

TACHAI



Standard Bearer in China's
Agriculture

TACHAI—Standard Bearer
in China's Agriculture

TACHAI

Standard Bearer

in China's Agriculture

PEKING • 1972

FOREIGN LANGUAGES PRESS

PUBLISHER'S NOTE

TACHAI is a production brigade in the mountain area of the north China province of Shansi. Led by its Party branch, the brigade has built a village which was very poor before liberation, into a thriving new socialist countryside. It has done this by persisting in putting proletarian politics in command, educating the peasants in Mao Tsetung Thought, firmly taking the socialist road and adhering to the principle of self-reliance and hard work. The road of Tachai is the road pointed out by Chairman Mao for developing China's socialist agriculture.

In 1964 Chairman Mao issued the great call: "**In agriculture, learn from Tachai.**" His call was followed by a vigorous countrywide mass movement to learn from the Tachai Brigade, and resulted in rapid expansion of China's agriculture.

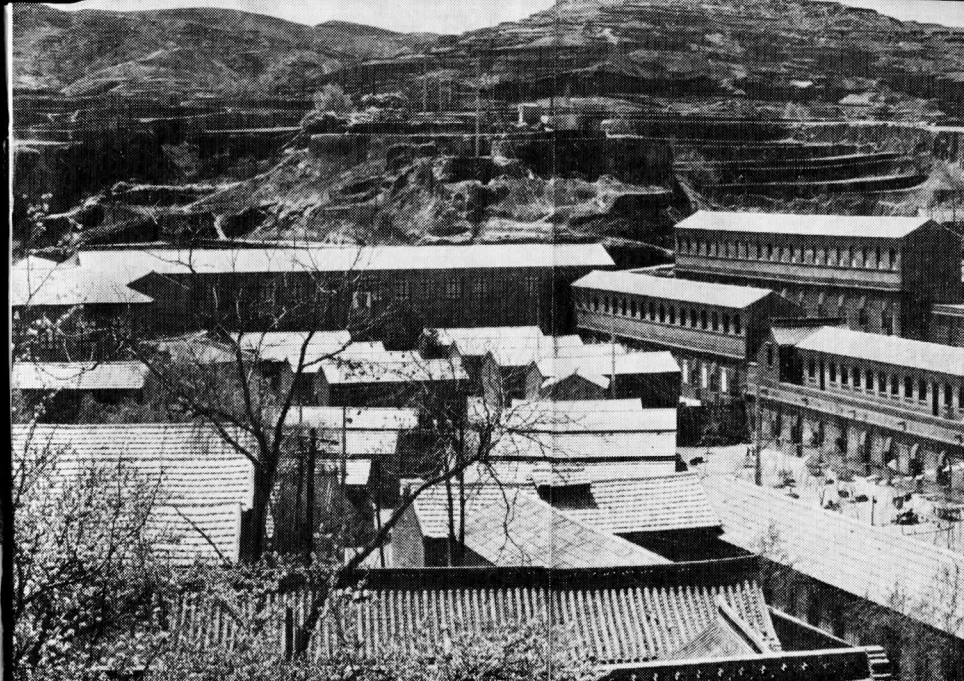
This booklet contains two articles on Tachai's radical changes in the more than two decades since liberation, and the new look in China's rural areas following the movement to learn from Tachai.



A panoramic view of Tachai.



Tachai fields today.

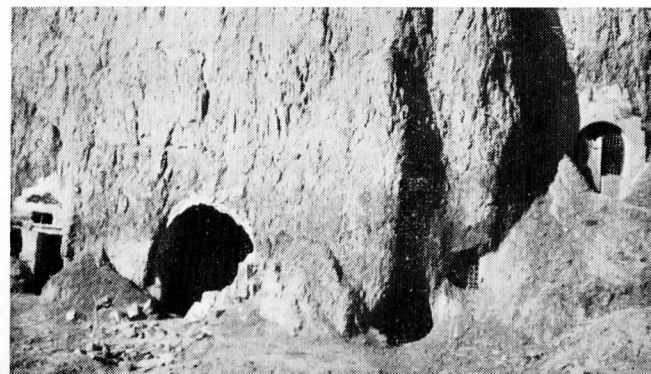


The commune members' new houses.

Tachai land in days of old.



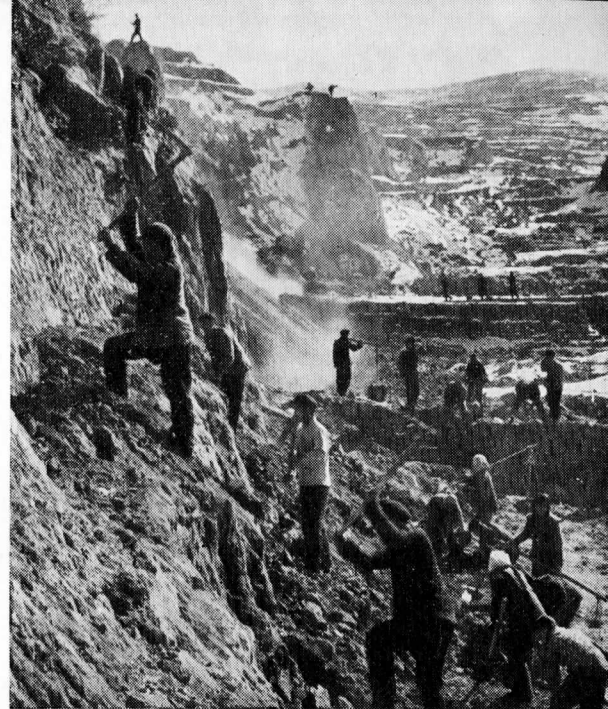
Dilapidated cave dwellings of the old days.





The old Tachai was a rocky hilly area with poor soil and unruly waters. After agricultural co-operation was initiated in 1953, the Tachai Party branch determined to lead the peasants in remaking nature, for which purpose a ten-year plan was worked out in accordance with the peasants' opinions.

Tachai peasants in the thick of the battle to transform nature.



Party branch secretary Chen Yung-kuei (*left*) joins the peasants in damming up the terraced fields.





Braving bitter cold the young people carry big rocks to dam up the terraced fields.



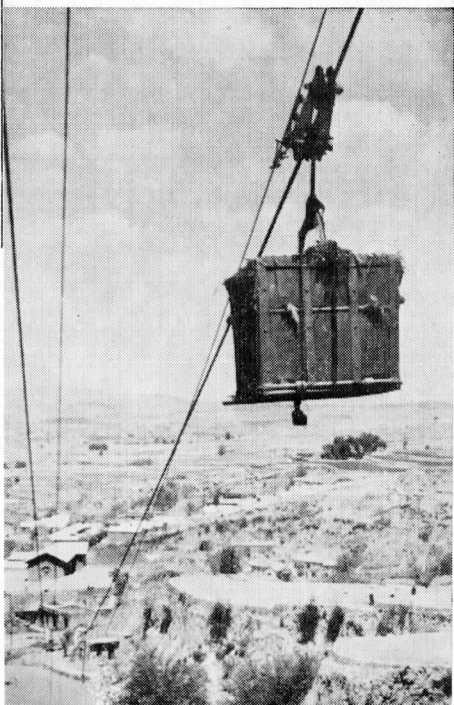
Severe cold of 22 degrees below zero centigrade cannot dampen the peasants' determination to terrace the gullies.



In ten years of hard battle, the peasants put in 80,000 workdays and finally succeeded in turning the barren hill-slopes into terraced fields.



A walking-tractor ploughing the land. Tachai is well on the way to farm mechanization and electrification.



Fertilizer being hauled uphill by electrically-operated cables.



The Party branch makes a point of educating the peasants in Mao Tsetung Thought. Chen Yung-kuei and the commune members discussing at the fields what they gain from the study of Chairman Mao's philosophic concepts.



Chen Yung-kuei often educates the youth by telling them the miserable past of his family and that of the village.

In the old days the poor and lower-middle peasants used to be tied to this big willow tree in the village and beaten up and terrorized by the landlords. After liberation, meetings are often held here and victims of the old society come to tell about their miserable past. Old poor peasant Chia Chin-tsai is giving class education to the young people by recalling his sufferings in the old society and contrasting them with the happiness of the new.



Carrying on the revolutionary tradition of hard work, Tachai peasants say: "In fighting revisionism, we must not abandon our shoulder poles but should use them till the coming of communism."



Tachai has reaped abundant harvests for ten years running. Commune members are piling up the maize.

CONTENTS

TACHAI—STANDARD BEARER IN AGRICULTURE 1

A Tremendous Change

Forward Along the Socialist Road

Build a New Socialist Countryside by Self-reliance

Educating the Peasants in Mao Tsetung Thought

by Hsin Hua-wen

LEARNING FROM TACHAI BRINGS BIG CHANGES 21

Persist in Educating the Peasants in Mao Tsetung Thought

Revolutionization of Leading Bodies

Self-reliance and Hard Work

by Chao Feng-nien

by Hsin Hua-wen

TACHAI—STANDARD BEARER
IN AGRICULTURE

A Tremendous Change

The Tachai Production Brigade is an outstanding unit in China's agriculture. It is taking the road which our great leader Chairman Mao set forth to guide China in developing socialist agriculture.

Since Chairman Mao issued the great call in 1964 "**In agriculture, learn from Tachai**", especially during the Great Proletarian Cultural Revolution, the Tachai Brigade, a village in the Taihang Mountains, has become well-known throughout the country. It frequently has tens of thousands of visitors — rural cadres and poor and lower-middle peasants from other parts of the country — who come to learn from its outstanding experience. It is also visited by friends from many other countries. The mass movement to learn from Tachai is spreading wider and deeper in the countryside — in mountain regions and on the plains, north and south, and in agricultural regions and livestock-raising areas. This has given a great impetus to the rapid growth of China's socialist agriculture.

The Tachai Production Brigade in the people's commune of the same name in Hsiyang County, Shansi Province, has 83 households with a population of 430.

In the old society, this small village in rock-strewn mountains was almost isolated from the outside world. Nine years out of ten it was affected by natural calamities and the village was in abject poverty. It worked only 800 *mu*¹ of farmland (60 per cent of it being owned by one landlord and three rich peasant households) which were divided into more than 4,700 strips spread out over harsh gullies, ridges and hill-slopes. The soil was poor and erosion was serious. Grain yield per *mu* was only 100 *jin*.² Nearly 80 per cent of the population were poor and lower-middle peasants. They worked as hired labourers for the landlord and rich peasants, suffering cruel oppression and exploitation. They were poverty-stricken and many were forced to sell their children.

Gone for ever is all this. The once bare mountains are now covered with green. The canal along the mountain ridges leads water up to irrigate the terraced fields on the slopes; crops grow well in the gullies. Tachai is now flourishing.

Since liberation in 1949, the poor and lower-middle peasants, guided by Chairman Mao's proletarian revolutionary line, have taken the road of socialist collectivization. They have struggled against class enemies and the age-old concept of private ownership. They have made vigorous and successful efforts to transform the hills and gullies.

¹One *mu* is roughly equal to one-sixth of an acre or one-fifteenth of a hectare.

²One *jin* is equal to 1.1023 pounds or half a kilogramme.

Bringing their collective strength into play, they built several hundred stone embankments for the terraced fields on the slopes and led water uphill for irrigation. They carried out scientific experiments and improved farming technique so that the land gave stable high yields. In 17 of the 18 years since the agricultural co-operative was set up in 1953, Tachai was hit by natural disasters of varying degrees but still managed to increase output every year. Forestry, animal husbandry and sideline production also made big progress. More than 40,000 fruit and other trees were planted on barren slopes. The number of draught animals increased from 10 to 90.

Making rapid progress in mechanization and semi-mechanization, Tachai now has electricity and machines for irrigation, processing of farm produce and crushing of fodder. Carts and aerial cableways have replaced shoulder poles and donkeys as means of transport. Several million *jin* of farmyard manure are carried uphill mostly by cableway for the terraced fields. Machines are used in building permanent farm works. With revolutionary enthusiasm to transform nature, the poor and lower-middle peasants of Tachai last winter and this spring used bulldozers to level nine hillocks, joined the small plots together and turned them into "man-made plains". Work done every year by farm machines accounts for 60 per cent of that done by the brigade's labour power.

The village has taken on a new look. Blocks of new houses and stone-walled caves have replaced the earthen caves, and electric light and tap water are supplied to every household. The brigade has ample grain reserves and public accumulation fund and every household has bank deposits and its own grain reserves.

How is it that Tachai has been able to bring about such great and profound changes? Chen Yung-kuei, secretary of the brigade Party branch, said: "The fundamental reason is that people have changed their thinking. People can change the land, technique, output and village because they have changed their thinking. This change is the result of arming them with Marxism-Leninism-Mao Tsetung Thought."

Chairman Mao teaches: **"Once the correct ideas characteristic of the advanced class are grasped by the masses, these ideas turn into a material force which changes society and changes the world."**

Under the leadership of the Party branch, the several hundred poor and lower-middle peasants and other commune members of Tachai who have made such extraordinary and heroic achievements have paid attention always to giving first place to proletarian politics in their work and placed Mao Tsetung Thought in command of everything. They have fostered the spirit of self-reliance and hard work and the communist style of cherishing the state and the collective. Their lofty aim is to farm for the revolution. Their motto is to make revolution and go all out so as to make still greater contributions to the emancipation of mankind.

Forward Along the Socialist Road

The Tachai Brigade emerged as the standard bearer of China's socialist agriculture in a fierce struggle over more than two decades between the proletariat and the bourgeoisie and between the socialist and the capitalist road.

The local Party branch headed by Chen Yung-kuei always works to arm the cadres and peasants with Mao Tsetung Thought and has led them in waging an unswerving struggle against the renegade, hidden traitor and scab Liu Shao-chi, his local agents and the unreformed landlords and rich peasants — a struggle which has been crowned with one victory after another.

The struggle dates back to the days shortly after land reform, when Chen Yung-kuei initiated a mutual-aid team of poor and lower-middle peasants in response to Chairman Mao's call **"Get organized!"** The mutual-aid team marked the first step taken by the Tachai peasants along the road of socialist collectivization.

Not taking their defeat lying down, the handful of landlords and rich peasants, bent on leading Tachai on to the capitalist road, instigated people to keep to individual farming and predicted that the mutual-aid team would fail. The poor and lower-middle peasants waged a tit-for-tat struggle and frustrated their sabotage.

Chen Yung-kuei's mutual-aid team was made up of the village's poorest people, four elderly poor peasants and five orphans of poor peasant origin. It reaped a good harvest the first year after its founding, its grain output per *mu* exceeding that of the peasants working on their own. This was a blow to the class enemy and an encouragement to the other peasants. Soon the team grew to 49 households.

The local poor and lower-middle peasants, following the socialist road indicated by the great leader Chairman Mao, planned in 1952 to set up an agricultural co-operative in which land belongs to the collective. But Liu Shao-chi and company branded their plan "utopian agrarian socialism", alleging that no agricultural co-

operative could be established before farming was mechanized.

Under the influence of this counter-revolutionary revisionist line, it was not until the year 1953 that the county authorities reluctantly allowed Tachai to establish a co-operative with a maximum membership of 30 households, a figure far below the number of applicants.

The local Party branch headed by Chen Yung-kuei refused to obey, believing that the decision went against Chairman Mao's revolutionary line. An agricultural co-operative was finally established in conformity with the desire of the masses of poor and lower-middle peasants. The first year after its establishment, the co-operative registered a grain output of 240 *jin* per *mu*, 50 per cent higher than what the peasants working on their own got from their land.

In 1958, a people's commune was established in the locality and Tachai became one of its production brigades. Inspired by the general line for building socialism laid down by Chairman Mao, the Tachai peasants launched a mass campaign for remaking nature. With unbounded revolutionary zeal, they terraced mountain slopes into fields and adopted new farming techniques. Grain output went up constantly. The poor and lower-middle peasants and other commune members hailed this as a victory for the road of collectivization indicated by Chairman Mao.

Taking advantage of the grave natural calamities in 1961, Liu Shao-chi and company whipped up the evil wind of *sanzi yibao*¹ in a vain attempt to undermine

¹ The extension of plots for private use and of free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of output quotas based on the household.

collective economy and restore capitalism in the countryside. A capitalist-roader from the county came to the commune to which Tachai belonged, preaching a return to individual farming and the opening of free markets. He even instigated the class enemy to engage in profiteering of farm produce.

In this struggle, the Party branch acted on Chairman Mao's great teaching "**Only socialism can save China**" and his instructions on consolidating the collective economy. It encouraged the poor and lower-middle peasants to recall their suffering in the old society and contrast it with their happiness in the new. It energetically publicized the superiority of socialism, criticized capitalism and exposed the class enemy's schemes to disrupt the collective economy and restore capitalism. In so doing, it resolutely defended the cause of socialist collectivization.

Once a neighbouring brigade offered to buy Tachai's surplus hay at a high price. The Tachai Party branch lost no time in organizing the commune members to discuss "What should we do when other brigades have difficulties?" The poor and lower-middle peasants angrily denounced profiteering as they recalled how in the old society the landlords, rich peasants and speculators fleeced the poor people and forced them to sell their children by raising food prices in lean years. They declared they should not sell their surplus hay for profit. The brigade then unanimously decided to sell the hay to the neighbouring brigade at the state price. In addition, Tachai sold the state 240,000 *jin* of its surplus grain, exceeding the amount provided in the state plan. It also let some other brigades borrow grain from its reserves so as to help them consolidate and develop their socialist

collective economy. This is just one instance of the communist style of the Tachai people who ardently love the country and the collective.

Chairman Mao in 1964 issued the great call **“In agriculture, learn from Tachai”**. This was an immense inspiration to Tachai’s poor and lower-middle peasants. However, Liu Shao-chi and company bitterly hated Tachai, this standard bearer in firmly taking the socialist road. They spread the rumour that “Tachai is rotting” and sent a work team to “check up” on the work at Tachai in an attempt to negate the brigade as an advanced unit.

From the moment it came to Tachai, the work team worked hand in glove with the landlords and rich peasants. It resorted to frame-ups to attack the Tachai Party branch headed by Chen Yung-kuei and seized leadership from it. It tried by every means to find loopholes as pretexts to attack the Party branch by surveying the farmland and checking the grain accounts, the storage and the brigade members’ income. The poor and lower-middle peasants, however, rallied closely round the Party branch and put up a tit-for-tat struggle against the work team. They cited numerous facts to refute the work team’s fabrications. The head of the work team was dumbfounded when Chen Yung-kuei and the commune members asked him what line he was pursuing. Finally the team had to beat a retreat and cleared out crestfallen.

Through this struggle, the Tachai poor and lower-middle peasants raised still higher their consciousness of class struggle and the struggle between the two lines.

During the Great Proletarian Cultural Revolution, the Party branch of Tachai headed by Chen Yung-kuei led the masses in rebelling against the capitalist-roaders in the Hsiyang County Party Committee and criticized the

counter-revolutionary revisionist line pushed by Liu Shao-chi and company. They are advancing valiantly along the revolutionary line indicated by Chairman Mao and making new contributions to building the new socialist countryside.

Build a New Socialist Countryside by Self-reliance

At the time when the peasants organized the co-operative, Tachai remained a backward mountain village with its 4,700 strips of land scattered over the gullies, ridges and mountain slopes. The co-operative had only a few draught animals and such simple farm tools as ploughs, picks, spades, shovels, baskets and shoulder poles. There were only 50 able-bodied men and women.

Although socialist collectivization had provided Tachai with the favourable conditions for changing its backwardness, the problem still arose: How could the poor soil be turned into fertile fields and the backward mountain village transformed into a thriving new socialist countryside in the shortest possible time? This question was submitted to the Party members and other peasants for discussion. Most people advocated relying on themselves while a few suggested asking the state for loans.

Chen Yung-kuei and the poor and lower-middle peasants said: “In making revolution we must rely on ourselves instead of others. The state is ours. If we all rely on the state, whom could the state rely on?” With their encouragement the commune members worked out a ten-year plan for remaking nature in accordance with

Chairman Mao's teachings on **self-reliance and hard work**.

Under the leadership of the Party branch, a battle against nature began the very winter the co-operative was set up. Though working in piercing cold weather, the peasants were all wet with sweat. They quarried stones with hammers and chisels and in one and a half months succeeded in throwing up 20 stone embankments across a gully at different levels. With shoulder poles and baskets, they carried in fertile soil from elsewhere to create farmland behind the embankments. This initial success proved the might of self-reliance.

The Tachai poor and lower-middle peasants nurtured by Mao Tsetung Thought worked with revolutionary heroism like the Foolish Old Man who removed the mountains. They went on re-shaping the gullies the following winters. Typical of their revolutionary courage in remaking nature was the transformation of the village's longest gully called Langwochang (Wolf's Pad). It was one and a half kilometres long and about seven metres wide with steep gradients. In the winter of 1955, the peasants built 38 stone embankments along the gully and turned it into a flight of terraced fields with tens of thousands of cubic metres of fertile soil, but mountain torrents destroyed the embankments and washed away all the soil and crops the following summer. The peasants were undaunted. They rebuilt the embankments that winter, more solid than before. To guard against mountain torrents, they built a small reservoir in the upper part of the gully. But the embankments were destroyed again during a major summer storm in 1957.

The landlords and rich peasants then seized the opportunity to spread defeatism. "How can man vanquish nature?" they raved.

Chen Yung-kuei, who had worked as a farmhand for the landlords for 20 years in the old society, refuted the nonsense spread by the class enemies. He inspired the masses with the concept that the revolutionary people can change nature so long as they grasp objective laws and give play to their revolutionary drive. He led the poor and lower-middle peasants in conscientiously summing up experience and carefully analysing the reason for their failure. After enthusiastic discussion, the whole village, united as one, was determined to have a third go at Langwochang Gully in order to eliminate floods. They regarded this as a struggle against both nature and the class enemy.

The third battle was even more arduous. In order to reduce the onslaught of mountain floods, more embankments were built in curved rows with deep foundations and big boulders. The crevices were filled with mortar so as to reinforce the embankments. Despite biting winds in the dead of winter Chen Yung-kuei led the Communist Party members and cadres in doing the most difficult jobs. Chia Chin-tsai, an old Communist and poor peasant, went uphill early every morning to quarry, wielding a 19-kilogramme hammer. His hands often bled. Thanks to his efforts, one piece of rock after another, each weighing 300 kilogrammes, was moved.

Inspired by the exemplary deeds of the Communists and poor and lower-middle peasants, the other commune members, including women and school children, plunged into the battle with seething enthusiasm, many of them turning out by whole households. After 27 days of hard

work, they completed the project, three days ahead of schedule. They constructed 44 embankments along the gully and collected tens of thousands of cubic metres of earth to build 44 terraced fields. Their work has withstood the tests of storms and mountain floods year after year and has now become the land which gives the highest yields in Tachai.

In the past ten years, they have constructed 228 embankments of various sizes in 250,000 workdays, and linked the 4,700 strips of land into 1,800 plots.

By adding soil, deep-ploughing and applying big amounts of organic fertilizer, they have covered each plot with fertile soil half a metre deep. This helps prevent drought and waterlogging and enables the land to give stable, high yields.

Educating the Peasants in Mao Tsetung Thought

The fundamental experience of Tachai as a national pace-setter in agriculture is that its Party branch always gives first place to educating the peasants in Mao Tsetung Thought. It firmly grasps the revolutionization of people's thinking so that the peasants break with the centuries-old concept of private ownership, develop the communist style of cherishing the state and the collective, and foster the idea of farming for the revolution.

This education by the brigade Party branch has brought up peasants of a new type.

Typical is the change in commune member Chao Hsiao-ho. In the old society, he had tended sheep for a landlord since childhood and was later sold to another

county together with the sheep. He returned to Tachai after liberation. When Tachai set up its agricultural co-operative, he joined and has worked with enthusiasm and cherished the collective ever since. He drove a horse cart to the county-seat one day to fetch rolled steel for his team. On his return he found that he had inadvertently taken one extra piece. Should he make another trip to return it? Chao Hsiao-ho said: "The state has plenty of rolled steel. What are one or two pieces to it?" The Party branch took note and guided him in studying Chairman Mao's article "Serve the People". They patiently taught him that while it was important to cherish the collective, it was even more important to cherish the socialist state. Chao Hsiao-ho recognized his erroneous thinking and returned the piece of steel.

Nurtured by Mao Tsetung Thought, Chao Hsiao-ho has become a good commune member dedicated to the public interest. One autumn day when he drove some mules and horses to fetch the newly harvested maize, one mule lost its footing and was about to fall down a cliff. Chao Hsiao-ho risked danger to himself by leaping to the edge of the path to break the fall. The mule was saved but Chao Hsiao-ho was badly injured. After he recovered, he drove a horse cart for the brigade. The other cart drivers usually took a helper along but Chao Hsiao-ho often went alone. He said: "In making revolution you should make all-out efforts. If I'm afraid of hardship and death I won't live up to Chairman Mao's expectations."

The way the Tachai Party branch helped Chao Hsiao-ho shows how it constantly educates people in Mao Tsetung Thought and uses various methods to help people destroy self-interest and foster devotion to the public. It turns

ordinary peasants into new socialist peasants who cherish the state and the collective, who always have the motherland in mind and the whole world in view and are conscious that they are farming for the revolution.

Tachai Brigade members have surplus grain but they consciously and deliberately eat buns made of maize with bran. This coarse meal of the poor people in the old society reminds them not to forget the old days or the many poor people in the world who have not yet emancipated themselves.

Young commune member Li Yu-lu paid no attention to economy as he became well off. To educate him and other young people, the Party branch called them to a meeting under a big willow tree where Chen Yung-kuei told them the family history of Li Yu-lu. People called this willow tree the poor man's tree because the landlord used to tie poor men to it and beat them. Li Yu-lu's mother went begging like other poor people in the old society. One day she picked up half an ear of maize on the road. The landlord accused her of stealing it from his field, tied her to this tree and beat her the whole night. She died as a result. Chen Yung-kuei told the young people never to forget the past and that millions of people in the world still live in misery. This was a profound education to Li Yu-lu and the other young people. Li Yu-lu changed a great deal. He has since worked with enthusiasm, lived a plain life and become an activist in the study of Chairman Mao's works.

In Tachai remain a few dilapidated cave dwellings beside rows of new housing, and a small plot of poor soil, which have been deliberately preserved to remind the young people of the old hard days.

Mao Tsetung Thought has helped broaden the minds of the Tachai people. They view everything they do as related to the country's socialist construction and the world revolution.

The Party branch always strives to educate people in Mao Tsetung Thought at key moments of class struggle, in daily life and work and in the face of natural calamities.

The people of Tachai were severely tried in 1963. There was a downpour lasting seven days and nights in August of that year. The ensuing disastrous mountain torrents destroyed more than 100 stone embankments, large tracts of terraced fields, a big part of the crops and 80 per cent of the housing.

As soon as he heard of this Chen Yung-kuei, who was then at a conference in the county town, rushed back to the village. He was distressed when the other brigade cadres informed him of the situation. But his long experience in struggle taught him that no difficulty was unsurmountable because Tachai had the wise leadership of the great leader Chairman Mao and the Communist Party, the strength of the collective and the revolutionary zeal of the poor and lower-middle peasants. He asked calmly: "What happened to the people?"

The commune members replied: "The people are all safe. So are the draught animals. Most of the grain has been rescued."

"We should congratulate ourselves," Chen Yung-kuei said. "If we had such a calamity in the old society, at least 100 people would have lost their lives and the rest would have to go begging elsewhere. Now, in a big disaster like this, not one life was lost, and no one had to leave the village to beg or sell his children. With people, we have everything. Chairman Mao says bad

things can be turned into good things. The fields were destroyed; well, then, we'll create better ones. The houses collapsed; alright, we'll put up new ones. Let's build a more beautiful Tachai with our hands!" His words warmed everyone's heart.

The Party branch organized the cadres and peasants to study Chairman Mao's work "The Foolish Old Man Who Removed the Mountains" and his teachings on **self-reliance and hard work** and on **"Bad things can be turned into good things"**. The following question was discussed: Should they rely on state relief to tide over the difficulty caused by the natural calamity or depend on themselves, on the efforts of the collective, to rebuild the village? Which would be more beneficial to both the state and Tachai?

The commune members drew immense strength from Chairman Mao's teachings. Some of them pointed out that although there were difficulties for the time being, there were also favourable factors; for instance, the brigade had reserve grain and accumulation funds. Others said that difficulties have a dual character: They give people some hardships, but they serve to temper their revolutionary will, and this is especially important for young people.

They spent a few evenings in study and discussion, achieving consensus of opinions in the light of Mao Tsetung Thought. They summed up the advantages of self-reliance and put forward this slogan: "We will not accept relief money from the state, nor state relief grain, nor other material aid." The higher authorities had appropriated material and funds and sent a delegation to express sympathy. It asked Tachai to accept relief on

four occasions, but each time it got the same answer: "Send it to fraternal brigades, we are able to tide things over on our own."

The brigade members — men and women, old and young — turned out to straighten up the flattened plants one by one. On plots where the crops had been washed away, they sowed vegetables. Then they divided up into several groups to repair the terraced fields, accumulate manure and make bricks. They worked in the fields by day and put up new housing in the evenings by the light of kerosene lamps, all going at it with vim and vigour.

Thanks to their unswerving struggle, they wrested an average per-*mu* grain yield of 740 *jin* from the 560 *mu* left after the flood. The brigade's total grain output, the food grain quota for its members and the grain it delivered to the state that year were no less than the previous year's.

Once the people are armed with Mao Tsetung Thought, their outlook changes and they have immense strength. The people of Tachai repaired all the damaged fields in two years, completing work originally scheduled to take five years, and built the fields to a still higher standard. In four years they fulfilled their ten-year construction plan for new housing. The brigade members now live in stone-lined cave dwellings and brick houses better than the old ones.

Tachai was hit by an extraordinarily heavy hailstorm in 1968 which severely damaged its 700 *mu* of autumn crops. Despite this the commune members wrested another excellent harvest that year.

Tempered by severe natural calamities, the Tachai people have a deeper understanding of the verity of

Chairman Mao's concept that spirit can be transformed into a material force and bad things into good and that it is people, not things, that are decisive. Chen Yung-kuei said: "After the devastating floods of 1963, the old Tachai changed into a new Tachai and dilapidated cave-dwellings and other houses into new stone cave-dwellings and storied buildings; after the heavy hailstorm in 1968, we got new experience in transplanting millet on large acreage and in reforming farming methods. With Mao Tsetung Thought, Tachai has taken on an even newer look after it was hit by serious natural calamities."

In the course of educating the commune members in Mao Tsetung Thought, the leading members of the Tachai Party branch have paid great attention to revolutionizing their own thinking. They study Chairman Mao's works and persist in taking part in collective productive labour. They consciously put themselves under the supervision of the masses. They often carry out open-door rectification to hear the opinions of the commune members and make self-criticism. Party branch secretary Chen Yung-kuei always takes part in labour no matter how busy. After attending a meeting elsewhere, he does not go home or to his office. The first thing he does is to work alongside the commune members. He maintains close ties with the masses. He often says: "In making the revolution, we should first revolutionize our thinking. We should acquit ourselves well in serving the people and never be their overlords." The Party branch has always implemented Chairman Mao's teaching of continuing the revolution under the dictatorship of the proletariat and by their own examples led the commune members in revolutionizing their thinking.

Tempered in the Great Proletarian Cultural Revolution, the Tachai Party branch has become even more vigorous. It is leading the poor and lower-middle peasants to march forward to new and still greater victories in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

The Party branch in the past few years has paid attention to grasping the signs reflecting ideological class struggle. An instance is that some commune members thought they could take things easy and enjoy themselves because Tachai had made great achievements. The Party branch helped the cadres and commune members recognize the new characteristics of the class struggle under the dictatorship of the proletariat and raise their awareness of continuing the revolution, and encouraged them bravely to fight self and criticize revisionism and raise their consciousness higher. The Party branch also led the commune members in developing production. The average per-*mu* grain output in 1970 reached 1,070 *jin*, surpassing the previous peak. However, they criticized such ideas of complacency as "Production has reached its peak" and "All hills have been transformed". Using the dialectical viewpoint of "One divides into two", they tried to pinpoint where they still lagged behind. In the spirit of continuing the revolution, they have successfully transformed terraced fields into paddy fields and levelled the small strips into bigger ones. They have been successful in their experiments to grow paddy rice.

The Tachai peasants also do their utmost to learn from the advanced experience of other brigades. They take the rural cadres and poor and lower-middle peasants who came to visit Tachai as their teachers. They send

people out to learn from other brigades. They say: "We can never stop on the road of revolution. The struggle to transform one's world outlook is unending. Looking back, we have taken a step forward, and looking forward, our achievements are always only the starting point for continuing the revolution."

by Chao Feng-nien

LEARNING FROM TACHAI BRINGS BIG CHANGES

The vigorous movement to learn from Tachai has become a great motive force pushing forward the socialist revolution and construction in China's countryside. It is bringing about deep changes in people's thinking as well as in the appearance of the villages. Some 10,000 people's communes and production brigades have become advanced collectives of the Tachai type and many counties are swiftly marching towards this goal.

China registered an all-time high in 1970 in both the per-*mu* yield and total output of grain. Following nine consecutive years of bumper harvest, 1971 is again a year of good reaping. A lively atmosphere prevails in the vast rural areas.

Led by the Party branch, Tachai's poor and lower-middle peasants have been persistently putting proletarian politics in command, educating themselves and their fellow peasants in Mao Tsetung Thought, resolutely following the socialist road, conscientiously implementing Chairman Mao's principles of self-reliance and hard work, and building up the country and running the commune with diligence and thrift. They farm for the revolution and foster the communist style of loving the

country and the collective. Living in the Taihang Mountains 1,000 metres above sea level, they have brought into play their revolutionary drive and creativeness and relied on their collective strength to remake nature. They have transformed barren mountains into terraced farmland that gives high and stable yields. A poor hamlet before liberation, Tachai is now a thriving new socialist village.

Chairman Mao issued the great call **“In agriculture, learn from Tachai”** to the whole nation in 1964. This indicated to the peasants the way forward for developing socialist agriculture rapidly. A steady stream of representatives of rural cadres and poor and lower-middle peasants from all parts of the country has come to Tachai to study its experience, which has been popularized with success in some areas. During the Great Proletarian Cultural Revolution the local people sharply criticized the counter-revolutionary revisionist line pushed by the renegade, hidden traitor and scab Liu Shao-chi and his agents and their criminal activities in obstructing and sabotaging the movement to learn from Tachai. The criticisms paved the way for a new upsurge in this mass movement which quickly spread throughout the country on an unprecedented scale and an increasing number of advanced communes and brigades of the Tachai type have emerged.

The Party organization and Revolutionary Committee of Hsiyang County in which Tachai is located consolidated the leading bodies at the commune and production brigade levels ideologically and organizationally during the Cultural Revolution. They firmly grasped the key link of educating the masses in Mao Tsetung Thought and helped raise their initiative in learning from Tachai.

The whole county soon became immersed in the movement. The people have lofty aspirations and high aims. They made an over-all plan for transforming the mountains and harnessing the rivers.

Five big rivers and over 1,000 gullies were practically brought under control from 1968 to 1970. River flats were transformed into fertile land and most of the farmland was turned into high-yield fields, like those in Tachai. Per-mu grain yield for the whole county topped 500 *jin* and that for Tachai and 11 other brigades surpassed 1,000 *jin*, making it the first Tachai-type county in the country.

In autumn 1970, the experience of Hsiyang County in learning from Tachai was popularized throughout the country, opening a new stage in this movement.

Persist in Educating the Peasants in Mao Tsetung Thought

The fundamental experience of Tachai in building a new socialist countryside is its persistence in educating the peasants in Mao Tsetung Thought.

An important indication of the deepening of the movement is that the poor and lower-middle peasants and other commune members are ever better grasping Mao Tsetung Thought and that the peasants in their millions are consciously farming for the revolution.

There has been a fierce struggle between the two roads in China's agriculture since liberation. Under the leadership of the Party and Chairman Mao, the peasants embarked on the road of socialist collectivization. But Liu Shao-chi and company did all in their power to

advocate such revisionist trash as *sanzi yibao* and “four freedoms”¹ so as to undermine the collective economy and lead the peasants on to the capitalist road. In this fierce struggle, the Tachai Party branch persisted in educating the peasants in Mao Tsetung Thought and in following the socialist road. It waged a resolute struggle against the activities for the restoration of capitalism by Liu Shao-chi and his agents and other class enemies. This raised the cadres’ and poor and lower-middle peasants’ consciousness of class struggle and the struggle between the two lines.

People’s communes and production brigades of various places run Mao Tsetung Thought study classes regularly, linking studies with class struggle, the struggle for production and scientific experiment. Many of them have also run political night schools and philosophy study groups. The peasants study Chairman Mao’s teachings on continuing the revolution under the dictatorship of the proletariat and on dialectical materialism and at the same time criticize the revisionist fallacies spread by Liu Shao-chi and other political swindlers, thus raising their consciousness of class struggle and the struggle between the two lines and their initiative in carrying out Chairman Mao’s revolutionary line. They study Chairman Mao’s three articles — “Serve the People”, “In Memory of Norman Bethune” and “The Foolish Old Man Who Removed the Mountains” — and criticize the bourgeois world outlook that has selfishness as its core. Through this, the peasants become more devoted to the collective. Their vision is broadened and they are determined to

¹“Four freedoms” means freedom to practise usury, to hire labour, to buy or sell land and to engage in private enterprises.

make more contributions to socialism and the emancipation of mankind. A generation of socialist-minded new peasants is maturing in China.

The cadres of Hengtung County in Hunan Province take the lead in the study of Chairman Mao’s works. The 5,563 production teams in the county run Mao Tsetung Thought study classes of various kinds in accordance with their specific situation. Ninety-eight per cent of the production brigades have set up political night schools. The cadres and the masses constantly raise their consciousness of farming for the revolution. Led by the county revolutionary committee, the communes and production brigades, displaying their collective strength, harnessed rivers, dug a large number of ponds and reservoirs and built a big hydraulic-turbine pumping station in two years. Now 75 per cent of the county’s farmland gives stable yields irrespective of drought or water-logging. The county has become an advanced unit in the movement to learn from Tachai. Its per-*mu* grain yield surpassed 800 *jin* in 1970, double that before 1965. In spring 1971 the communes and production brigades completed 7,000 small and medium-sized water conservancy projects. A good harvest of early rice was reaped on 400,000 *mu*, the output being 10 per cent higher than last year’s.

Revolutionization of Leading Bodies

The key to persisting in the Tachai road is revolutionization of leading bodies. In the movement, the leading cadres at various levels have carried out Chair-

man Mao's instructions, including **"Read and study seriously and have a good grasp of Marxism"** and **"Carry out education in ideology and political line"**. In close connection with practice in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment, they studied Marxism-Leninism-Mao Tsetung Thought, and went to production teams to work and study Mao Tsetung Thought alongside the peasants and to make investigations and study. As a result, the ideological level and work of the leading bodies were raised.

Leading bodies at all levels in Hsiyang County grasp the need to revolutionize their thinking whenever they make achievements. The County Party Committee conducted open-door rectifications on many occasions to fight conceit and complacency and to discover the weak links in its work, taking Tachai as the model. It did this by inviting the poor and lower-middle peasants and cadres at basic levels to voice their criticisms. Since winter 1970, the cadres have led the masses in a drive to improve farmland; they completed 356 projects. Of these, the newly-built dams come to a total length of 380,000 metres. All these projects plus the work done in the previous three years have turned 80 per cent of the county's farmland into fields that give stable and high yields.

Leading cadres of Anhwei Province as well as county leading cadres went to 20 less advanced production brigades north of the Huai River, where they joined the cadres and commune members in field work and in Mao Tsetung Thought study classes. They made joint efforts to find the reasons for the backwardness. This promoted the ideological revolutionization of the brigade cadres

and over 1,000 activists in the study of Mao Tsetung Thought emerged among the masses. In one year's time these brigades dug 140 pump-wells which irrigate an additional 27,000 *mu*, and deep-ploughed 18,000 *mu*. They got good harvests of grain and cotton, with the per-*mu* grain yield rising 70 per cent.

Leading members of the Party Committee of the Yushu Tibetan Autonomous *Chou* on the Chinghai Plateau in northwest China often go to livestock-breeding areas, especially those with difficulties. They eat, live, work and have heart-to-heart talks with the herdsmen. They study Chairman Mao's works together with the commune members and cadres, using Marxism-Leninism-Mao Tsetung Thought as a guide to sum up advanced experience in the course of this to stimulate the mass movement to learn from Tachai. The total number of animals in the *chou* in 1970 topped the previous local peak year. Animal husbandry has registered further advances in 1971.

Self-reliance and Hard Work

The revolutionary spirit of self-reliance and hard work demonstrated by Tachai's poor and lower-middle peasants in transforming nature is spreading far and wide.

Since winter 1970 the counties, people's communes and production brigades in all parts of the country have touched off a high tide of building water conservancy projects, improving farmland and creating Tachai-type fields that give stable and high yields. Over-all plans to transform nature were mapped out according to local conditions. On the plains in the north, the peasants

deep-ploughed the fields, improved the soil and levelled the land. They also sank wells and built small and medium-sized reservoirs. Those in the mountain areas built terraced fields and check dams across gullies and led water uphill for irrigation. The peasants in southern China transformed low-yield fields, expanded the paddy fields and raised the rate of land utilization. In the coastal areas they reclaimed land from the sea to grow food grain. In late 1970 and early 1971 more people took part than any year since liberation.

In water conservancy, the counties, people's communes and production brigades adhere to the self-reliance principle and concentrate on small and medium-sized projects. They give play to the initiative of the masses and turn the collective economy and local resources to good account. The projects take little investment and are built in a short time and go into operation the same year.

By displaying the revolutionary spirit of self-reliance and hard work, the cadres and peasants of the Chouchia People's Commune, Yingkou County, Liaoning Province, northeast China, completed three ditches totalling 18 kilometres in length and nearly 100 water conservancy works in six months. The ditches run across the commune and wind around 30 hills. These projects have brought 12,000 *mu* of farmland under irrigation.

Chienyang County in Shensi Province on the loess highland has fairly rich water resources, but there was little irrigated land — averaging 0.4 *mu* per person — before the Cultural Revolution owing to interference and sabotage by Liu Shao-chi's counter-revolutionary revisionist line. Since winter 1970 the county has carried out education in ideology and political line. The com-

munes and brigades sharply criticized the counter-revolutionary revisionist line of sole reliance on specialists in water control and set up many surveying and designing groups composed of poor and lower-middle peasants, cadres and technicians. They made technical innovations. Using local material as far as possible, they built 50 small and medium-sized water conservancy projects in a short time, bringing an additional 40,000 *mu* under irrigation, a figure four times the total done in the 17 years before the Cultural Revolution.

大寨——中国农业战线上的
一面红旗

·
外文出版社出版（北京）
1972年（32开）第一版
编号：（英）12050-31
00025
12-E-1257P

DISTRIBUTED BY
BANNER BOOKS & CRAFTS Ltd.
90, CANNON HIGH STREET,
LONDON, WC1N 0AT.
Telephone 01-527 5488