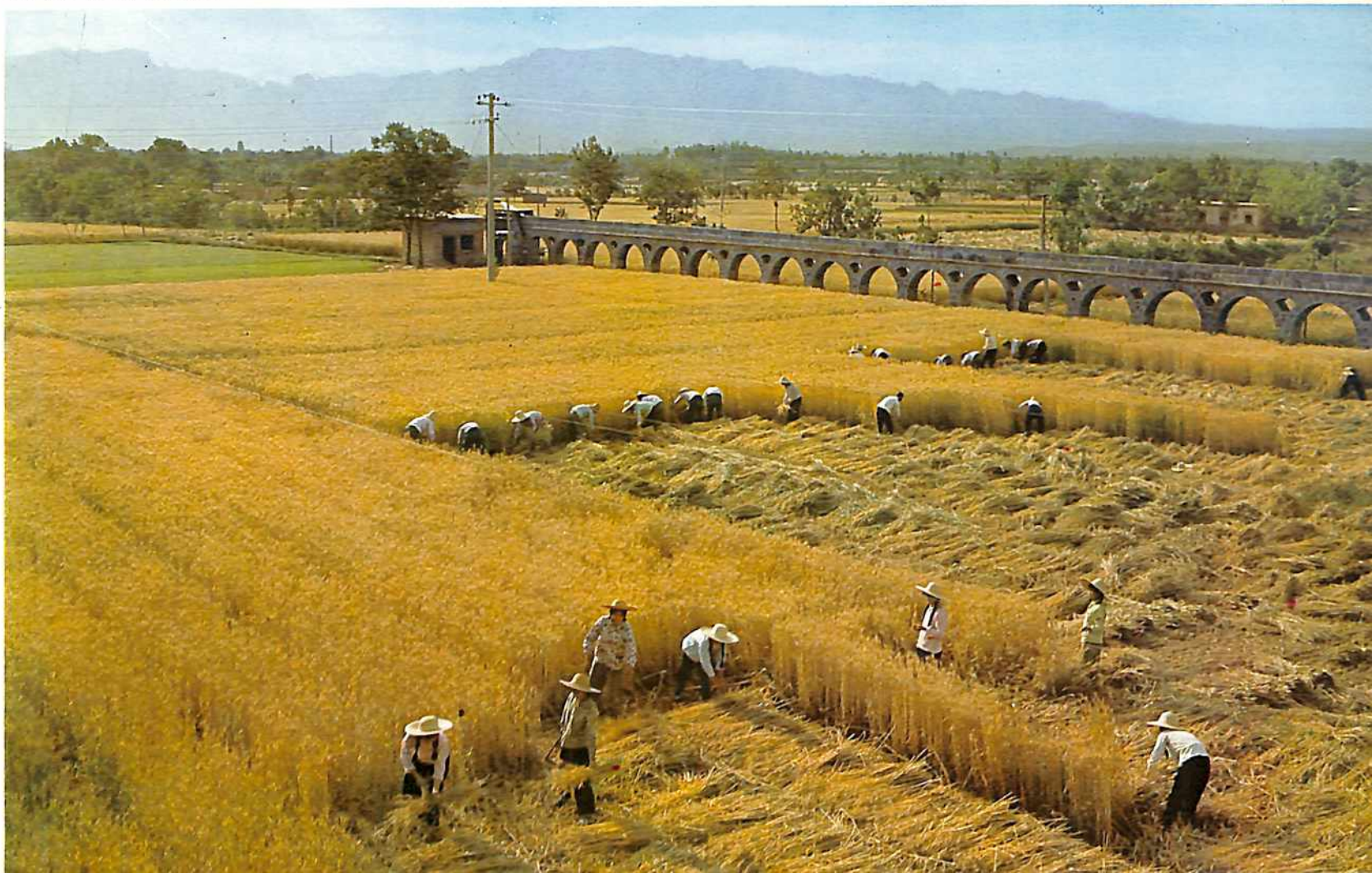


A highway tunnel in a mountain area.



Terraced fields on hillsides.

Bumper wheat harvest.



ers. "In the old days," he had said, "you fled famine and begged in the streets as we did, were oppressed and exploited as we were and with us fought the Japanese invaders and Chiang Kai-shek. But now you have become officials, overlords, and go places in cars. You're not making the revolution but muddling along. Here we are still carrying everything on shoulder poles over mountain paths or stony riverbeds where even a handcart can't go. Is this the way you are continuing the revolution for which countless people gave their lives?"

Deep in the mountains the county leaders learned about Yuan Chia-ching. He was an old peasant, a hired hand in his youth, who for 20 years had built walls across the mountain gullies and collective fields behind them. Even when he was seriously ill he wouldn't stop. He had died not long before. His last words were, "I've not finished the task of building fields and planting trees. You must carry on. This is what the Party wants us to do."

Cheng Yung-ho



The visitors were deeply moved. In the past county leaders had spent considerable effort in the mountain areas distributing relief grain and money and in dry times they had even come to carry water, but they had never fundamentally solved the mountain people's problem. Now they realized that the Party's concern for the masses should be shown by organizing them to build socialism and end poverty and backwardness, as Chairman Mao teaches.

The First Reservoir

Early in 1968, after four large-scale investigations, the county leaders set as their goal: water, roads and electricity for the mountain villages in 1969.

Water was the first problem to be solved. Six thousand people from the communes pooled their efforts to cut stone blocks and dam a river to form the 14 million-cubic-meter Chenchiayuan reservoir. It collects runoff from a large mountain area.

All the 300 stonecutters in the county went to work on the job, but they were far from enough. Party secretary Cheng Yung-ho led 27 other county and commune leaders to help. In less than a month they had mastered the skill. In the test given them, Cheng placed third.

"Leaders chiselling stone!" the peasants commented. "This is something new brought about by the cultural revolution. With such people leading the way, you can be sure our place will change." Soon a large number of others had learned to cut stone. Construction moved swiftly and when the dam was finished other irrigation works could be built.

Roads for the Mountains

Work on roads began at the same time as on the reservoir. The hardest job was drilling the 800-meter-long "Old Man that Removed the Mountains" Tunnel through which a two-lane highway would pass. It had to be made on a grade, with one end 21 meters higher than the other. As the county had no highway department tunneling technicians, the leaders asked Shih Pao-ching, a 40-year-old road maintenance worker, to learn from tunnelers in the water conservation department and design the project. "Can an ordinary workman design such a long tunnel?" one man scoffed. "He'll end up with two tunnels side by side or one on top of the other."

"Get along with that stuff!" was Shih Pao-ching's reaction. "Not trusting or relying on the masses is the revisionist line. With Chairman Mao's revolutionary line to guide us there's no difficulty we can't overcome." He accepted the responsibility, learned what he needed to know and consulted with other peasant builders.

They used a carpenter's spirit level and a basin of water to check the slope for the tunnel. They had

no surveying instrument so they kept the tunnel straight using three marking sticks in a row. Starting from both ends simultaneously, the builders completed the entire tunnel in two years and eight months. With three other tunnels along the route it enables a highway to pass from the central part of the county to its formerly inaccessible northern part. Incorporated in the tunnel is a channel which brings water from the Chen-chiayuan reservoir down to the hilly region in the county center. Later 35 kilometers of high-tension lines were put up.

In June 1969 the mountain folk gathered to celebrate the realization of their dream — water, roads and electricity in their home villages. Soon the 1,050-m. Friendship Tunnel and yet another, the 1,400-m. Hsiangyang Tunnel, were drilled to facilitate more highways.

Locally-built Factories

Now, with water, many communes and brigades were sure of getting a harvest, but the rise in output was not striking. Why? The commune members analyzed the problem and concluded, "Water determines whether or not we have a harvest, but fertilizer determines whether it is big or small." The county Party committee then decided to build a small chemical fertilizer plant by relying on local resources. They also had to solve the problem of raw material and fuel and their transport. The Party committee set another task: to build the chemical fertilizer plant, a small coal mine to solve the first two problems and a rail line.

But where was the money to come from? On the principle that "it will belong to everybody so let everybody contribute", the county leaders called on the people to be thrifty and put their savings into the local credit cooperatives. Within a year the savings in these funds totalled more than 2.8 million



A commune all-girls' team have distinguished themselves at stone cutting, tunnel drilling and bridge building.

yuan, which the county, communes and brigades could borrow.

Since the Huihsien people knew nothing about designing or building a chemical fertilizer factory, they sent representatives to other places to learn how. What about building materials? There was no stainless steel for the absorption towers. "We've got lots of granite in these Taihang Mountains," someone said. "How about using that instead?" Chemical analysis showed his suggestion was practicable. Six of the county's 26 communes cooperated in putting up nine absorption towers, each 15 m. high and 4 m. in diameter.

Today the factory has two sets of equipment for synthesizing ammonia. Its 1975 output was 18,200 tons. In the last few years the county and communes built some phosphate fertilizer factories. The coal mine and railway were also completed. The county's farm-

ers are applying 10 times as much chemical fertilizer as they were a decade ago.

Expanding Farmland

The third task was to transform two large stretches of stony riverbeds. Members of the Paishihtou commune located at the top end of a stony gully had long wanted to transform this dry riverbed into farmland. Such a project could only be undertaken by collective effort, but this had been hampered by ideas of individual farming promoted by Liu Shao-chi. After this revisionist line was criticized during the cultural revolution, the people renewed their enthusiasm for collective production and in answer to the Party committee's call began the project.

After the Paishihtou commune began working, the Hundred Springs commune lower down the gully also plunged into the job.

Working from both ends, they created more than 300 hectares of farmland.

In the winter of 1972, soon after work had begun there, Cheng Yung-ho and other leaders and office workers joined people from several communes, altogether 10,000 strong, on another worksite. It was a 6,600-hectare stony expanse left by ancient mud and stone flows. Blasting the huge boulders to pieces, carrying the smaller stones away from the surface they dug down a full meter. They used the smaller stones to build low walls and carried earth from a great distance to fill in the

area enclosed. After several years of such hard work they had 1,000 hectares of neat fields, crisscrossed by green shelter belts and stone-lined water channels, and with new villages among the trees.

More Water Conservation Works

The victory over this huge stony expanse made some people complacent. The county Party committee, however, had another view. They arranged for county and commune leaders to visit the Tachai brigade, the national model for agriculture. There they were impressed by Tachai's spirit of continuing the revolution without

stopping. "Chairman Mao teaches us that 'water conservation is the lifeline of agriculture,'" they said. "There's still much to be done." When they returned from Tachai the county Party committee announced a fourth task: build more water conservation works.

It was winter, 1973. Work started simultaneously on four big reservoirs. A year later two of them were completed. One of them alone, the Stone Gate reservoir, with a capacity of 30 million cubic meters, enabled them to add 4,600 hectares to the irrigated area.

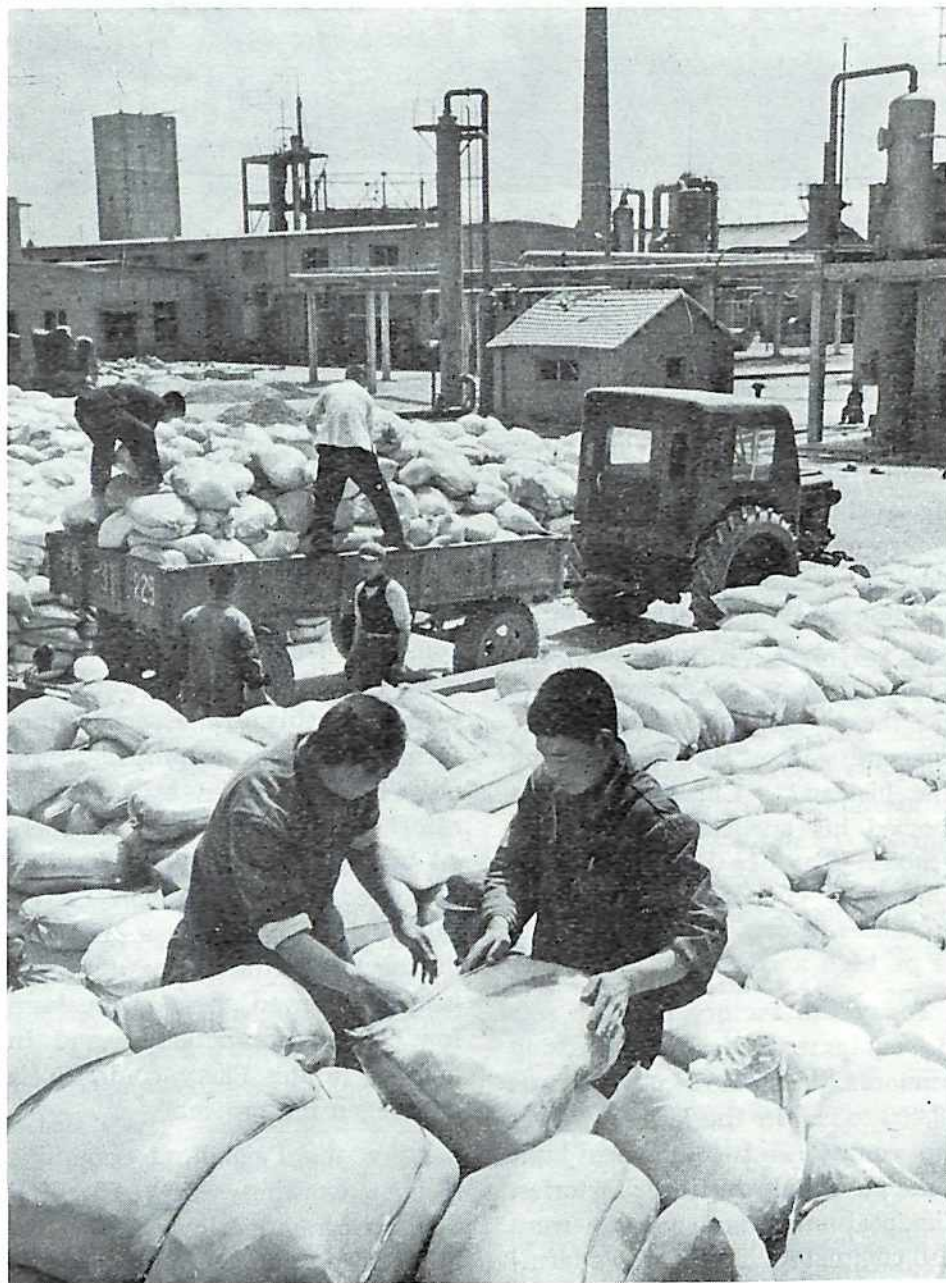
To make full use of the Stone Gate reservoir and conduct its water to the mountains in the eastern part of the county, a 62-kilometer trunk completely lined with stone was begun in the autumn of 1975. It was finished by early April 1976. On its way eastward it links up with many other reservoirs.

In their 10-year struggle against the revisionist line, the people of Huihsien have built all sorts of small-scale water conservation works — 34 medium-sized and small reservoirs, 880 storage ponds, 23 wells created by damming underground streams and 5,300 wells with pumps. Their stone and cement-lined channels total 3,500 km. More water conservation works and electric lines continue to be built.

Rejoicing in what they have accomplished in the decade since the cultural revolution began, the people of Huihsien are criticizing Teng Hsiao-ping for slandering it by saying that "the present is not as good as the past".

"In our county, the past meant drought almost every year," they say. "Today water channels surround our villages, trucks climb up our slopes, electric lights glow deep in the mountain valleys and we grow several times as much grain as before. Our life is getting better every year. Facts speak louder than words."

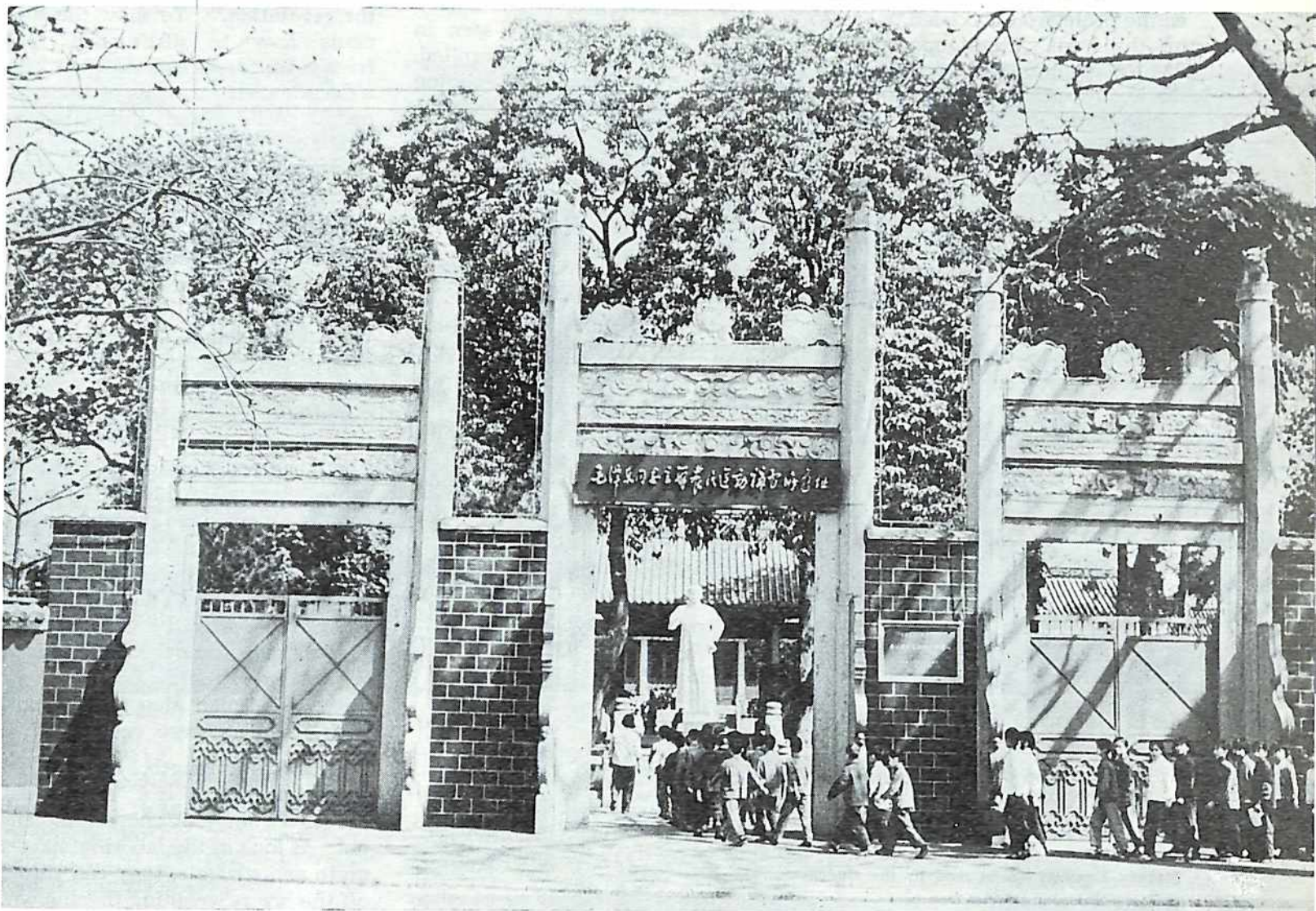
Products of the Huihsien Chemical Fertilizer Factory.



A Crucible for Revolutionaries

—The National Institute of the Peasant Movement in Kwangchow

JUNG WEN



Today the National Institute of the Peasant Movement is a museum.

A HALF CENTURY ago during the First Revolutionary Civil War (1924-27) Chairman Mao ran the National Institute of the Peasant Movement in Kwangchow (Canton), a crucial five-month school for training organizers for the surging peasant movement. It was housed in a number of ancient green-tiled buildings surrounded by vermilion walls with carved stone arches at the entrance. Tall

trees shaded the courtyards. Today a memorial museum, it was then a crucible for tempering vanguard fighters of the proletariat.

Background

In 1923, after its Third National Congress the Chinese Communist Party helped Sun Yat-sen reorganize the Kuomintang, brought about Kuomintang-Communist cooperation and formed a revolution-

ary anti-imperialist, anti-feudal united front. The front accelerated worker and peasant movements across the country.

The peasants were the main force of the democratic revolution. To arouse them and provide better leadership, Chairman Mao went to the countryside of Hsiangtan and other counties in Hunan province in spring 1925 and made a first-hand investigation of conditions.

He helped organize peasant associations and promoted the peasant movement. The experience helped him analyze how the proletariat should lead the peasants in the revolution.

As the revolution developed swiftly, the struggle for leadership in the united front between the bourgeoisie and the proletariat became sharper. Rightists in the Kuomintang, scheming to seize the leadership of the revolution, attacked the proletariat and tried to break up the front. Right opportunists in the Communist Party headed by Chen Tu-hsiu sided with the bourgeoisie and made themselves a mouthpiece of the Kuomintang Rightists. They would not support the peasants' revolutionary struggle, calling the peasant movement "going too far" and "terrible". Thus they capitulated to the Kuomintang Rightists, attacked the revolution and tried to keep the masses from rising.

It was necessary to maintain the proletariat's leadership of the revolution and expand its forces. Chairman Mao contributed by turning the peasant institute opened in July 1924 for training peasant movement organizers for Kwangtung province into a school for training cadres for the whole country. He was appointed director. In May 1926 there were 327 students from 20 provinces and regions.

The militant proletarian nature of the institute could be seen in the kinds of students it enrolled, the aim of the school, the teaching content and method, and its style of life. Its teachers included some of the finest cadres of the Chinese Communist Party: Chou En-lai, Hsiao Chu-nu, Peng Pai, and Yun Tai-ying.

Class Struggle First

First in importance was the study of Marxism-Leninism which would

give the students a grounding in the theory of class struggle and help them develop a proletarian outlook. Chairman Mao kept this uppermost in his mind as he lectured on the peasant problem in China, rural education and geography.

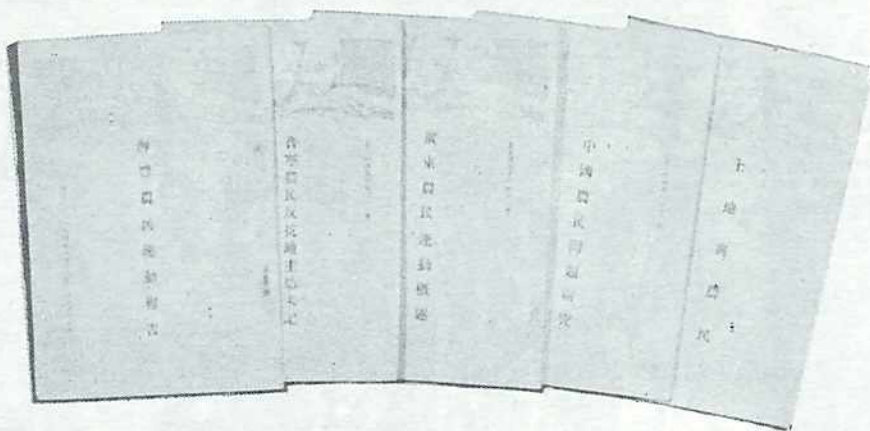
Explaining basic ideas in his *Analysis of the Classes in Chinese Society*, Chairman Mao first pointed out: "Who are our enemies? Who are our friends? This is a question of the first importance for the revolution." To show the students how to distinguish real friends from real enemies he made a deep Marxist analysis of the economic position and political attitude of each of the different classes in Chinese society.

Speaking of the relations between the different classes in Chinese society, he compared them to a pagoda. Pointing to one he drew on the blackboard he said that the workers, peasants and petty bourgeoisie were the foundation of the pagoda. They were the most numerous, most oppressed and exploited, and lived the hardest life. The story weighing down right on top of them were the landlord and comprador classes. There were not so many of them. Next up were the corrupt officials, local tyrants and evil gentry. They were few. Above them were the warlords. At the very top were the imperialists. While the exploiting classes were fierce, Chairman Mao pointed out, their numbers were very small.

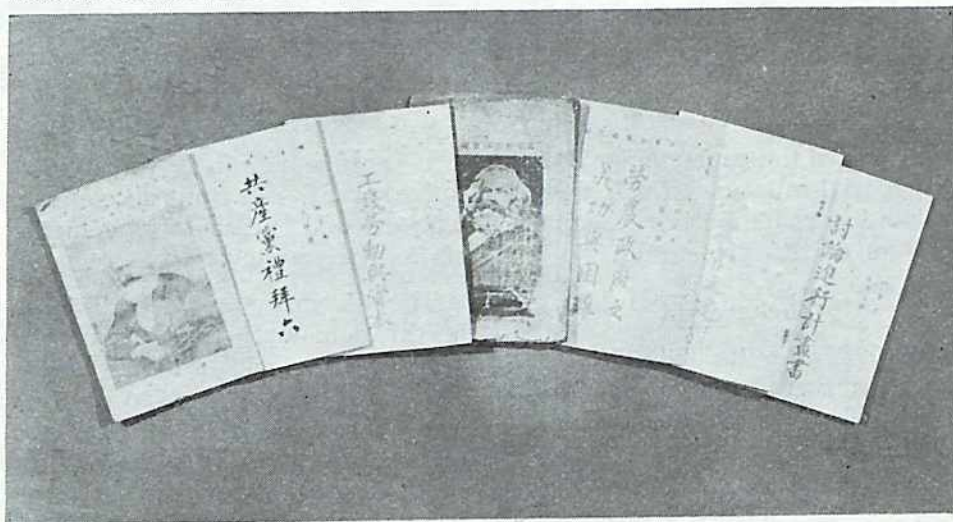
Unity is strength, he said, a single chopstick can be broken easily, a bundle of chopsticks cannot. As long as the laboring masses unite and struggle, they can throw off the layers weighing them down.

In easy-to-understand language he used the information he collected from his own investigations and analyzed even more specifically the peasants' role in the Chinese revolution. The landlords' land and other property did not drop from the skies but was accumulated by exploiting the tenant-peasants and hired laborers. The peasants toiled the year round yet never had enough to eat. When they could no longer bear this workhorse life they would rise in revolution. Since peasants accounted for 80 percent

Pamphlets of *The Peasant Problem* series edited by Chairman Mao.



Marxist-Leninist works read by the students.



of the population, they were the main force in the Chinese revolution. This revolution would be victorious only when the peasants were led by the proletariat.

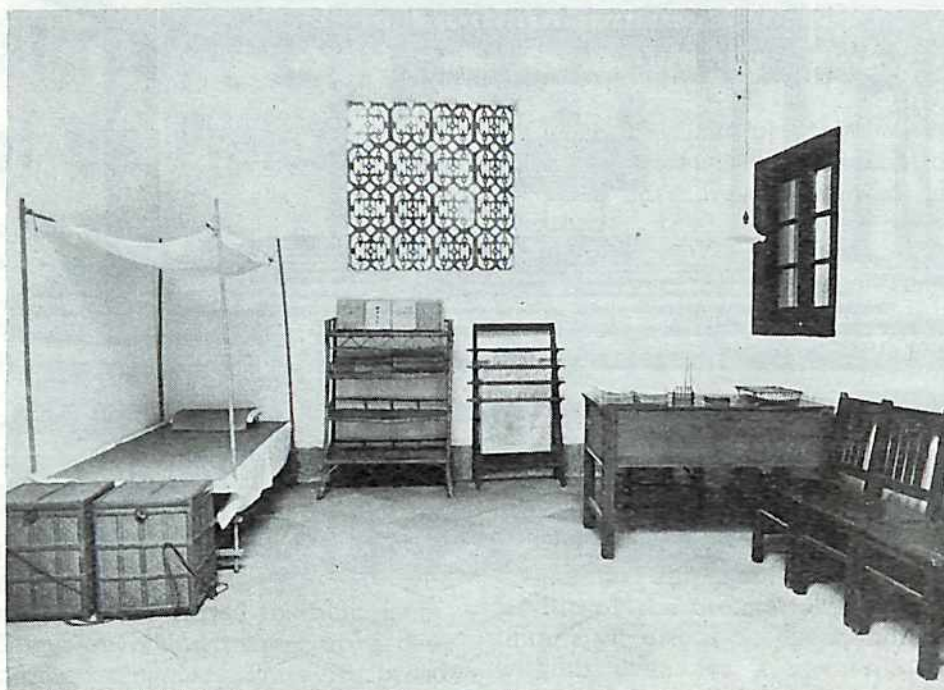
Graphic pictures and analysis based on real life helped the students get a clear understanding that "our enemies are all those in league with imperialism — the warlords, the bureaucrats, the comprador class, the big landlord class and the reactionary section of the intelligentsia attached to them. The leading force in our revolution is the industrial proletariat. Our closest friends are the entire semi-proletariat and petty bourgeoisie. As for the vacillating middle bourgeoisie, their right-wing may become our enemy and their left-wing may become our friend — but we must be constantly on our guard and not let them create confusion within our ranks." For the students Chairman Mao's explanations clarified the nature, target, motive force, task and future of the revolution.

New Way of Teaching

The institute's teaching method was designed to develop the students' initiative and encourage them to think for themselves. It tied classroom instruction to actual class struggles in society. By guiding students in critical appraisals of traditional thinking, it helped them solve personal philosophical problems.

In the course on rural education, for example, the students were helped to see that the 2,000-year-old Confucian idea that "all occupations are lowly, only book-learning ranks high" was a prop to uphold reactionary rule.

In the countryside the most numerous were the "lowly" people, the poor and oppressed 95 percent. The "high-ranking" people, the rich and idle who oppressed others, were only 5 percent. Reactionary ruling classes through the ages had preached this idea simply to keep the "lowly" down. The task of rural education was to educate the "lowly", the actual tillers of the land, help them understand the root of their plight and arouse them to revolutionary action.



Chairman Mao's office and bedroom.

The geography course was tied to the current political struggle. In addition to the physical features, resources and products of the different provinces, students learned about the general political and economic conditions, the relations between different classes in the countryside, and how the imperialist powers were trying to carve up China. The knowledge helped toward an understanding of the absolute necessity of struggle against feudalism and imperialism.

Marxist-Leninist works were required reading, supplemented by progressive books and periodicals. The teacher would first list questions on the important parts of each book. The students then read the relevant parts and found the answers. The teacher selected the best answers, made necessary corrections and posted them on the wall for everyone to read and refer to in correcting their own answers.

To apply theory to practice, students were organized into 13 groups by regions and the problems they studied included land rents and their origin, land taxes, the struggle to reduce or abolish rents, the local landlord-government armed forces, rural organizations, the position of women. Students wrote reports of their investigations. These were edited and published

as a series of pamphlets called *The Peasant Problem*, a guide for study and later work in the peasant movement.

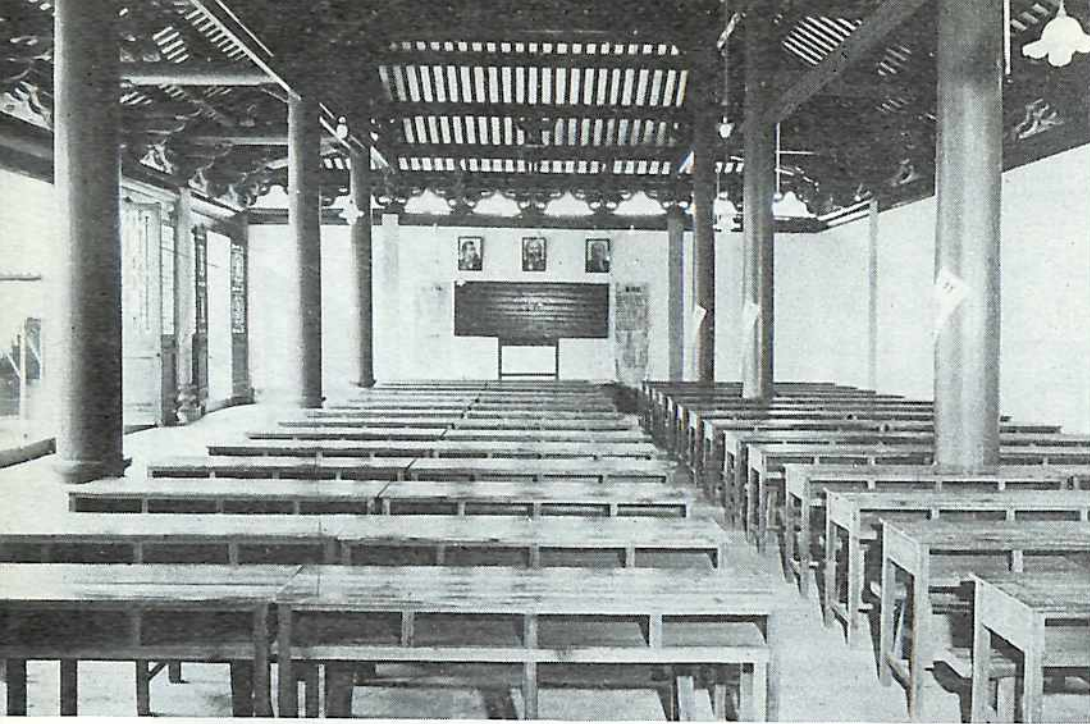
Examinations were designed to stimulate thinking. Questions were handed to the students beforehand — How badly were peasants in certain places being exploited? How were they organizing to fight exploitation? How should one look at the Kuomintang Rightists' sabotage of the Kuomintang-Communist united front? Students looked up materials, discussed among themselves and found the answers.

Militant Life

The necessity of armed struggle was stressed in both theory and practice.

Analyzing the past and present of the Chinese revolution, Chairman Mao had pointed out that this was a class war pitching sword against sword and rifle against rifle. The peasants had to have their own armed forces or they would surely be butchered. The road for the Chinese revolution therefore was the seizure of political power through armed force.

Chou En-lai lectured on military affairs and the peasant movement. He explained the relations between armed struggle and the peasant



Lecture hall.

movement in terms of real life incidents, thus helping students understand Chairman Mao's military thinking.

Today rows of gleaming rifles are displayed in rooms that were once the students' dormitories. Military training was guided by a special department and took up a third of the course time. Everyday life was organized along military lines with military officers in charge. The bugle began the day at dawn. Students put on their uniforms, shouldered their rifles and marched to the drill ground singing "Down with the Imperialist Powers!" They learned the skills necessary to armed struggle, took turns at sentry and patrol duties, practiced emergency muster and night fighting. Eventually they had range practice in the grounds of an arsenal outside Kwangchow.

Plain Life

An austere life in the institute prepared the students for the trials and adverse circumstances inevitable in their future work. Chairman Mao insisted on the principle of diligence and thrift in everyday life and set an example with his own conduct. A small plain room east of the main courtyard was his office and bedroom — a simple bed of wooden boards over which hung a mosquito net, two bamboo cases at the foot of the bed, a plain desk and an old bookshelf.

At Chairman Mao's suggestion the institute's general affairs department was assisted in its work by a student committee for the management of food.

The dormitories, though narrow, were neat and orderly. Students wove their own straw sandals, mended their own clothes, copied or mimeographed their own study materials. They ate plainly and spent the rest of their food budget on revolutionary books and periodicals. A better grasp of Marxism-

Students' dormitory.



Leninism helped them learn to keep to the correct political orientation in a life of hard struggle.

The optimism of revolutionaries prevailed in the institute. Students learned revolutionary songs, painted propaganda posters and went in for sports. Saturday evenings they gathered in the courtyard and sang songs or operas from their native places.

Practice in Revolution

The institute made society its classroom and arranged for its students to take a direct part in the actual struggles of the time against imperialism and feudalism.

On the first anniversary of the June 23, 1925 Massacre* the whole institute went out and joined in a demonstration against imperialism. In the shimmering heat they marched with red flags, shouting, "Down with imperialism!" "Take

* On May 30, 1925 British police shot and killed people in an anti-imperialist demonstration on Nanking Road in Shanghai. Immediately workers in Kwangchow and Hongkong led by the Communist Party went on a protest strike. A hundred thousand workers, peasants and students in Kwangchow marched on June 23 shouting "Down with imperialism!" and "Abolish unequal treaties!" British and French imperialists opened fire on the demonstrators, killing 50 and wounding 170.

back the foreign concessions!" Contingents from all directions merged and moved in one mighty current toward the site where the massacre had occurred a year before. For the students it was an experience to remember.

On another occasion the students went to a public trial of tyrant landlords held by the peasant associations of Kwangtung province.

In mid-course some of the students spent a week in the Shaokuan countryside of northern Kwangtung learning about the local peasant movement. Just before graduation all the students went to Haifeng county where the peasant movement was progressing vigorously. This was the home of Peng Pai, Communist Party member and teacher at the institute who had led the peasant movement in this county shortly after the birth of the Communist Party in 1921. By 1926 peasant associations in Haifeng had 250,000 members and their own self-defense corps.

Peng Pai gave the students a general picture of the peasant movement in the county. Association leaders talked about outstanding people and incidents and presented a summary of their experience. Then the students split into

groups and went into different villages where they visited local peasant associations, lived and worked with the poor peasants. They learned much about political and economic conditions before and after the forming of the associations, how they functioned, how they struggled against the tyrant landlords. Theory was fleshed out with the reality of class struggle. Students now had a better idea of the importance of the peasantry as the main force of the revolution.

Sparks into Flame

By September 1926 the nationwide struggle against imperialism and feudalism was moving toward a high tide. The institute's graduates returned at once to the places they had come from and started work, applying theory to action. Some ran similar institutes to train local organizers, some went among villages as Party representatives to mobilize more people to join the movement. Guided by Chairman Mao's revolutionary line, a nationwide peasant movement centered around Hunan province was rising like a storm, shattering the privileges the feudal landlords had enjoyed for thousands of years, an invaluable contribution to the First Revolutionary Civil War.

STAMPS OF NEW CHINA

'May 7' Cadre School

THE Ministry of Posts and Telecommunications of the People's Republic of China issued on May 7, 1976 a set of three stamps to commemorate the tenth anniversary of Chairman Mao's May 7 Directive. The stamps honor the broad masses of cadres who go to the "May 7" Cadre School, named after the directive, and study and work there. This helps them get rid of bureaucratic tendencies and become more politically conscientious and vigorous.

Stamp 1. An old, middle-aged and a young cadre discuss their experience in studying the works of Marx, Engels, Lenin, Stalin and Chairman Mao. In training revolutionary cadres it is the fundamental task of the "May 7" Cadre School to raise its members' Marxist-Leninist level. Salmon, dull green, deep purple, blue and vermilion.

Stamp 2. Cadres, sickles in hand, against a background of ripened wheat, going out to harvest. They become closer to the working people by living simple and working hard, according to the revolutionary tradition. Yellow, salmon, blue, drab and sage-green.

Stamp 3. Cadres learn from an old poor peasant. Cadres in the school spend a period of time in nearby commune villages to receive re-education by poor and lower-middle peasants. Turquoise-green, salmon, ultramarine, olive-yellow and drab.

On a red strip at the bottom of every stamp are the Chinese characters "Posts and Telecommunications of China". Beneath this in black characters, "May 7 Cadre School".

The three stamps are of 8 fen denomination and measure 31 × 52 mm. Perf. 11.5. Color photogravured. Serial numbers: J.9 (3-1 to 3-3).



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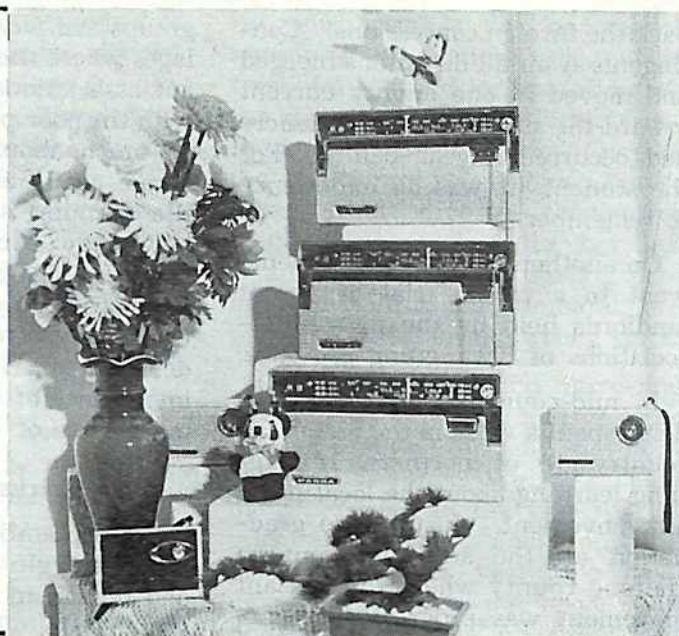
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Panda Radios

HUNG PO



CHINA'S giant panda is the trade mark of radios made by the Nanking Radio Factory — radios very different from the Philco radio this same factory used to assemble before liberation.

Lao Huang, a worker in the factory before liberation, is chairman of the revolutionary committee. "All our factory did in the old days," he told me, "was assemble radios with U.S. parts for the Philco Company and sell them in China. The factory was set up by Kuo-mintang bureaucrat-capital. We workers called the radios 'slave models with foreign parts and foreign style'. We wanted to design and make Chinese radios — only a dream in semi-colonial and semi-feudal China. Once a Chinese engineer designed a case which looked better than the imported one. But it had to be sent to the Philco Company for approval and, of course, it was turned down. The factory was a typical colonial enterprise."

After Nanking was liberated in April 1949, workers became masters in the factory. Now led by the Communist Party and Chairman Mao, they produced the Red Star radio and other new products needed by the country with materials and parts made in China. Facing the imperialists' blockade, they overcame the difficulties in the spirit of self-reliance and hard work.

On January 11, 1956, Chairman Mao, great leader of the Chinese people, visited the Nanking Radio Factory. He praised the workers for sticking to the policy of self-reliance in design and manufacture. This fired the workers with a determination to put out more and better products to serve the socialist motherland.

That was the year they designed and produced the first Panda radio. Since then, design and quality have constantly improved so that Panda radios are one of the most popular in the country.

Development

During the cultural revolution and the movement criticizing Lin Piao and Confucius, workers of the factory repudiated the revisionist line aimed at restoring capitalism in China. The workers' experience in the class struggle and the struggle between the bourgeois and the proletarian lines greatly raised their political consciousness. They took on a greater role as masters of the factory. Their growing enthusiasm for socialism released their initiative and caused a movement for technical innovation. Production pushed forward.

During the ten years since the cultural revolution began in 1966, the factory put out four times as many varieties of transistor radios and increased their quantity 30 times. Radios are now made in three classes and in cabinet, portable and pocket-size models. By

1975 output of its main production had increased 13.3 times and labor productivity 100 percent. Its 1975 output value was 9 percent more than 1974.

To serve its customers better, the factory's workers, leaders and technical personnel regularly travel to factories, mines, communes, frontier posts and minority nationality areas to collect opinions from the workers, peasants and soldiers. Their demands are met with better quality and low prices. A radio with high sensitivity and good performance was made especially for the soldiers and civilians of the border regions. The factory takes great pains to raise quality and lower the cost. Sometimes hundreds of circuit tests are made just to avoid using a part costing a few cents or a fraction of a cent.

"The changes from assembling Philcos to making Pandas," Chairman Lao Huang said, "made us see that revolution can change everything. Once the people become masters of their own fate and rely on their own strength, they can create anything."

A New Trail

In the assembly shop I saw workers in white overalls at their jobs on the assembly line. Red and green indicator lights blinked. New Panda radios came off at the end of the line. During the cultural revolution 15 of the factory's shops and sections joined in a campaign to improve the technology

of the final assembly. Without raising the number of workers or expanding the buildings, they were able to increase their annual assembly output 150 percent.

Seeing me study a standing wave soldering machine used on the assembly line, a worker told me they had begun to make one in 1958 during the big leap forward. The workers fought to get rid of old stereotyped ideas and resolved to do away with soldering the parts by hand. But some of the leaders were influenced by Liu Shao-chi's revisionist line and did not believe in the creativity of the masses. On the pretext that the workers' new machine had some defects, they stopped the experiments.

During the cultural revolution the workers and technicians held a meeting to criticize the revisionist line right beside their new soldering machine. "Any new thing takes time to be perfected," the workers said. "Whether to go ahead or stop midway is a question of attitude toward new things. We will go ahead."

Combining their revolutionary spirit with a scientific attitude, they studied 40,000 spots in some 200 transistor radios soldered with the machine. Today the machine has raised efficiency dozens of times.

But before soldering they still had to place the components on the printed circuit by hand one by one and after soldering cut the lead ends with pliers. "This makes our efficiency low and the process makes us dizzy," the workers said.

During the cultural revolution when mental shackles were being broken, the workers decided to make a semi-automatic assembling and end-cutting machine. Two ways of looking at it came out: design their own or copy foreign ones. The copyists said, "If we fail, all we'll have is a heap of scrap and lose more than we'll gain." Most of the workers were for self-reliance. "When we do our own cooking," they said, "we have what we like to eat. When we build a road, it goes where we want it to go. Copying foreign machines will make us dependent on foreign countries. We'll blaze our own

trail. It would be hopeless if we didn't have the will to make machines ourselves."

With the support of the factory leadership, a campaign started. The shop making non-standard equipment was responsible for the semi-automatic assembling part and the tools shop for the end-cutting part. Workers in these two shops went to the assembly shop where they discussed drafts, decided on design and trial-produced the machine together with the assembly workers. Most of them were master workmen with much experience. Some were young workers. Several young ones who had come into the factory only in 1970 worked on the key problem of the electric circuit. Conservatives said, "Look at the fledglings! Just learned to walk and now they want to fly! They'll break their wings."

"Wings grow strong by flying!" the young workers answered. Red Guards steeled in the cultural revolution, they took difficulties as they came, learned while they worked, ate their meals and slept in the shop during the 40 days of the campaign.

Once during a serial test some trouble appeared in the circuit and for over 20 hours they couldn't

find the source. The shop leader asked them to take a rest and settle the problem afterwards. But after he left they studied more material in the library and asked veteran workers and technicians to help. Soon they solved the problem.

More than six months of hard work produced China's first semi-automatic assembling and end-cutting machine. Tests proved its design more rational and efficient than the foreign machine which some people had wanted to copy. The cost was only one-sixth of the foreign model. The workers proudly said their machine had "struck a blow for our country".

Workers of the Nanking Radio Factory are active in the current struggle to counterattack the Right deviationist wind to reverse the verdicts of the cultural revolution stirred up by Teng Hsiao-ping, unrepentant capitalist-roader in the Party. With proletarian indignation and citing achievements in their own factory, they criticize Teng Hsiao-ping's servile philosophy of developing industry by becoming dependent on importing foreign technology and equipment. They are firm in keeping on the road of self-reliance and maintaining the initiative in industrialization as urged by Chairman Mao.

The Nanking Radio Factory assembly line. Technical innovation has raised efficiency more than 100 percent.





Gliding practice.

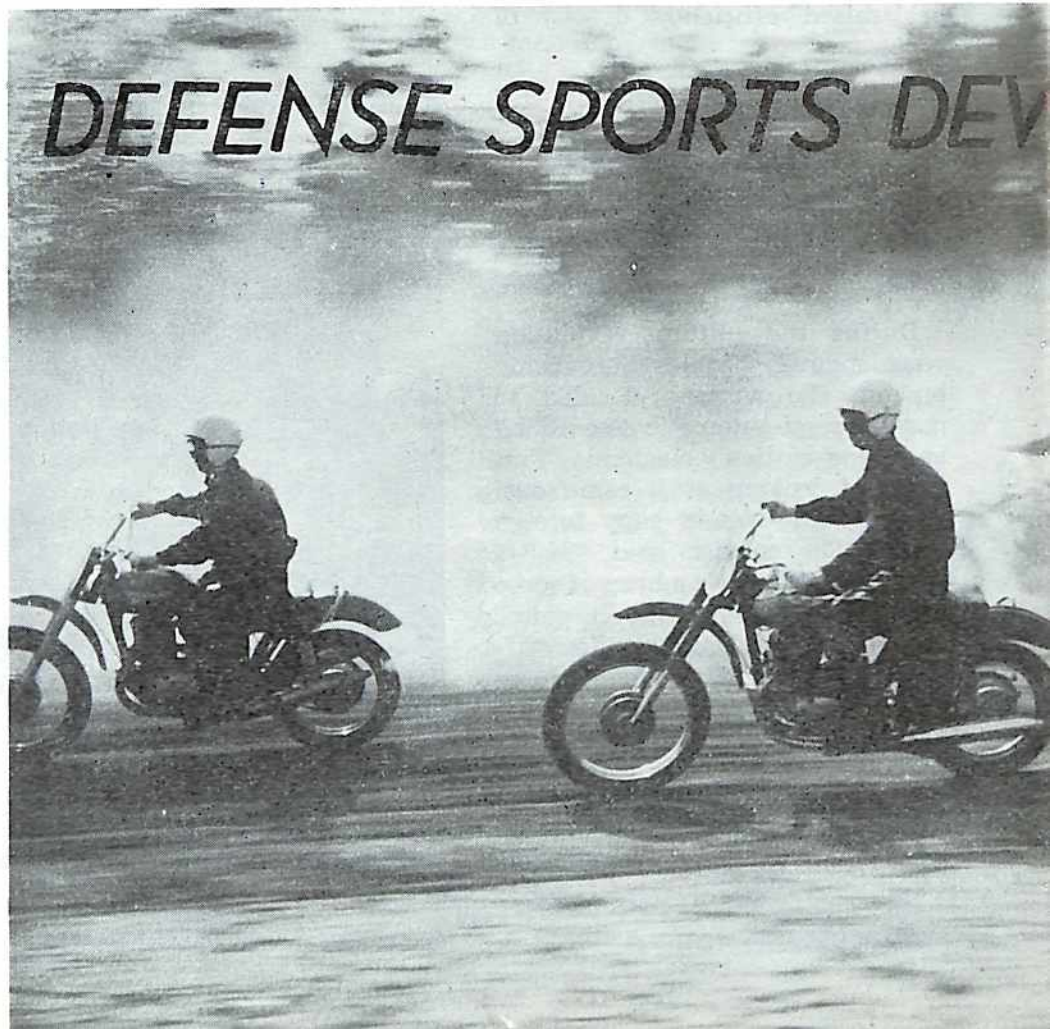
Sports

NATIONAL DEFENSE SPORTS DEV

AN EXHIBITION of national defense sports was given by 223 children and young people from 14 schools and places of work in Peking's West City District on May 8. With an audience of 12,000 enthusiasts from schools and factories, it was held on the No. 4 Middle School playing field.

Spectators were impressed by the flying of model airplanes and semaphore signaling by children from primary schools and the marksmanship of students from four middle schools.

An exhibition by the district amateur motorcycle squad — 14 middle-school boys and girls (the



youngest girl 16) — provided many breathtaking moments. Fully armed, on machines both with and without sidecars, the riders raced forward taking cover by leaning low on one side, rounded hairpin bends, changed riders without reducing speed, crossed single-plank bridges, jumped ditches and passed through fire. Roaring up a broken bridge one meter wide and two meters high, they soared across a three-meter gap to the other side. The boldness and skill of the cyclists won them continual bursts of applause.

This two-hour performance was only a small part of the mass-scale national defense sports taking place in China today.

National defense sports have developed under the guidance of Chairman Mao's theories on people's war with everyone a soldier, and are an important part of his revolutionary line in sports. These activities educate the youth in patriotism and internationalism, raise their ideological consciousness, get them mentally prepared against war and develop them physically. They gain knowledge of military skills and are prepared to join the army and fight in defense of their

Motorcycle race



socialist motherland, a state under the dictatorship of the proletariat.

There are land, sea and air sports. Most widely practiced are gliding, parachuting, riflery, radio, motorcycling, the building and control of model planes and ships, diving, motorboating and sailing, hiking, camping, and "three-anti" (anti air raid, atomic and chemical warfare) drills. Spare-time military sports schools and activity centers have been set up in many cities and villages throughout the country.

Military-type sports are taught in many primary and middle schools and colleges. This field has expanded rapidly since the beginning of the cultural revolution, gradually acquiring a mass following among students and young militia members.

Constructing model planes and boats is a favorite activity in primary and middle schools. Many amateurs can make simple models and some can make those that are radio-controlled. Experiments are carried on using model planes to aid production and national defense construction. They are used as targets, to make micro-meteorological probes, in rainmaking and to do aerial photography. Workers, militia members and peasants appreciate the benefit of such activities.

One out of four of the students at Shanghai's Chi-kuang Middle School — 700 — make model planes or boats. After visits to the city's shipyards they choose various commercial and military vessels as their models.

Over 1,000 model helicopters, torpedo boats, radar sets and other equipment made by Little Red Guards were shown last year in an exhibition on military science and technology held at the Shuihsien Primary School in the city of Luta, Liaoning province. This school is known for its national defense sports.

Gliding, as a preliminary to flying, has created a reserve to be trained as fliers for the country. A dozen spare-time gliding schools have been set up in various provinces and municipalities. Students are periodically selected and en-



Parachuting

Making model planes



Sailing model ships





Riflery

rolled for short concentrated training courses in which they master the principles of gliding and elementary flying techniques. They thus acquire a good foundation for further flight training.

Parachute training, especially from towers, is given in more than twenty cities. Worker militia and primary and middle school students practice parachute jumping in their spare time. A number have been trained in making jumps fully armed, with and without lighting at night, and in high winds.

Amateur radio operation has proved a good way to popularize the study of radio technique. The program includes the designing and making of radios and training in the basics of communication such as transmitting and receiving code messages. Since the beginning of the cultural revolution radio has been given an important place in the military-type sports practiced in many primary and middle schools. Large numbers of students at Shanghai's Chi-kuang Middle School and Luta's Shui-hsien Primary School take part in radio communication. After training and study, the overwhelming majority have a preliminary grasp of transmitting and receiving code messages and can assemble four-transistor superheterodyne receivers. Some have learned to assemble TV sets.

Riflery has been widely developed in both town and country. Yenchi city, Kirin province, originally had only a few rifles available for training and no rifle range.

But by relying on and mobilizing the masses, it built 12 simple ranges within a year, collected rifles from grass-root units and trained over 50,000 people.

In the first six months of this year, 2,000 students in Yuncheng county, Shansi province, took part in riflery training. Over 90 per cent passed the test in aiming and squeezing. Of the 500 tested in firing with live ammunition, 305 qualified as ordinary marksmen.

Training in shooting on a mass scale has produced many excellent sharpshooters. Over the past two decades 22 of them have broken 13 world records 24 times.

As a part of war preparedness almost all young people throughout the country take part in cross-country hikes, camping and "three-anti" training. Students and office and factory workers frequently go on camping expeditions or marches — some lasting several days with tactical maneuvers included.

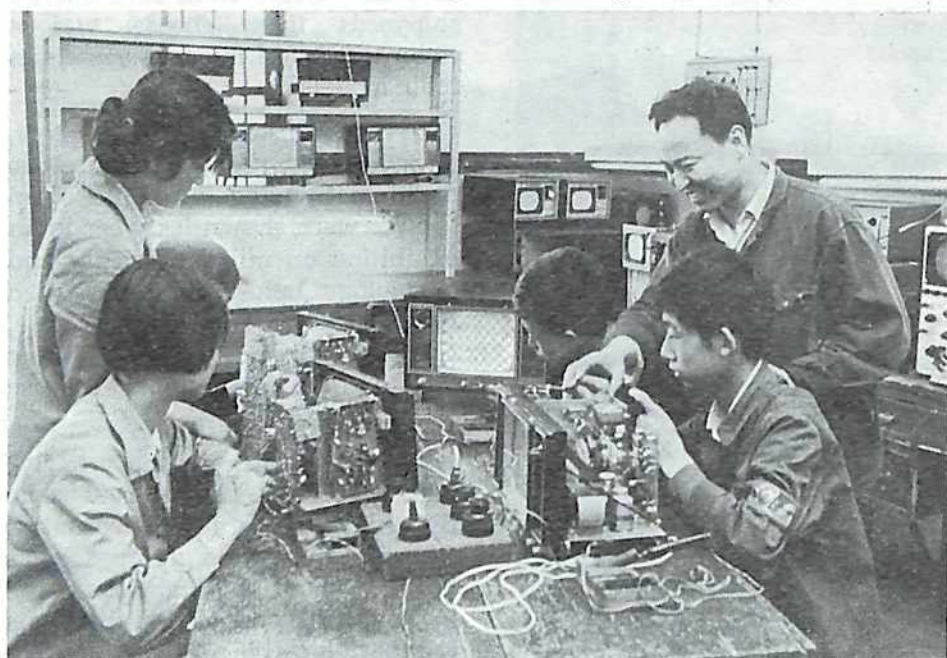
On a one-day, 20-kilometer maneuver last March 16,000 teachers and students from middle schools and institutions of higher learning in the coal-mining city of Fuhsin, Liaoning province, held air-raid drills, crossed contaminated and blockade zones, captured enemy agents and made battlefield rescues. At the conclusion they

put on for the local people an exhibition of communications, model plane flying, model ship sailing, semaphore signaling and motor-cycling.

Production and construction are also benefited by national defense sports. Gliding and flying schools have sent planes to spray insecticides for the people's communes. Divers trained in amateur sailing schools in Chanchiang and other places have helped shipping companies to repair ships, power companies to lay underwater cables, communes to repair culverts, sluice gates and leaks in dams. They have also helped research units to collect hydrological data. The Tsingtao Sailing School has trained 280 people for the aquatic products company in that city.

The results of training in national defense sports are shown in emergencies or when disaster relief is needed. During the battle to save Tientsin from inundation in August 1963, the city physical culture and sports commission mobilized over 200 sailing, motor-cycling and radio amateurs and coaches and two dozen sampans, 50 motorcycles and two dozen walkie-talkie and radio stations to fight the emergency. They contributed to communications, transport and the rescue of people trapped by the flood.

Students assemble television sets at Shanghai's Chi-kuang Middle School.



GRAND SONGFEST

TWO-THIRDS of the 18,000 workers, peasants and soldiers who filled Peking's Capital Stadium for a huge songfest one night late in May were performers as well as audience. Blocks of them, distinguishable by the costumes they wore, ringed the stands — the worker-militia, rural commune members, People's Liberation Army men and women and workers in industry, communications, commerce and construction. There were also students from universities and primary and middle schools, and professional theater artists and musicians.

The event was part of the celebration for the tenth anniversary of the beginning of the Great Proletarian Cultural Revolution. It was held on the 34th anniversary of the publication of Chairman Mao's *Talks at the Yen-an Forum on Literature and Art*. The songs affirmed the achievements of the cultural revolution and victories scored in repulsing the Right deviationist attempt to reverse its correct verdicts and criticized Teng Hsiao-ping's attempt to restore capitalism. The songfest was sponsored by the Ministry of Culture and the Peking Municipal Revolutionary Committee.

Among the more than 40 numbers were choral works, singing in unison, dramatized songs and *kuai ban*, rhythmic recitations accompanied by bamboo clappers or drums and gongs. The whole presentation was an expression of the masses' support for the cultural revolution, the great political revolution now being carried out under socialism by the proletariat against the bourgeoisie and all other exploiting classes.

The songfest opened with the singing of "The East Is Red", followed by symphonic pieces based on two of Chairman Mao's poems, "Reascending Chingkangshan" and "Two Birds: A Dialogue" (published in the April 1976 issue of *China Reconstructs*).

As a group of worker-peasant-soldier performers holding huge

paper flowers danced their way into the arena to present a variety of numbers, they were joined by the people in the stands in cheering, "The Great Proletarian Cultural Revolution is fine!", the thousands of voices rising and falling like surging waves.

A HIGH POINT of the evening was the dramatized song, "Unite Around the Party Central Committee Headed by Chairman Mao", at which all the lights went up and singers in the costumes of China's different nationalities marched hand in hand into the arena behind red flags.

In the song "Keep the Red Flag Flying", thirty children from the Hsissupei Primary School joined other performers in describing the scene at their school on the evening of April 7 after the announcement of the two resolutions by the Communist Party Central Committee appointing Hua Kuo-feng First Vice-Chairman of the Central Committee and Premier and dismissing Teng Hsiao-ping from all Party and non-Party posts. It tells how pupils and teachers cheered the resolutions and denounced the crimes of Teng Hsiao-ping and a handful of class enemies with poems and big-character posters.

All the songs were written by workers, peasants or soldiers. "The Working Class Goes into Battle" was by members of the amateur art troupe of the Peking Leather Company. Encouraged by the warm reception accorded their song, they said they were ready to write more and better songs "to bombard Teng Hsiao-ping's revisionist line".

There were many songs in praise of the new things that have emerged during the cultural revolution. Musical passages were terse and forceful and the words had a clear-cut stand. They bore titles like "We Are the Working-class Theoretical Contingent", "Socialist Literature and Art Are in Full Bloom", "The Revolution in Health Work Is Thriving" and "We Are the Promoters of the New Things".

STUDENTS from Peking and Tsinghua universities sang their own song, "March On, Glorious Worker-Peasant-Soldier Students". Speaking of what moved them to write it, one singer said, "Before the cultural revolution institutes of higher learning such as Peking and Tsinghua mainly served the bourgeoisie, not us grease-covered workers and muddy-legged peasants. The few who did get into college were eventually driven out by the bourgeois 'overlords'. The cultural revolution smashed the rule of the bourgeois intellectuals. Chairman Mao's revolutionary line and his instructions for the revolution in education have made the life we have today a reality. But the struggle is still going on." In their song they vowed: "Holding high the red flag and shouldering our responsibility, we are determined to live up to the hopes of Chairman Mao and the working class, fight the revisionist line and win still greater victories in the revolution in education."

The words to the song "The Poor and Lower-middle Peasants Don't Believe in Evil Things" were written by Wei Wen-chung, an old poor peasant in the Hsiao-chin-chuang production brigade (see the February 1975 issue of *China Reconstructs*), which had been attacked by Teng Hsiao-ping. The poem criticized Teng with spirited words: "We're not afraid of sinister winds, you can't pour cold water on us. . . . Once we are on the revolutionary road, even nine oxen can't drag us off." The song was sung by a chorus of 2,000 commune members.

A rhymed dialogue for choral reading and a *kuai ban*, both accompanied by lively dances and vivid tableaux, described the worker-militia, assisted by the people's police and PLA guards, suppressing the counter-revolutionary political incident at Tien An Men Square last April. They were "Fight to Defend Chairman Mao and the Party Central Committee", written by a group from the Peking Gear Factory, and "Strike Back at the



Dramatized song, "Unite Around the Party Central Committee Headed by Chairman Mao".



Kuai ban recitation "Strike Back at the Right Deviationist Attempt to Reverse Correct Verdicts".



At the songfest.



Peasants



Workers



People's Liberation Army men and women.



Worker-militia

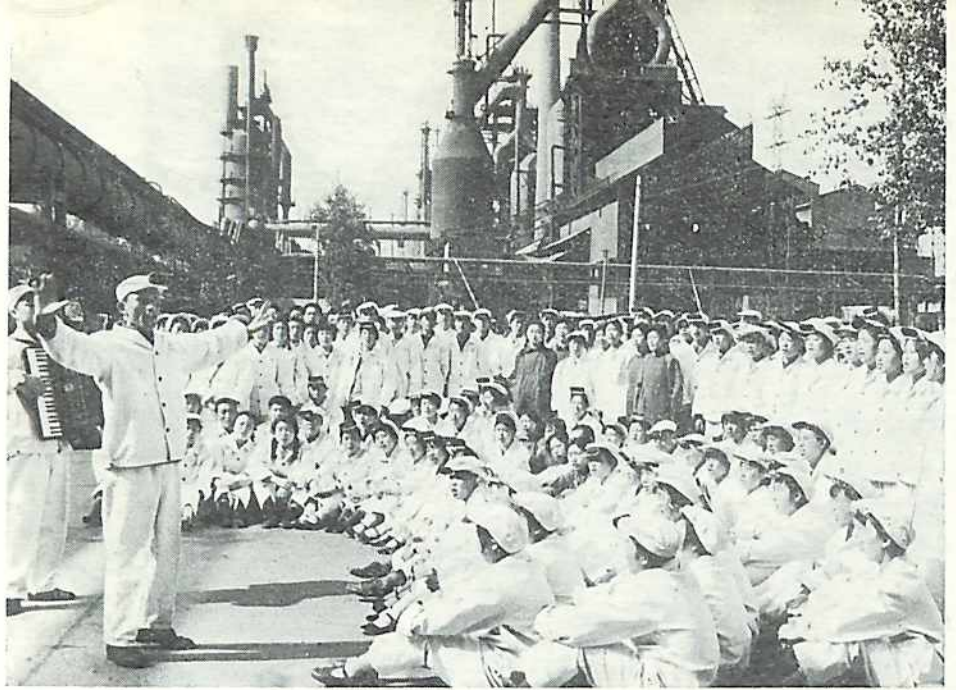


Schoolchildren

Right Deviationist Attempt to Reverse Correct Verdicts" by people from the Peking Mining Administration.

On the morning of April 5 worker-militia from the gear factory and other plants had courageously fought and beat back the rioters trying to charge into the Great Hall of the People. They were collectively awarded a third-class citation. They wrote the rhymed dialogues after their return from the square.

The songfest ended with the whole stadium singing "The International".



Workers at the Capital Iron and Steel Company, Peking.

All China Acclaims the Cultural Revolution in Song

People's Liberation Army men.



Pupils at the Melon Lane Primary School, Shanghai.



Members of a commune brigade in Tungkuan county, Kwangtung province.

Students, teachers and staff members, Tsinghua University, Peking.



Health Care for Women and Children

Staff Reporter

JUTUNG COUNTY on the Kiangsu province coast has done an outstanding job in health protection for women and children, who make up two-thirds of its one million inhabitants. A system now reaching into every commune and brigade has greatly improved the health of women and children in the rural areas.

Though the county had a center for mother and child care before the cultural revolution, it was located in the county seat and did not serve the rural areas because Liu Shao-chi's revisionist line for medical work emphasized the cities. This line was repudiated during the cultural revolution and Chairman Mao's directive "**In medical and health work, put the stress on the rural areas**" was carried out. Barefoot doctors and cooperative medical care appeared in the rural areas and city medical workers began to turn their attention to the countryside where the vast majority of the people live. This drastically changed the medical picture in the rural areas and provided favorable conditions for health care for women and children.

Modern Midwifery

Over the past ten years Jutung county has trained 1,600 barefoot doctors, more than half of them women. In 1970 these and gynecologists and pediatricians in the hospitals were organized into a woman-and-child health system reaching from the county down to the communes and brigades. The county Communist Party committee, medical departments and

women's associations facilitated the work.

The work began quite early with midwifery. Young women from poor or lower-middle peasant families with socialist consciousness and some schooling were chosen for training in modern hygienic methods of midwifery. Later after there were barefoot doctors they were also given advanced midwifery training. Following a short period of lectures they were sent to commune hospitals for three to six months of practical training, and some went on to county hospitals for further study. Today nearly all of the 800 women barefoot doctors in the county have had training in modern delivery methods. Many of them know how to correct the position of the fetus and what to do in difficult situations such as breech presentations or when the infant is in danger of asphyxiation. The barefoot doctors give expectant mothers pre-natal checkups and regularly visit the mothers after childbirth to give them pointers on how to take care of themselves and their infants.

Yang Tsui-ping, 34, is one of these new people trained in recent years. The tales she heard after she started her midwifery studies in 1968 — of the many women who died in childbirth in the old society, the many who became chronic invalids, the countless babies who died at birth or in infancy — made her feel she had a great responsibility. She studied hard and tried to emulate Dr. Norman Bethune's spirit of "utter devotion to others without any thought of self".

In 1972 the infant of a peasant woman named Chu Kuei-fang was in danger of asphyxiation because of the long delivery. Yang Tsui-ping learned that the woman's firstborn had died this way. Determined that the tragedy would not be repeated, she bent down and gave the child mouth-to-mouth resuscitation, then with artificial respiration and acupuncture saved its life.

Over the past seven years Yang Tsui-ping has not lost one of the 234 babies she has delivered, nor had a single case of puerperal fever or infant tetanus. Today such a record is not exceptional in Jutung county. For several years there have been no cases of puerperal fever or infant tetanus, and infant mortality has dropped sharply.

Mass Examinations

Every year since 1970 a gynecological examination of the county's 150,000 married women has been carried out by the county and commune hospitals and barefoot doctors. Before spring work begins teams composed of a gynecologist-obstetrician and several barefoot doctors make these examinations in every commune brigade. Commune, brigade and women's leaders help with publicity and organization.

Health problems thus discovered early have a better chance of cure. Since 1974 the examination has included a test for cervical cancer. Such cases are sent to the county or city hospital.

Chung Mei-ying, 45, a member of the Chanan commune's brigade



Preventive inoculations.

No. 11, had been ailing since her twenties and unable to do farm work for more than ten years. Before the cultural revolution she had gone several times to hospitals in the cities but showed no marked improvement. She lost all hope of getting well.

The 1970 checkup diagnosed her case as cervical erosion, a trichomonas vaginitis infection and other problems. Two of the brigade's new barefoot doctors, with guidance from the commune hospital, made pills and compounded Chinese medicinal herbs for oral and external use. Viewing her suffering as their own, they came every day for three months to treat her until she was well. Her medical expenses were borne by the cooperative medical care system. Today

Chung Mei-ying is again doing farm work. She often compares her situation with that of her mother before the liberation. Illness had made life a torture for her, but the family could not afford proper medical care and could only have her looked at by a witch doctor who charged less. "What a difference today under Chairman Mao's revolutionary line for health work!" says Chung Mei-ying. "The barefoot doctors are our true friends."

Chung Mei-ying's is only one of many such cases in the county. In 1970, 78 percent of the women examined were found to have some kind of illness. Treatment and further checkups brought this figure down to 24 percent last spring. As health has improved

women's work attendance has risen from 75 percent in 1970 to 90 percent for the past three years.

Efforts are made to combine traditional Chinese medicine with western medicine and to utilize those herbs that grow locally. This has made it possible to treat a larger number of patients, improved efficacy of treatment and kept down costs to the cooperative medical care system.

One of the tasks of the medical personnel is educating the women on preventive measures, in line with Chairman Mao's policy of prevention first. They also provide production team leaders with information on the women's physical condition to guide them in assigning work.

Healthy Children

All children receive BCG inoculations against tuberculosis at birth. Beginning at two months, the child gets various immunizations, and booster shots are given until the age of seven. All pre-school children in the county have a physical examination by the barefoot doctors once a year. A card for each child is kept in the brigade clinics on which they record findings of the checkups, immunizations, history of infectious diseases the child has had and his common ailments and the treatment. Every time an epidemic disease threatens, the barefoot doctors prepare a preventive herbal brew for the children.

Year-round kindergartens and nurseries set up in the county in recent years provide conditions for child health protection.

The first to set up year-round kindergartens in all its brigades was the Changsha commune. It did this in 1971 after it began stressing learning from Tachai, the Shansi province brigade which is a national agricultural model, to enable more women to take part in farm work. The county Communist Party committee later recommended that all communes do the same.

Today there are 3,100 kindergartens in the county, taking in 86 percent of the children from three to seven. There are also 2,000 nurseries for children from one to three. Total enrolment in kindergartens and nurseries is 90,000. Here both are free of charge.



Yang Tsui-ping (left) visits a young mother at home with pointers on how to take care of herself and her newborn baby.

A talk in the field on health problems of women and children and family planning by a health worker from the Chanan commune hospital.



Single women with socialist consciousness and some schooling, including some city middle school graduates who have come to work in the countryside, are chosen as teachers and given a short period of training. They usually supervise about 20 children. They train them in health habits as well as in the rudiments of reading and writing, singing, dancing, sports and revolutionary ideas. Morning checkups and regular reports on possible epidemics help prevent illness. The barefoot doctors frequently visit the kindergartens and nurseries to give advice on health work.

The barefoot doctors, particularly the women, have become the backbone force for child health in the countryside. Realizing the importance of this work, they go to homes and fields to spread knowledge on how to keep well and invite mothers and grandmothers to talks on child health.



Barefoot doctor Jen Nai-hsiu explains to teachers the importance of inoculations.

Jen Nai-hsiu giving kindergarten children a regular checkup.



Jen Nai-hsiu, a barefoot doctor in the Nanling commune's brigade No. 1, found that some infants were not developing properly because their mothers had insufficient milk and did not know what else to feed them. She proposed trying to find a food that could serve as a supplementary feeding for infants under one year and as the main food for those getting little or no mothers' milk. The brigade Party committee gave her full support. After repeated experiments she and others working with her developed a suitable milk substitute. Her experiments came to the attention of a research unit of the Chinese Academy of Medical Sciences, which sent staff members to help improve the formula. It is now scheduled for regular production by a county food-products factory.

In the old days when infant mortality was high in the countryside it was thought that having a lot of children was insurance for their security in old age. Now that almost all children live and thrive, many couples are willing to have only two children. The birth rate in the county has steadily declined from 10.85 per thousand in 1971 to 4.68 in 1974 and 3.68 in 1975.

Answers to LANGUAGE CORNER Exercise

- 小光：小华，明天你到汽车站去等张阿姨吧！
- 小华：你为什么不去呢？
- 小光：我要上中学了，学校离盲人工厂很远，不能给她带路了。张阿姨有困难，我们一定要帮助她。
- 小华：好吧。从明天开始，我要象你那样，每天把她送到工厂。

Lesson 21

每天早上
Měitiān Zǎoshang
Every Morning

张荣是盲人工厂的一名
Zhāng Róng shì máng rén gōngchǎng de yī míng
Zhang Rong is blind persons' factory's a

女工, 每天早上, 都坐公共汽车
nǚ gōng, měitiān zǎoshang, dōu zuò gōnggòng qìchē
woman worker. Every day morning (she) rides public bus

到工厂去上班。她爱人的工作
dào gōngchǎng qu shàng bān. Tā ài rén de gōngzuò
to factory to go to work. Her husband's work

地点离盲人工厂很远, 每天只
dì diǎn lí máng rén gōngchǎng hěn yuǎn, měitiān zhǐ
location from blind persons' factory (is) very far. Every day (he) only

能送她上车, 下了车就要
néng sòng tā shàng chē, xià le chē jiù yào
can take her (to) get on bus. (When she) gets off bus (she) has (to)

靠她自己摸着路走到工厂。
kào tā zì jǐ mō zhe lù zǒu dào gōngchǎng.
rely (on) her herself to feel (her) way walk to factory.

去年秋天的一个早上, 张荣下了
Qùnián qiūtiān de yī ge zǎoshang, Zhāng Róng xià le
Last autumn's one morning, Zhang Rong got off

汽车, 忽然听到一个男孩儿的声音:
qìchē, hūrán tīngdào yī ge nánhái'ér de shēngyīn:
bus, suddenly heard a boy child's voice:

“阿姨, 您早! 我是来给您带路
“Āyí, nín zǎo! Wǒ shì lái gěi nín dài lù
“Auntie, you good morning! I am come for you (to) lead way.”

的。”接着就有一只手伸过来
de.” Jiēzhe jiù yǒu yì zhǐ shǒu shēnguò lái
Following then (there was) a hand reached over (and)

搀着她。
chānzhe tā.
supported her.

后来孩子告诉张荣, 他叫小光,
Hòulái háizi gàosu Zhāng Róng, tā jiào Xiǎoguāng,
Later child told Zhang Rong he was called Xiaoguang,

是盲人工厂旁边一个小学
shì máng rén gōngchǎng pángbiān yī ge xiǎoxué de
was blind persons' factory beside a primary school's

的学生。最近他们班里的红小兵决定,
xuésheng. Zuìjìn tāmen bānlǐ de hóngxiǎobīng juéding,
pupil. Recently their class's Little Red Guards decided

每人每天为群众做一件好事。这
měi rén měitiān wèi qúnzhòng zuò yī jiàn hǎo shì. Zhè
everybody every day for masses do a good deed. These

几天, 小光注意到张荣每天
jǐ tiān, Xiǎoguāng zhùyì dào Zhāng Róng měitiān
several days, Xiaoguang (had) noticed Zhang Rong every day

下车以后, 总是一个人摸着走,
xià chē yǐhòu, zǒng shì yí ge rén mōzhe zǒu,
getting off bus after, always alone groping walked.

所以就决定给她带路。就这样,
suǒyǐ jiù juéding gěi tā dài lù. Jiù zhèyàng,
Therefore (he) decided for her (to) lead way. Thus,

不论刮风下雨, 小光天天
bùlùn guā fēng xià yǔ, Xiǎoguāng tiāntiān
no matter blowing wind (or) falling rain, Xiaoguang every day

都到车站来等她, 一年来
dōu dào chēzhàn lái děng tā, yì nián lái
to bus stop came (to) wait her, one year since

始终没有间断。
shǐzhōng méiyǒu jiànduàn.
from beginning to end (did) not interrupt.

可是前天, 张荣一下
Kěshì qiántiān, Zhāng Róng yí xià
But the day before yesterday, Zhang Rong (had) just got off

车, 却听见一个女孩儿的声音: “阿姨,
chē, què tīngjiàn yī ge nǚhái'ér de shēngyīn: “Āyí,
bus however heard a girl child's voice: “Auntie,

您早!” 说完就用手搀着她,
nín zǎo!” Shuōwán jiù yòng shǒu chānzhe tā,
you good morning!” Saying finished (she) using hand supported her

要送她到工厂去。张荣想:
yào sòng tā dào gōngchǎng qu. Zhāng Róng xiǎng:
(intending to) take her to factory. Zhang Rong thought,

那个男孩儿到哪儿去了? 病了吗?
Nà ge nánhái'ér dào nǎr qu le? Bingle ma?
“That boy to where went? Is (he) ill?”

为什么来了一个不认识的女孩儿呢?
Wèishénme lái le yī ge bú rènshi de nǚhái'ér ne?
Why comes a not recognizable girl?”

孩子看出阿姨有些奇怪, 就赶快告诉
Háizi kànchū āyí yǒu xiē qíguài, jiù gǎnkuài gàosu
(The) child saw Auntie (was) some curious then quickly told

她, 自己叫小华, 是小光的妹妹。
tā, zì jǐ jiào Xiǎohuá, shì Xiǎoguāng de mèimei.
her (she) herself called Xiaohua, was Xiaoguang's younger sister.

听到这句话, 张荣立刻想起前
Tīngdào zhèjù huà, Zhāng Róng lìkè xiǎngqǐ qián
Hearing this sentence, Zhang Rong immediately remembered before

几天小光曾经说过，他要上
 jǐ tiān Xiǎoguāng céngjīng shuōguo, tā yào shàng
 several days Xiaoguang had already said he (would) go to
 中学了，送她的任务要交给
 zhōngxué le, sòng tā de rènwu yào jiāogěi
 middle school, taking her task would be handed over to (his)
 妹妹。
 mèimei.
 sister.

这时女孩儿说：“阿姨，我要象哥哥
 Zhèshí nǚhái er shuō: “Āyí, wǒ yào xiàng gēge
 Then girl child said, “Auntie, I will (be) like brother
 那样，每天都来给您带路，不论
 nàyàng, měitiān dōu lái gěi nín dài lù, búlùn
 that way, every day come for you (to) lead way. No matter
 有什么事，也不间断。”
 yǒu shénme shì, yě bú jiànduàn.”
 have what business, (I will) not interrupt.”

Translation

Zhang Rong is a woman worker in a factory for the blind. Every morning she takes the public bus to work. Her husband's place of work is very far from her factory so he can only take her to the bus. After getting off she has to find her way to the factory by herself.

One morning last autumn as Zhang Rong got off the bus she suddenly heard a boy's voice, "Good morning, Auntie. I've come to help you find your way." Then a hand reached out and took her arm.

Later the child told her his name was Xiaoguang, a pupil in the primary school next to her factory. The Little Red Guards in his class had recently decided that everyone should do a good deed for the people every day. For several days Xiaoguang had noticed that Zhang Rong always had to find her way by herself after getting off the bus, so he decided to help her. After that no matter whether it was windy or rainy, he came for a year every day without fail to wait for her at the bus stop.

But the day before yesterday as Zhang Rong got off the bus she heard a girl's voice, "Good morning, Auntie!" Then the girl took her arm to lead her to the factory. Zhang Rong wondered, "Where has that boy gone? Is he ill? Why has a strange girl come?" Seeing she was puzzled, the girl quickly said that her name was Xiaohua and that she was Xiaoguang's younger sister. When she heard this Zhang Rong recalled that a few days before Xiaoguang had told her that he would be going to middle school and would hand over the job of taking her to his sister.

Then Xiaohua said, "Auntie, like my brother I'll come every day to lead you. No matter what happens I'll never fail."

Notes

1. The use of yǐhòu 以后 and hòulái 后来 (both mean "later").

Both may be used for something that happened in the past. Tā yǐqián zhùzài chéngshìlǐ, yǐhòu (or hòulái) bāndào nóngcūn qu le 他以前住在城市里，以后(或后来)搬到农村去了 (Before he lived in the city, but later he moved to the countryside). Yǐhòu 以后 can also be used for an event that will happen in the future. Tā xiànzài zhùzài chéngshìlǐ, dǎsuàn yǐhòu bāndào nóngcūn qu 他现在住在城市里，打算以后搬到农村去 (He lives in the city but plans to move to the countryside later).

A modifier can be placed before 以后 as in wǎnfàn yǐhòu 晚饭以后 (after supper), but not before 后来.

2. Uses of the adverb jiù 就.

(1) To indicate an action that takes place immediately or right after another action. Nǐ děng yíhuìr, wǒ jiù lái 你等一会儿，我就来 (Please wait awhile, I'll come soon). Xiǎo nǚhái er shuōwán "Āyí, nín zǎo!" jiù yòng shǒu chānzhe tā 小女孩儿说完“阿姨，您早！”就用手搀着她 (The girl said, "Good morning, Auntie," and then with her hand supported her).

(2) Meaning "only". Here it is used in exactly the same way as zhǐ 只 (also "only"). Xiǎoguāng jiù yǒu yí ge mèimei 小光就有一个妹妹 (Xiaoguang has only one younger sister). Gāngcái tā jiù chàng le yí ge gē 刚才他就唱了一个歌 (Just now he sang only one song).

(3) To indicate supposition or the conditional and used with yàoshi 要是 or zhǐyào 只要 (both meaning "if"). Yàoshi nǐ míngtiān yǒu shíjiān, wǒmen jiù yìqǐ qù yóulǎn chángchéng 要是你明天有时间，我们就一起去游览长城 (If you have time tomorrow, we will go to the Great Wall together). Zhǐyào fādòng qúnzhòng, zhèjiàn gōngzuò jiù yíding néng zuòhǎo 只要发动群众，这件工作就一定能做好 (If we mobilize the masses this work can surely be done well).

(4) To indicate cause and effect and used with yīnwei 因为. Yīnwei Xiǎoguāng kànjiàn Zhāng Róng zǒng shì yí ge rén mōzhe zǒu, jiù juéding měitiān gěi tā dài lù 因为小光看见张荣总是一个人摸着走，就决定每天给她带路 (Because Xiaoguang noticed that Zhang Rong always found her way alone he decided to guide her every day). Yīnwei Xiǎoguāng xiǎoxué bìyè le, jiù bǎ sòng Zhāng Róng dào gōngchǎng qu de rènwu jiāogěile mèimei 因为小光小学毕业了，就把送张荣到工厂去去的任务交给了妹妹 (As Xiaoguang had graduated from primary school, he handed over the job of taking Zhang Rong to her factory to his younger sister).

Exercise

Translate the following dialogue into Chinese:

Xiaoguang: Xiaohua, tomorrow you go to the bus stop to wait for Auntie Zhang.

Xiaohua: Why don't you go?

Xiaoguang: I am going to middle school. The school is very far from the blind workers' factory. I can't lead her. It's difficult for Auntie Zhang, we must certainly help her.

Xiaohua: All right. Beginning from tomorrow I'll do as you did and take her to the factory every day.

(Answers on p. 46)

