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H93/4

JPRS: 34,670

TT: 66-31109

22 March 1966

TRANSLATIONS FROM HUNG-CH'I (RED FLAG)

No 3, 1966

- Communist China -

No. 22

U. S. DEPARTMENT OF COMMERCE
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Adams Drive, 4th and 6th Streets, S.W.
Washington, D.C. 20443

Price: \$2.00

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This serial publication contains translations of articles from the Chinese-language periodical Hung-ch'i (Red Flag), No 3, 1966. Complete bibliographic information accompanies each article. This report completes this issue of Hung-Ch'i.

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LOVE WEAPONS, NOT MAKE-UP

Following is a translation of an article by Yang Tso-hung (2799 0155 4767), deputy company commander of the Lao-mi-tien brigade women's militia in the Huang-chuang commune in Hopeh Province's Wu-ch'ing hsien, in the Chinese-language journal Hung Ch'i (Red Flag), Peiping, No. 3, 27 February 1966, pp. 11-15.

In 1961 the party called on all occupations to support agriculture. At that time I thought to myself: I am the daughter of a poor peasant, I grew up in a village, and the party nurtured me in graduating from preliminary middle school; I should all the more actively respond to the party's call, support agriculture, and do a turn on the agricultural front. Therefore, I did not continue my studies, but returned to my native region to take part in collective productive labor.

After returning to the village, I observed that young people of about my age had for the most part joined the militia. I thought that everyone working, studying, and training together wasn't a bad idea. Thereupon, I joined in with some degree of curiosity. But things were not as smooth as I had imagined. With the busy farm activities I would get tired, and I really wasn't up to militia study, the holding of meetings, and training added to all this. I felt that getting tired doing farming activities wasn't as good as continuing to study. Because of this notion in my head, my spirits were not high; my attitude in laboring was rather hit and miss, and I was not resolute. As for the militia meetings, study, and training, I took part only lazily when the squad leader or platoon leader found me.

In the spring of 1964, our village initiated the great socialist education drive. The work teams called on the militia to actively take part. The militia company also organized the study of the works of Chairman Mao in a planned way. First of all we studied the article "Analysis of the Various Classes in Chinese Society." Although I went along in studying this article, my comprehension was not great, and in particular I did not understand too well the idea that classes and class struggle still exist in the socialist era. Nor could I see the

problems in the villages; I just didn't think of them, believing that the class struggle did not exist in the village. At that time, I also wrongly believed that if U.S. imperialism launched a war of aggression against China, the women would not be called on to fight; it would be enough for the women to work well. Therefore, I didn't say much at the meetings.

The movement became deeper as the days passed, and my thinking was changing day by day. As the class struggle in the village was revealed, I was greatly surprised. After all, the class enemies were not sleeping, but were digging away at the roots of socialism; they were using bourgeois thinking to corrode our cadres. At this time, the work team comrades instructed me: "Tso-hung, you are the daughter of a poor peasant, a Young Communist League member, and also a member of the militia. You should be a red-colored revolutionary inheritor; don't forget your origin." Then, the village held recall-bitterness meetings in which the poor and lower-middle peasants spat out bitter water. I also recalled that before Liberation my family had no shelter; they had only two mu of land for six persons. The family relied on my paternal uncle for short-term work to avoid complete disaster. The family suffered extreme exploitation and oppression by the landlord. Without the leadership of the communist party and Chairman Mao, without the people's army, how would the poor people ever have got a new lease on life? No, the class enemies were vainly trying to upset things, to bring about "peaceful evolution". This couldn't help but anger people.

With the question in mind, I again turned to Chairman Mao's "Analysis of the Various Classes in Chinese Society," and the more I studied it the more I liked it; every sentence plucked at my heart-strings. Chairman Mao's ideas enabled me to understand that we must use the class viewpoint to analyze problems, that we must demarcate class boundaries, that the poor and lower-middle peasants must tightly hold their weapons. In the past they had won the empire by relying on their weapons, and today they must still rely on them in order to protect socialism. At this time I despised myself for lacking the class viewpoint, for lacking a "weapon" in my thinking. Only then did I realize that it was a terrible thing not to see the class struggle, to believe that women needed only to take part in labor, to believe that militia activities were not of much value.

My understanding of class and class struggle increased, and my enthusiasm grew. In my work I didn't feel tired even if there was much to do; each day I resolutely took part in militia activities and studied the works of Chairman Mao. Every line of Chairman Mao's poem "Finding a Topic for the Women Militia" inspired me. I made a pair of scrolls out of the two lines, "The women of China are most peculiar; they don't love make-up, they love weapons," and hung them in my room. I constantly used the teachings of Chairman Mao to lash myself. I took the initiative in taking part in all the militia activities, and I also actively threw myself into the socialist education drive.

At the start, things did not go smoothly when I took part in

militia activities, for people in my family were putting up obstacles. After seeing me do a day's work, my mother was afraid that I would be too tired if I went on to train. She said: "Playing with guns is what little children do; of what value is this to a young lady? You should not do this anymore. When you went to meetings and studied, I didn't object, but I can't agree with your playing with guns. What if an accident should happen?" My sister-in-law wanted me to help her to look after the children and to weave abbestos so as to get more income. When I heard them talk, I secretly said in my heart: Obey Chairman Mao; you must not waver when you meet troubles. However, what was I to do? Looking through the works of Chairman Mao, I found the key in the article "Concern Yourself with the Lives of the Masses, Pay Attention to Work Methods." This unlocked things for me; I must do ideological work with them, before this impasse can be resolved.

In the evenings, I mentioned things at the recall-bitterness meetings with my parents and sister-in-law. I told them about the misery suffered by the family of the militia platoon leader, Sheng Yung-p'ing (5110 3057 1627): "The parents of Sheng Yung-p'ing died early because of the exploitation of the landlord and the cruelty of the old society. Only Yung-p'ing and his grandmother were left. At that time, his grandmother everyday went to various villages begging food. Once she went to the family of the landlord, who was truly a terrible person. Not only didn't he not give food, but he set his fierce dog on them, so that Yung-p'ing grandmother's leg was chewed up; she still bears hateful scars from that today!" By means of this story, my parents started to think of past events. They sadly told me the family history in which they suffered exploitation and oppression by landlords and rich peasants. Taking this advantage, I said to my mother and father: "In the past we poor people thought that our destiny was evil, not knowing about the exploitation and oppression of the landlords and rich peasants. Before when you saw guns, you were afraid, because the guns were in the hands of the landlords and the puppet armies. They ran rampant, oppressing the poor people. Now we poor people have started on a new life, and the weapons are in our hands. Under the leadership of the party and Chairman Mao, the people's army won the empire for us. Who will protect our rivers and mountains?" They said: "We will!" I said: "Right! I joined the militia in order to protect our rivers and mountains, in order to liberate the oppressed peoples of the world. If the militia doesn't train vigorously in peacetime, what good will it be in time of war?" Hearing this, they said crisply: "Then you go ahead and train from now on!" Later when I went to take part in the militia activities, they also let my brother come along. Once when I was sleeping too soundly, I didn't hear the call to assemble, so my mother woke me up.

When I first took part in firing practice with real bullets, I thought mainly about how to do it well when I was getting ready, that this would look good. I thought too little about training vigorously in order to learn skills to kill the enemy. At that time, I was very tense. In the firing we were allowed three tries, and it occurred to

me that it would be very glorious if I did well. But things didn't turn out that way. The first time I fired high, the second time low, and the third time I messed up. At that point I was very worried. I thought: I have fouled up the practice firing, and in the formal shooting I won't achieve anything; this will look very bad in the village. Since I was burdened with the notion of individual achievement and glory, I was all mixed up as I tried to shoot for achievement. The results were that I hit only seven times, and missed the target three times. At the conclusion of the training, I was very depressed. It was possible to take a train back to the village on the same day, but I didn't want to go into the village in the daylight for fear of seeing people after losing face. I waited to the afternoon to return home. The next day, I screwed up my courage and went to work in the wheat handling area, but I didn't dare raise my head. I was really asking for it, and sure enough my sisters and sister-in-law made fun of me: "Our dear sister went rapidly and came back hurriedly; she has probably delayed the handling of the autumn wheat for the family." "Women just won't make it; they can't be soldiers." I was quite unhappy, and when I heard these casual words and idle thoughts, I was all the more miserable. I thought: How can I endure such misery? So I didn't train any longer.

Returning home, I saw Chairman Mao's words hanging on my wall: "The women of China are most peculiar; they don't love make-up, the love weapons." I thought to myself: Firing weapons is for the revolution, not for personal attraction. Should I, a woman of China in the era of Mao Tse-tung, bow my head before difficulties? Should I stop being revolutionary because I was defeated once? At this time, the encouragement of the party branch secretary, the work team comrades, and the comrades of the armed forces leaped into my mind: "It's not important if you didn't do well. Defeat is the mother of success. You must find your answer in the works of Chairman Mao. That you should have dared to shoot in your first participation in the practice is good enough." "You must use the class viewpoint to consider problems; will you hold on to your weapon tightly, or give it up?" "Tso-hung, you must look at the target in front of you as though it were the class enemy." It was severe criticism for my sisters and sisters-in-law to joke about my erroneous attitude of seeking personal glory. I recalled what Chairman Mao had said in "Serve the People": "since we are serving the people, we should not fear to have others point out our defects and criticize us." (1) After thinking about how one should consider criticism, I became a little clearer in my thinking. Thereupon, with this question in mind, I again studied "Serve the People," "Duke Yu Moves a Mountain," "How to Play Pingpong" by comrade Hsu Yin-sheng (1776-1877-1892), and other articles. These enabled me to understand further why we fire guns and for whom we shoot. I looked for the reason of my previous failure in shooting, and found that it was primarily because of my ideological shortcomings; I lacked the notion about the enemy situation. I was timid and thought only on individual glory and achievement, forgetting that the "enemy" was opposite. I realized more

and more that I was thinking incorrectly before. Fortunately this time had been practice, but if it had been real war, I would have missed three of the enemy!

From then on, I held the concept of the enemy situation and became determined to overcome all difficulties, to train resolutely. I put severe demands on myself and never wasted even a little bit of time. On the slope outside our house I erected a mental target; I put up a target on the wall of the garden, a small target on the wall of my room. I practiced early and late, before dinner and after. I trained in the winter, I trained in the summer; when it rained or snowed, I trained in my room. My wrist swelled up and hurt badly. After resting and again taking a prone position, I didn't dare touch my elbow on the ground. What was to be done? Firmness would mean victory, so I clenched my teeth and continued. When my mother saw me like this, she was concerned and said: "Train slowly. What's the rush?" Her concern inspired me all the more. When neighboring women saw me like this, they took the initiative in training together with me. Once when repairing a bridge, we were very busy, but as usual I practiced during the rest period. Trying to increase my loading speed, my finger became very sore. I put a rubber piece over this. When the comrades of the militia company saw me like this, they also were inspired to train. Indeed, Pain is the beginning of lack of pain. After a while my elbow and finger developed callouses, and I wasn't afraid of the gun rubbing against me any longer.

When there was no place to lean the gun, I at the start had difficulty holding up a seven or eight chin rifle. In less than a minute my side and arm was shaking, and I couldn't hold the thing up. Since this was the case, I practiced carrying bricks everyday, proceeding from one brick to two, to three. The time I could hold them up got longer, from one minute to two, to three. The time constantly increased, and the weight was constantly added to. I both strengthened my arm and also my determination. Now I can carry a gun for a half hour and not feel tired. Each time we train I recall what Chairman Mao said in his article "The Situation after Victory in the War Against Japan and Our Policies:" "Since Chiang Kai-shek is now sharpening his knife, we will also sharpen our knives." (?) At the same time, I thought of the fact that U.S. imperialism is still occupying our territory of Taiwan, that it is frantically committing aggression in Vietnam, and then the flames of hatred would soar up in my heart. I thought to myself, the target in front of me is like the enemy; it is U.S. imperialism, the head of Chiang Kai-shek. With such vigor I proceeded to practice my target shooting. At the start, my left eye was not in focus, and my right eye wouldn't stay still. I quickly tired and everything in front of me became a blur, so that I couldn't see the target. I strengthened my eyes and now I can refrain from blinking for 20 seconds and the target is very clear.

At the second actual firing practice all the shooters in our villages' militia company did quite well, and I was in first place. The leadership praised me for training diligently and for good

achievements; my fellow villagers boasted of me; the movie team made slides, and I was really very happy and filled with humility. I thought, this is both inspiration for me and also a lashing. I must firmly remember Chairman Mao's teaching: "Modesty enables people to advance, while arrogance holds them back."

Now our village's women militia has developed from ten to over 200. The idea has long since disappeared that women won't make it, that training to shoot is just causing trouble, that women can't go into the breach. The men comrades would joke with me saying: "What was said before was true: when we were aiding, we poked fun at women. When you corrected her actions, she would act coquettishly; when you went into it deeper, she would wipe away tears." Now the men and women of the militia have a common aspiration: Develop skills and strike the enemy. Women militia members, who are somewhat better technically, take the initiative in helping the men, while the men also correct the postures of the women. The spirit of mutual help has developed. More than ten women militia members in our village have had good achievements in shooting.

We militia members must combine labor with military training, for when we have done well in military training, that's only half. The labor half cannot be dispensed with. Whenever there is a difficult task in the team, we militia members proceed to complete it. If we are repairing bridges, digging ditches, or what have you, we can always complete the task ahead of schedule. When we go out we take three things along: One is the work tool, the second is our rifle, and the third is the card with Chairman Mao's ideas on it.

In June of 1965, I attended the provincial women's congress. The meeting called on women to put stress on scientific experiments. After returning to the village, most of the wheat had been cut, and it was about time to start sowing the late autumn crops. I thought, now is a good time for working on experimental fields. I told my idea to the work team and the party branch, and immediately got their support. They also provided me with a plot of experimental land. The militia company turned the assignment over to me and five female members, for which I was to be responsible. We six women were very happy. That night I tossed and turned unable to sleep, for when I thought about this I was both happy and worried. I was happy that we were starting scientific experiments; but I was worried that we might not do well. Before, the team chief had given out work tasks, but now this piece of land was to be directed by me. My technical ability in agricultural activities was not high, and this was going to be difficult. But I also thought that working on experimental fields is to undertake revolution. If we can't overcome difficulties, what will we be able to achieve? As long as we follow the teachings of Chairman Mao and act as young students by learning from others, we will be on target. The result was that after a difficult, twisting course our experimental field gave a wheat yield of 846 chin on the average for the mu of area. This was an increase of 110 chin as compared with the previous year.

For two years now, with the care of the party and the teachings

of Chairman Mao, although I have done some of the things which I should do, I am still quite a distance from the hopes and demands of the party. Hereafter, I will raise high the red banner of the thought of Mao Tse-tung, listen to the party, take Lei Feng and Wang Chieh as examples, develop my skills, and be a red-colored revolutionary inheritor.

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CONSTANT REVOLUTION IN IDEOLOGY AND TECHNOLOGY

Following is a translation of an article by Cheng Jui-lu (6774 3843 4389), head of the young people's shock team for mechanization and automation in the No. 1 Vehicle Parts Plant of Peiping, in the Chinese-language journal Hung Ch'i (Red Flag), Peiping, No. 3, 27 February 1966, pp. 15-20.

Since 1958 our young people's shock team for mechanization and automation has resolutely studied the works of Chairman Mao and carried out a technical revolution. Several years of constant study and practice have enabled us to understand deeply the truth: Whenever we listen to Chairman Mao, our thinking will advance and our work will show merit; whenever we betray the thought of Mao Tse-tung, we will necessarily lose our direction, defects and errors will appear in our thinking, and our work will follow a twisting path and be harmed.

Transforming the Subjective and the Objective Worlds

The ultimate goal in studying the works of Chairman Mao is to transform the world, including the subjective and the objective worlds. From our activities for several years in technical innovations and the technological revolution we have come to realize that it is only by conscientiously studying the works of Chairman Mao, by listening to Chairman Mao, by constantly transforming the subjective world, that we can all the better transform the objective world.

In 1958 a few young people in our metal-plating section formed a young people's shock team for mechanization and automation; they accomplished things in the technological revolution. In November, I represented the "double purpose" shock team and attended the All-China Congress for Young Activists in the Socialist Construction. I listened to a report by a young salesman from Harbin on how study of "On Practice" and "On Contradictions" improved his work; I was greatly enlightened. I thought, Chairman Mao is the leader of us laboring people; it has been he who has led us in starting new lives. If sales personnel can improve their work by reading the works of Chairman Mao, we can certainly use

his works to guide our technological revolution. After returning to the plant, all of us team members studied "On Practice" and "On Contradictions" together, analyzing the primary contradictions in our work. We all discussed this and that, thinking that the biggest contradiction we faced was the "poverty" situation. At that time, our metal-plating section had only a few electro-plating tanks, a few spray guns, a few baking containers, all of which were manually operated. We would really be bushed after a day's work, and at times we still could not fulfill our assignments. How were we to overcome this "poverty" situation? Two different attitudes appeared. Some comrades believed that to change this situation, the leadership would have to provide men and equipment, or in a word we would have to stretch out our hands to the state. Others held that with the entire country in the Great Leap Forward we could not just sit and wait for state investment. We should use our minds, rely on our own two hands and look for men and equipment in technical innovations and the technological revolution. With this question in mind we studied the articles "Introducing a Cooperative" and "Duke Yu Moves a Mountain." Chairman Mao said: "The outstanding feature of China's population of six hundred million is their poorness and blankness. This might seem to be a bad thing, but it's actually a good thing. With poorness we think of change; we want to act and to carry out revolution." Chairman Mao's idea enabled me to brush aside the notion of stretching out our hands to the state for men and equipment. I developed confidence in using "doing" and "revolution" to change the "poverty" situation.

As regards our work in painting and electro-plating, the technological revolution would certainly be difficult. With little manpower and techniques lacking, it wouldn't be easy to solve big problems. At that time, we young people didn't know out to make blueprints or work mechanically. What was to be done? Chairman Mao taught us: "All true knowledge stems from direct experience." Knowing that the source lay in practice, that practice could produce science, we could certainly build machines in practice. Our slogan was: If we can't innovate technically, we will study; if we can't draw up plans, we will make actual models. We will carry out revolution by working and studying. We also suggested the slogan: We must be resolute and thorough in our actions. The slogan was: Our reply to difficulty is battle; our reply to battle is victory, and our reply to defeat is to try again.

We both worked and studied and after two years we developed five automatic and semi-automatic production lines. In our main work procedures we realized mechanization and automation, and virtually eliminated heavy physical labor.

In 1959, I represented the shock team and attended the Peiping Municipality and All-China Heroes Meeting. The newspaper carried a report on our deed, and the article which I had written, "Study Philosophy, Use Philosophy, Carry Out Technical Innovations and the Technological Revolution," was put out in book form. Many of our comrades were dazzled by all this, developing feelings of arrogance and self-satisfaction and thoughts of individual fame and fortune. They held

that "we have done enough innovating, and there is nothing else that we can do." I also felt that my accomplishments were anything but insignificant. One day I went here for a meeting, another day there to give a report -- terrific! Bourgeois individualist thoughts increased in me, and I was not regularly reading the works of Chairman Mao. Some team members said to me: "Team chief, you attend meetings regularly and you're always borrowing clothes, relying on our nationally famous "double purpose" shock team. You should buy yourself a set of clothes as is befitting." Others said: "Since we have done so much in the way of innovating, the leadership ought to reward us!" When I heard this, I was startled. I thought, we have done pretty well during the two years in technical innovations, and some reward would be only fitting. But I also thought that this "double purpose" team is an advanced collective nurtured by the party. Our little accomplishment should be ascribed to the support of the party leadership and the masses. How dare we stretch out our hands to the state for rewards? There were many contradictions in my thinking. Thereupon, I went to find my old instructor Ch'en Ch'i-nien (7115 6386 1819) to discuss matters. He was an old worker and communist party member. He had suffered much under the old society, and for a long time he had been resolute in studying the works of Chairman Mao; his achievements in the technological revolution were considerable. I told him about the fact that the team members wanted awards, at which point he flared up criticizing me severely. He said: "You are a party member and team chief. When we forming the team we put forward the motto, 'Don't seek fame or profit, simply build socialism.' Do you mean to say that you've forgotten all this?" The party general branch also pointed out to me in a timely manner: If we become arrogant and self-satisfied in the face of achievement and glory, we will fall on our faces. Our whole team re-read such articles as "Serve the People", "In Commemoration of Norman Bethune", etc. According to the teaching of Chairman Mao, we contrasted our own way of thinking and undertook a small rectification. Using the weapons of criticism and self-criticism, we undertook an ideological struggle to promote the proletariat and to destroy the bourgeoisie. After two months of this, there was a considerable ideological harvest. This enabled me to understand that when we achieved something, it was due to having listened to Chairman Mao. When we depart from the thought of Mao Tse-tung, our egos come to the fore; we lose our direction, our thinking corrodes, and the technological revolution comes to a halt. It is only by having a constant revolution in thinking that we can have a constant revolution in technology. Even with our accomplishments we were still far from the demands of the party, and we had done nothing much to brag about. Thus I all the more screwed up my revolutionary spirit.

Later the party and Chairman Mao put forward the slogan of learning from Lei Feng, learning from the PLA, and learning from Tach'ing. Each time we studied we found discrepancies. In the high tide of production in 1965, we studied Chairman Mao's instructions on constantly summing up experience, so as to have inventions, discoveries, creations, and advancements. This further raised a high tide in

technical innovations and the technological revolution. Altogether we carried out several tens of innovations, more than doubling production and victriously completely the entire year's production assignments.

The ideological revolution spurs the technological revolution, and vice versa. For several years, in the course of transforming the objective world, our enthusiasm for studying the works of Chairman Mao has constantly increased. Whenever we met problems in our thinking in difficulties in our work, we turned to the works of Chairman Mao for enlightenment. Now eight of our comrades have completely read volumes one through four of the "Selected Works of Mao Tse-tung," and 12 comrades have read the first or second volume of the "Selected Readings of Mao Tse-tung." By means of study the team members' ideological consciousness has greatly risen, and of the original 25 team members, five have joined the party, while 15 have joined the League.

Revolutionary Enthusiasm and the Scientific Attitude

In carrying out the technological revolution, it is not enough just to have a revolutionary spirit, ideology, determination, and enthusiasm. Chairman Mao has taught us that in any undertaking we will need a strictly militant scientific attitude. If we go against this teaching, no matter if we try time after time, we will run into trouble and follow the wrong path. We had a one-sided understanding of this problem in the past, thinking that we need only rely on enthusiasm in our work; science was the business of the technicians. We young fellows were filled with soaring enthusiasm which feared neither Heaven nor Earth, which dared to think and act. We were intoxicated with this. And this spirit of daring to be revolutionary is good. However, at times we undergo much hardship because we neglect a concrete analysis and the scientific attitude of repeated experiments.

In 1959, when we were setting up the automatic electro-plating production line, we lacked blueprints and models, and we had not discussed matters with the old workers or technicians. We relied on our own imagination to turn out rough sketches and to start working. Many team members slept and ate on the work site, struggling day and night for more than 20 days. Although we turned out this production line, many problems appeared after it went into actual production, and during a year and seven months it stopped regularly and exhibited many defects. Some said: "This line is simply a 'dead dragon' which affects production. We should discard it outright." Under these circumstances, we did not lose heart but rather urged ourselves to consider the problem more coolly. This automatic line was originally rational, so where had the problem developed? With this question in mind we studied the works of Chairman Mao. Chairman Mao said: "We must despise the enemy strategically but take him seriously tactically." "We must fight an unprepared-for war, nor a war about which we have no confidence." He also instructed us to be "brave, intelligent heroes." We must not be "dolts who scurry about confusedly doing this and that." We used these instructions of Chairman Mao to analyze the reason for our failure in the hanging electro-plating line. We discovered that the defect was that we had not well examined

the specifications for the construction of automatic equipment under conditions of heavy acidity and saltiness. We had acted somewhat clumsily. We took the opinions of the old workers who had used this production line, and conscientiously summed up experience. With the help of the leadership and the technicians, we undertook more than 100 experimental improvements, using such measures as air tight electrical machines and chain transmissions, and we finally turned this "dead dragon" into a "live dragon."

This lesson made us a little smarter; we understood that the subjective must be in accord with the objective, that revolutionary enthusiasm must be combined with the scientific attitude, and only then could the function of our subjective motivation be fully developed. In October 1965, we built an automatic line for zinc alloy refining which was 10 meters long and one meter wide. Before this, we undertook comprehensive research and design. We made full preparations and in the course of the building the team members joined together with the old workers who use this equipment and the technicians, putting it together on the one hand and experimenting on the other. After this was completed, the machine was tested and the work techniques verified. When problems were found, they were resolved in a timely manner. After two days of adjustment, this was smoothly phased into production.

Study and Creation

In carrying out the technological revolution, we must also give heed to learning from the advanced experiences of others, combining this with our own creations. Our insight about this is that there must be creation in study, study in creation, and a combining of the two.

At the start, our understanding of this problem was not so lucid. At that time, we only understood one thing, and that was to dare to be revolutionary, to dare to struggle, to use "action" to change the poor and blank backward countenance in our work section. From our own practice we were going to forge a path. However, in the course of creating the new, we neglected to learn from the advanced experiences of others and thus we followed a twisting path. Take for example the new technique, the vacuum aluminum metal spraying. After we had produced this, some fraternal plants also used it, but its efficiency was rather low, and it could not meet the demands for developing production. How could this technique be improved still more? For years we had racked our brains alone, never going outside the main gate to observe the advanced experiences of other units.

In 1965, the Peiping Municipal committee had us go to Shanghai to study. Before we started, the team members commanded me not to forget to study the experience of others with the vacuum aluminum metal spraying device. I thought to myself, Shanghai learned it from our plant, so will they have made much improvement? When I got to the Shanghai Hsin-ch'eng Light Plant, I was greatly surprised, for they were using a high vacuum diffusion pump. This had replaced the mechanical means of extracting air, and its metal spraying efficiency was high, the quality

was good, and the technique was more advanced than ours. When I saw this, the cobwebs in my mind were cleared away. How was it we had never thought to change the vacuum to a high vacuum? We had always considered the vacuum pump as the tiger's rump, not even daring to touch it. It was just as Chairman Mao had said: "With regard to many things, if we become blind or lack consciousness, they will become our burdens and obstacles." We learned much in this studying. We became determined to put down these burdens, to open the machines, to study them, to surpass them.

How were we to study the experiences of Shanghai? Would we study in the manner of looking at a cat to paint a tiger? Or would we consider the actual conditions and then create? We repeatedly studied Chairman Mao's instructions on discovering, inventing, of creating and advancing. We felt that conditions were different, that we could not simply copy it, that we must combine with our own circumstances, and create in study. With the help of the leadership and the technicians, we experimented with a switch valve which was highly efficient and friction resistant. This increased the capacity of the diffusion pump, and increased efficiency of the aluminum metal sprayer by three times.

The Small and the Big, the Native and the Foreign

When we started to carry out the technological revolution, we put stress on some large innovations, causing a large change in the face of production. At that time, one-sided tendencies appeared in the thinking of some team members. They held that the large and the foreign would be best. I myself also was simply thinking of an automatic foreign gadget so one could just sit, push a button, and that would be it. I scorned the small, native items. Facts prove that this approach of ours was one-sided and not in accord with reality.

The development of things always proceeds from the small to the large, from the low to the high level; there is a gradual developing and perfecting. Some of the large, foreign-style innovations which we now use gradually developed from the small and native, and thus they were perfected. For example, there was the automatic plating device which originally had to be moved by hand; later it became semi-mechanized, and then after more practice, completely mechanized. Finally it was perfected into a half-immersion style automatic plating device. These facts taught us that the so-called small and large, the native and the foreign are relative things. Stress on small innovations can spur the evolving of contradictions, and they can play an even greater role.

Small, native innovations have an extensive mass nature. Anyone can undertake them, and the effort is slight, while the results are fast. For example, after output was increased in the Vehicle Parts Plant in 1965, 70 percent of the parts required plating, and a contradiction developed between the different kinds. The deputy team chief, Feng Futs'ai (7458 4395 2088), used the method of improving techniques and changed the plating method for more than ten kinds of parts. This resolved the contradiction. There is also the example of the oil filter net. After the task of electro-plating had increased, live plating

(huo-tu -- 3172 6947) was not produced, so some comrades suggested lengthening the device. With this improvement, output went up by 50 percent. In recent years every member of our "double purpose" shock team has made several innovations. One person made several tens of innovations, and there were innovations in every production procedure in our work section. Some were improved several tens of times. These small innovations were improved and elevated one by one.

However, this is not to say that large innovations are not important, for large ones often involve basic changes in production; they are crucial in changing the backward face of production. Large, foreign innovations are not things which will put us at ease forever, for with the constant development of production and constant innovations in technology, these foreign gadgets may become local after a few years. Things are constantly developing, and we must constantly carry out revolution. Consequently, we must both stress the crucial large innovations and also the popular small innovations. Both the large and the small must flourish.

The Part and the Whole

One flower alone will not mean spring is here; a myriad colors mean that spring is here. No matter how well one unit carries out the technological revolution, this is still only a part. If we were to disseminate all the advanced experiences of every unit and department, changing them into the wealth of the entire society, our socialist construction would go much faster. However, to leave one's own narrow sphere, to establish the revolutionary viewpoint of the whole is not smooth sailing; this requires violent struggle. Take for example our promoting of technical cooperation.

In 1963, I was selected as the deputy director of the Peiping Municipal Technical Cooperation Committee, and some of the team members also took part in cooperation activities. Gradually more and more fraternal units sought us out for technical cooperation. The Pei-ching Sewing Machine Plant was pursuing the advanced, but the quality of the spray-painter was not good enough. There was a problem in the quality of electro-plating in the export products of the Pei-ching Tzu-mu-k'ou (1311 3018 2099) Plant, and these sought us out for help. At this time, some of the team members thought that "the 'double purpose' shock team had spread itself out too much, that its own affairs were sufficient. What was the point in taking on those other things?" Should we undertake technical cooperation? Should we mind other people's business? A discussion was undertaken by the whole team, and the party committee and general branch supported us in carrying out cooperation, believing that we should help others actively, that we should give good help. We were also organized to study "Rectify the Party's Work Style." Chairman Mao said: "We must oppose the tendency of particularism which only heeds oneself but not others." This was very enlightening to us. This enabled us to understand that we are carrying out revolution, that

we should be like Dr. Bethune in being an internationalist, that we must not sit in a well looking at the sky, that we must be able to see beyond the end of our noses. Although tzu-mu-k'ou are small, they are products of New China on the international market. When our sewing machines try to catch up and surpass advanced standards, this also is to hasten the rate of China's socialist construction. If we can help in such things, we should do so as much as possible. By means of this discussion, everyone's understanding was increased, and there was more activism for taking part in outside technical cooperation. At that time, although our own production assignments were busy, we allowed our worker-engineer, Chin Chang (6855 4545), who was best with the electro-plating techniques, to go to the Tzu-mu-k'ou Plant to help solve the problem about the electro-plating of the export products. Along with team member Ting Chen-fa (0002 2182 4099), I often went to the sewing machine plant to do research with the workers there and we solved the problem of quality in the spray-painter.

From this we realized that it is only when we get rid of particularist thinking that we can establish a revolutionary viewpoint of the whole, that we can develop the revolutionary will of starting in a parts factory and then surveying the whole country and concerning ourselves with the entire world.

For several years, under the brilliance of the thought of Mao Tse-tung, our "double purpose" shock team has actively taken part in the movement for technical innovations and the technological revolution. There has been a certain increase in thinking and in production, as well as some achievements. However, we still have not studied the works of Chairman Mao sufficiently, still less have we put enough stress on "application". Now China's third five-year plan has started, and an excellent situation has appeared on the industrial production front. We are determined to hold even higher the great red banner of the thought of Mao Tse-tung, and to devote all our energies to catching up with and surpassing the world's advanced standards.

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CSO: 3577

DEVELOPING THE DETERMINATION TO BE A REVOLUTIONARY

[Following is a translation of an article by Sung Wen-mei (1345 2429 5019), deputy director of the women's congress in the Pei-hai Hu-t'un brigade in the Ma-chu-ch'iao commune of T'ung hsien, in the Chinese-language periodical Hung Ch'i (Red Flag), Peiping, No. 3, 27 Feb 1966, pp. 20-25.]

Isn't It Precisely Me Whom Chairman Mao Is Criticizing?

I am a woman of the villages, a newly chosen cadre. When I was small, my family was very poor; I didn't go to school, and after Liberation, I attended the people's school for a few days. My family was very strict with me, usually commanding me: Outside you must be proper, don't talk too much, don't offend people, you must be like a young lady. I was deeply influenced by my family, and I took part in no social activity; I thought only of passing my days in the family. I often thought: "We women don't have much to worry about. We gather enough wood to burn, enough grain to eat, and we make a little extra money to spend." I was very satisfied with my life, not caring much about collective production and national events. The commune members in my village thought I was reliable and for three consecutive years they chose me as the woman chief of the production team. I rejected all this.

In 1963, when the socialist education drive started, because I was afraid to be a cadre, the comrades on the work team paid no attention. A comrade on the work team wanted to help me, but I avoided him. Later a woman comrade named Hsu often came to the house to help me. Comrade Hsu urged me to enter the poor peasant association, but at the start I always refused. After several urgings, I said I would enter the association, but that I would not be a cadre.

After joining the association, based on the opinions of the poor and lower-middle peasants, the work team urged me to become a committee member. I was most unhappy with this. Later, I again thought that to be a committee member but not a cadre was less worrisome than being the women's team chief. One would offend less

people, and so I took it on. At this time, comrade Hsu discovered that I liked reading petty novels, and she said to me: "How is it you don't study the works of Chairman Mao?" I said: "What do you mean by works?" Old Hsu said: "They are books written by Chairman Mao; his works are a guidepost. We should obey Chairman Mao, and to do so we must read his books. If you want to study them, I'll help you." Then, she told me about the story of the heroine Huang Shun-yu (7806 7311 3048) of Shan-kou who studied the works of Chairman Mao. After I heard this, my thinking became a little lively, and I said: "I'll study tomorrow and see."

I borrowed one of Chairman Mao's books from comrade Hsu. I looked into it and saw "An Analysis of the Various Classes in Chinese Society" and "A Report on an Investigation into the Peasant Activities in Hunan." I just looked at the titles and then said: "Comrade, here you are. Thank you for your good intentions, but I can't study this." Comrade Hsu read "In Commemoration of Norman Bethune" for me. Hearing this, I felt that Chairman Mao's language was very urgent, and I thought: "Comrade Bethune was a communist party member from Canada. He came a long way to China to help in the Chinese revolution, and he sacrificed his precious life. I am Chinese, and there is no question about sacrificing my life, but I don't even wish to be a cadre." Chairman Mao also said: "Many people don't take responsible for work. They seize the easy and fear the difficult; they push heavy burdens off on others and they take the easy. When something comes up, they first plan for themselves and then for others." (1) The more I listened the more I felt that my thinking was backward, the more I felt that my way of thinking was incorrect. When I refused to be a cadre, fearing to offend others or to suffer some loss, wasn't this to plan for myself first? When I compared myself with Bethune, the difference was tremendous. I am the daughter of a poor peasant, and was looked down on in the old society. After Liberation, we started new lives, for the party called on us to be the masters; but I didn't want to be a cadre. I thought this over and decided that I had been mistaken in the past. I became determined to serve the people. But I knew that my mother was backward in her thinking and that she would not consent to my being a cadre. Should I compromise with my mother's backward ideas, or should I serve the people and become a revolutionary? At this time, the work team again urged me to study "Serve the People." Chairman Mao said: "To die for the people's interests is heavier than Mt. T'ai. To sell one's strength to the fascists, to die for the exploiters and oppressors of the people is lighter than a feather." (2) Wasn't Chairman Mao criticizing me? The more I thought about it, the more I realized that I was completely at cross purposes with Chairman Mao, and I felt very ashamed.

Just at this time, I also heard the report about the workers in the Ta-ch'ing oil fields, and this enlightened me considerably. This even more strengthened my confidence in becoming a revolutionary. My heart secretly said: "If I could write, I would certainly write a letter of guarantee to Chairman Mao telling him that Sung Wen-mei

is going to become a revolutionary."

Using Chairman Mao's Ideas to Educate My Mother

At this time our village was preparing to elect women's congress cadres, and some commune members came to my door saying: "You cannot avoid being selected director this year, for all the women want you." I said: "If they choose me, I'll do it, for I must not push difficulties off on others." When my mother heard that they wanted to select me as a cadre, she said: "I'm afraid not. Whoever wants to do it should. If you want to, we'll have to divide up our households; you run yours and I'll run mine." My mother lay on the brick k'ang not getting up so as to force me not be a cadre. I realized that this was not working. How was I to handle my mother?

Later with the help of the work team, I tried patient persuasion on my mother. She also was born in misery. If her thinking was backward, it was because I had not tried hard enough. Since I could advance, I believed that she could, too. I patiently read "Serve the People" and "In Commemoration of Norman Bethune" to her. I discussed the situation in the entire country and in our own team along with the party's policies; I led her to recall the bitter and to think of the sweet. I recounted the many crimes, the villainy of the American devils in killing and burning in Vietnam. I let her see that without revolution we would suffer misery forever. Finally I said: "We are all poor and lower-middle peasants, and if we don't carry this out, who will?" My mother started to change. At the meeting to select the women's cadre, I spoke for the first time, stating that from now on I would wholeheartedly serve the people, that I would be a good servant of the people, that I would be a life-long revolutionary.

Overcoming Difficulties for the Interests of the Revolution

Not long after I was chosen as deputy director of the women's association, the commune party committee decided to hand over to the association the task of handling the cotton. Full of confidence I accepted this task. Returning from the commune, I took the initiative in discussing this with the production team cadres, so as to insure a firm grounding for the plans for planting 40 mu of cotton in our team. In order to plant the cotton well, to destroy the fungi, to spur the growth of sprouts, I one day took the seeds for these 40 mu and, using the method of san-k'ai-i-liang (0003 7030 0001 0404), soaked them. It was after 10 o'clock when I got back home. I didn't think that I would stir up a hornet's nest with this. Some cadres and commune members started gossiping and talking about this. Some persons said: "I have planted seed all my life, and I never heard of using such hot water for soaking." Others said: "Sung Wen-mei is newly appointed, and she's all confused. She has boiled the seed to death." This was the first time that I had soaked seed, and when I heard these rumors, I was extremely upset. If I had boiled them to death, what was to be done? At this time I didn't know what to do; I couldn't eat and I

couldn't sleep well. My head ached just as though I had been crying. I thought, wasn't this seed, more than 500 chin, worth more than 300 yuan? I would have to reimburse it. Then I thought that I would not work any more. But I recalled Chairman Mao's idea: When working for revolutionary interests, if one decides to quit because of some problem, what sort of revolutionary is that? When I arrived at this point, I went to the production team's warehouse and found the bags that the cotton had been packed in. From there I selected 20-odd cotton seeds, returned home with them, used the san-k'ai i-liang method and the liang-k'ai i-liang method, and soaked more than ten of them. I put them into two bowls to experiment with their sprouting. I got up every night to look at them a few times. At the start of the sixth day they all sprouted, so I happily took them to the commune members to show them, and only then did they believe me.

Difficulties came one after the other. There was also an ideological struggle in the course of the sowing. Before this, the commune suggested that 15 to 18 chin be sown for each mu, and after investigating the team committee agreed. According to this demand we were still short 280 chin, so we prepared to go buy it. When we finished the sowing, we noticed that there was some seed left over. What had happened was that some commune members had not understood: they thought that planting more seed was a waste, so that only planted 11 chin per mu. Before the planting, ground conditions had been poor due to the cold weather and dry spell in the spring. In two weeks' time still no sprouts had come up. I was very worried. Should I keep running out to look morning and evening to see if the seed was bad, or should I go to the neighboring Hung Hsing commune to get some seed to make a comparison? If I looked at them everyday, would sprouts appear more easily? The result was that then there were sprouts from only 40 or 50 percent. Without sprouts what would increase output? I was so worried that I wept in the cotton fields. Later I thought that crying won't help, it's just a manifestation of despair. I would do better for advice in the works of Chairman Mao.

I again studied "Duke Yu Moves a Mountain." Duke Yu's spirit of not fearing difficulties moved God, and he carried two mountains. Chairman Mao said: "We can also stir God. This God is no one but the people of China." (3) Do you mean to say that I couldn't stir up the commune members in our village, so that the 40 mu would be planted well? I found the work team comrades and discussed the matter. With their support, I bought 200 more chin of seed; the team members were mobilized, and seedlings were again cultivated. Since the ground at that time was dry and caked, the sprouts didn't come up well. Just at this time the newspaper reported about Wu Chi-ch'ang (7002 0679 2490) and the method of sorout transplanting. The commune also held a meeting to disseminate this idea, and I decided to use this method to make up for the losses. But when I discussed this with the team chief, he said: "If you transplant 40 mu of cotton one sprout at a time, when would you ever finish?" The deputy brigade chief also said: "I don't think the Chinese plant like that." Regardless of

what they said, I was determined to experiment; I would handle my own. At transplanting time, the production team's activities were very busy, so the team chief sent only six persons. After one day, each person had not even transplanted two lung (8263). Everyone was quite discouraged. I still continued on confidently, not resting even at noon. If there were not sprouts, I went to a fraternal team to borrow some. I both worked and also encouraged everyone to trust in science; transplanted sprouts had succeeded in experiments, and victory would be ours if we were steadfast. The team chief saw that we were having difficulties and said despairingly: "Don't make problems; just make up for the corn and that will be good enough." I firmly maintained that in the cotton fields we would have to follow the instructions of the commune party committee. At that time farm activities got very busy, and the team chief didn't send any persons, so I was left by myself. But I wasn't enough! I again sought out the team chief for a discussion. I said: "Find hidden potential; find some old women and children who aren't doing anything. Howabout that?" The team chief agreed. The women's committee went from door to door and mobilized more than ten old women and more children in their teens. They were formed into a shock squad. We worked bitterly for seven days, and transplanted more than 100,000 sprouts. We completely fulfilled the transplanting task, and the survival rate was more than 90 percent.

In the course of management, we also overcome many difficulties. By means of several months of backbreaking work, under conditions where the soil quality was not great, where the fertilizer was insufficient, where the water resources were not enough, production on the 40 mu of cotton land was increased; per mu production was 58 chin, which was 18 more than for last year. In all this the transplanted sprouts covered 30 mu, and the per mu yield there was 68 chin.

Do Good Work with Cadre Dependents, Aid Relatives to Be Cadres

It wasn't just enough for me to study the works of Chairman Mao; we had to think of ways to get everyone to study his works. We organized the cadres at the level of women's delegates and above to study. The women's association committee also utilized rest time for organizing the commune members to study. We also regularly introduced to everyone what we had learned from the works of Chairman Mao. For example, at the start of some of the work, the children liked to play and they made quite a commotion; they didn't do much in one day. How were we to stimulate the activism of these persons? I thought, in this also we had better start by reading the works of Chairman Mao. We told everyone the story of Bethune and Chang Ssu-te (1728 1835 1795). We discussed how our work with the cotton was also aiding national construction, how it was revolution. We must be as Chairman Mao has put it, never benefitting ourselves but only others; we must take full responsibility for the cause of revolution, and when we pick cotton we must pick it cleanly not leaving anything behind. Everyone then understood the significance of labor, their enthusiasm was ample, and many

said that they wanted to learn from comrade Bethune. By means of this work, people were picking twice as much cotton as when they had started.

This enabled me to understand that we could organize even more people to study the works of Chairman Mao. I often thought that if we are to do the work in the village well, we must stimulate the activism of the village cadres. However, the dependents of the cadres at times held them back. Along with the women's association director, Li Yueh-ying (2621 2588 5391), I called a discussion meeting for the family dependents, so as to organize them to study the works of Chairman Mao.

First of all, we organized the dependents of some main cadres, such as the wives of the party branch secretary, of the brigade chief, the production team chief, etc. As soon as the meeting started, we studied "In Commemoration of Norman Bethune." Ma Feng-ju (7456 7364 1172), wife of the party branch secretary, had had some education, so I asked her to read for everyone. During the discussion, I told everyone about the benefits I got from studying the works of Chairman Mao, how I changed from not being willing to be a cadre to being willing to, how I became resolute in being a revolutionary. This all greatly enlightened everyone. I said: "Comrade Bethune was 50 years old, but he still helped China in the revolution and sacrificed his life in our country. We all are Chinese and poor and lower-middle peasants. We must support our relatives in their becoming cadres. Comrade Mao has made the criticism that some persons look for the easy and fear the difficult, that when something arises they first think of themselves -- he was criticizing me! Before, I didn't want to be a cadre because I was afraid of getting the worst of the deal. From now on you should not argue with them. I've realized that it's not easy being a cadre. One is very busy outside working, and when one returns home, one hardly has time to talk or eat before one must get moving again. We should not be a drag on them, but should rather support them; we should be glorious cadre dependents." I hadn't yet finished when everyone started examining themselves. The first to speak was the party branch secretary's wife, Ma Feng-ju. She said: "Before, I was always annoyed with Kao Ch'ing-sheng (7559 1987 3932) because he didn't work at home; he would eat and leave. When he came home, I intended to tell him to work more. This is far removed from the thinking of comrade Bethune. From now on I will support him resolutely in his work." Li Shu-chin (2621 2579 2443), daughter-in-law of the team chief of the No. 1 team, said: "Before, I was quite wrong not to ask him to do this. This year when there was a wheat meeting in the hsien and he was to go, I didn't ask him to do it, nor did I tell him to take blankets along. My thinking was quite wrong, and from now on I'll support him." The daughter-in-law of the brigade chief, Kung Te-ming (7895 1795 2494), said: "If we don't do it, who will? Shall we call on landlord Li Hsu-ch'ang (2621 0650 2490) to do it?"

The results of this study on the part of the dependents were very good. Brigade chief Kung Te-ming said to me: "When I get home now, my food is hot; from now on I'll work very hard." When the brigade accountant Sun Pao-lin (1327 1405 2651) heard of our work in organizing

the dependents to study the works of Chairman Mao, he found Li Yueh-yinn and said to her: "When you next organize for this study, you call on the wife of your eldest brother."

By Caring for the Lives of the Masses, Mobilize the Women to Work

Just as the hsien committee was calling for a levelling of the land, with the fighting of drought being primary, they were fewer women showing up to work; they were busy at home making cotton clothing. In every team there were only some women who had no household chores who showed up to work. The team chief was very worried. In the face of this situation, we called a meeting of the women's association. We analysed the reason why the women were not going out to work, and it was mainly because the cotton clothes had not been finished. How were we to resolve this problem? At the meeting we repeatedly studied the article, "Be Concerned about the Lives of the Masses, Pay Attention to Work Methods." Everyone came to understand: If we were to mobilize the women to work, we would have to help solve practical difficulties. The results of the association's research were that everyone recognized: If we want to care for the lives of the masses, we must undertake efforts at solidarity and mutual help among the women.

After the meeting, the members, depending on their neighborhoods, visited the women, service dependents, and so forth, who were not going out to work. Every woman on the association committee put stress on going deeply into things, and they personally carried out research and investigation. First of all I visited Kuang Kun-han and Kao Chao-hai. As soon as I entered, he said: "On such a cold day how can you work without wearing cotton-padded clothing?" I took his clothing material to be finished by several of our cadres, Chao Chu-yun, Li Yueh-ying, and Sun Jung. Very moved, he said: "Thank you!" I said: "You should not thank me; you should thank Chairman Mao, for we got this idea only after listening to him." At this time, I also thought: If only the cadres of the women's association do this, will we ever finish? So we held another meeting and said to everybody: "Everyone is willing to work. Today we have called a solidarity and mutual help meeting, and you delegates are to think of ways to help everyone make the cotton-padded clothing." They said: "You cadres are busy enough; give the job to us, and we'll take care of it. We'll all work tomorrow, and work on the clothing early and late." There were three households in Old Hu's house. Since one had many persons in it, the clothing had not been completed. The other two took the initiative in helping them. Every team called a meeting of the women's association; they discussed with the women the present situation in production, how to level the land and how to strive to have a bumper crop in the coming year. With the mobilization of several meetings, all the women turned out to work. In two teams the increase in the labor force was 50 or 60 women.

We realized that we got better results by solving the practical problems than by directly mobilizing the women to go out to work. For

example, a pair of cotton-padded trousers of Li Shu-chin had not been completed, so I did it for her in my evening time. She said: "How can I thank you!" The next day she appeared for work. Sun Jung, a member of the women's association, was over 60 years of age, but she still worked on the clothing for Hu Wang-shih, and, moved, Hu Wang-shih said: "Tomorrow I'll go out to work." She said to her mother-in-law: "Chao Ch'i-shen is so old, and yet she still helps us work the clothing. You look after the kids, I'm going out to work."

Recently among the women commune members we have started a "five good" activity. In the village 26 "five good" commune members were selected, and this played an important role in the ideological revolutionization of the women commune members and in production at the time.

Study of the works of Chairman Mao has enabled me to understand many revolutionary principles, to forge a revolutionary will, to increase my courage and determination in overcoming difficulties. This enabled me to change from an ordinary village woman to a revolutionary fighter.

Recently, after discussions by the party branch, the upper level party committee approved my joining the Chinese Communist Party. Thus I have become a glorious CCP member. This is the greatest thing in my life. From now on I will use the standard of party members to make demands on myself; I will resolutely carry the revolution through to the end, fearing no difficulty.

When I was joining the party, my mother saw me signing the document, and she said: "You are a cadre and you are agreeing to work a life time at this."

Notes:

- (1) The Selected Works of Mao Tse-tung, Vol. 2, People's Publishing House, second edition, p. 653.
- (2) Ibid., Vol. 3, p. 1003.
- (3) Ibid., p. 1102.

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CSO: 3577-D

THE VICTORY OF MAO TSE-TUNG'S LITERARY
AND ARTISTIC THINKING

-- a review of the clay modelling ensemble entitled
"the Rent Collection Courtyard"

[Following is a translation of an article by Ts'ai
Jo-hung (5591 5387 5725) in the Chinese-language
periodical, Hung Ch'i (Red Flag), Peiping, No. 3,
27 February 1966, pages 26-33]

The clay model ensemble entitled "the Rent Collection Courtyard" produced a strong mass reaction which was unprecedented in the history of sculpture. Its success reflects the tremendous progress and bountiful harvest in the revolutionization, nationalization, and popularization of sculpture and directly serves the socialist education movement. Appearing under the impetus of the cultural revolution tide, it is an excellent work effectively expressing the success of the cultural revolution. It is the result of the conscientious implementation of Mao Tse-tung's literary and artistic line, the practice of art for the service of the proletarian politics, and the intensive living and ideological revolutionization of the sculpture workers. It is the result of using the ancient for the modern, drawing on the foreign for the Chinese, and discarding the old and producing the new, and the effect of adhering to the three-combine of the leadership, the artist, and the masses.

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When the ensemble was displayed in the landlords' plantation exhibition hall in Szechwan's Ta-i hsien, and when its partial reproduction and photographs were shown in the Pei-ching art museum, it received the enthusiastic welcome of the people. Groups of old peasants walked tens of li and many others travelled hundreds and thou-

sands of li to see it. The people unanimously felt that it was a vivid class education. Some of them were so impressed that they wept; others pointed at the figures and talked about the tragic experience undergone by themselves in the past; the warriors repeated the oath of "never forgetting the class suffering and holding tight the gun in my hands;" the young people underwent a profound education before the picture of the human hell and made a resolution to "devote forever to the revolution and serve as good revolutionary successors." At the exhibitions, a powerful sympathy rose between the spectators and the figures in the ensemble, and the two became one.

What is the reason for the clay ensemble to impress the people so deeply and produce such a powerful reaction and such a great educational effect? Apparently, it is mainly because it truthfully, profoundly, and vividly reflects the class struggle. It expresses something most universal in the life of the old society and most closely linked to the millions of people. It possesses the most fundamental quality for an artistic depiction to impress and penetrate man's mind. Such a work of art is an excellent persuasive means to stimulate the people's revolutionary fervor and give them a class education.

A work of art must, through the educational effect of its portrayal, serve the class struggle and the proletarian politics. How is such an effect produced? Comrade Mao Tse-tung's direction must be followed: "All types of figures must be created based on real life in order to help the people promote the progress of history. For example, while there are the hungry, the cold, and the oppressed, there are the exploiting and the oppressing. This is a fact existing everywhere and considered as commonplace. When literature and art concentrate such daily phenomena, typify the conflicts and struggles therein, and form them into literary or artistic works, such works will wake up and stimulate the masses and incite them toward unity and struggle, in order to reform their own environment." ("Talk at the Yen-an Literary Roundtable," Selected Works of Mao Tse-tung, volume 3, page 863, People's Publishing House, 2nd edition of 1953).

The outstanding achievement of the sculpture entitled "the Rent Collection Courtyard" is its concentrated expression of the conflicts and struggles between the landlords and the tenant farmers through its portrayal of the figures, thus reproducing the picture of the class struggle in the old society. Except for a few landlords and their henchmen, the 114 figures are mostly exploited and oppressed poor tenant peasants -- adult men, women and children, widows and orphans, the old, the weak, and the crippled. These poor tenants with diverse backgrounds are again threaded together under rent payment, rent inspection, accounting, and compulsory debt repayment. Their distress, anger, hatred, and resistance, and the action adopted by them weave into a moving epic scroll. Like a hundred rivers pouring into the ocean, the mutual connections and responses of the many figure portrayals reveal the rich contents of the class struggle and produce a tremendous impact beyond mere portrayals of individuals.

Though it depicts the class struggle, the exploitation and oppression, and the peasant resistance of the old society, the ensemble possesses a tremendous education significance to the people today. As aptly stated by the people, "only when one understands exploitation and oppression will one understand the revolution... Only when one realizes the class suffering will one realize the happiness of today." By the same token, only when we understand the people's suffering of the past will we be able to devote a greater effort to our work and serve the people of China and the world.

Due to their correct direction and accurate path, the creators of the ensemble have made an outstanding contribution to socialism, the proletarian politics, and the expansion of the proletarian battleground in the realm of sculpture.

The task confronted by our sculptors and all our artistic workers is extremely great and arduous. If we wish to serve the proletarian politics more effectively, we must devote a greater effort, create more and better works reflecting the class struggle, and emphasize the creation of works expressing the socialist construction, the new figures and new deeds, and the new spiritual features. This is our glorious obligation.

II

The outstanding achievement of the clay ensemble is also manifested in the tremendous progress of the nationalization and popularization of sculpture. Many sculptors reported that the creation of the ensemble had solved a big problem in sculptural work, viz., how to make sculpture serve the 500 million peasants. To bring sculpture to the village, to popularize it among the peasants, the problems of the nationalization and popularization of art and of material, cost, and production must be solved. Without their solution, it will be impossible to make sculpture serve the large worker-farmer-soldier masses, especially to take it to the village.

That the creation of the clay ensemble has opened a wide path to popularize sculpture and take it to the village is because the sculptors broke down the old confines and foreign dogmas and took a valuable step towards making the ancient serve the modern and the foreign serve the Chinese and discarding the old and producing the new.

Starting from the need to adapt to the struggle and from the desire to serve the peasants more successfully, the creators of the clay ensemble broke down the old concepts and old methods of using bronze, stone, cement, and gypsum, creatively used clay modelling to express a new content, and gave a brand new appearance to the art of clay modelling. It was a revolution in sculpture. While adopting the technical structure of the traditional clay modelling of our country, they did not arbitrarily copy the obsolete formulas unsuited

to the expression of modern figures. They also utilized the realistic technique of Western clay modelling, but boldly revised the means of expression not adapted to the enjoyment habits of the people of our country. Whether ancient or foreign techniques, they took a critical attitude and applied them with purpose and condition, retaining those beneficial to the revolution and the people and discarding those harmful. Even in regard to those retained by them, they still started from the concrete needs and reformed them with a purpose, instead of copying without change. According to this principle, they moved figure portrayal from the lofty pedestal to the ground; they integrated the daily life articles (such as hats, fans, chairs, etc.) with artistic depiction; they used glass balls for the eyes of the figures. Such measures may seem trivial, but they were done for the purpose of adapting to the need of the revolutionary struggle and satisfying the desire of the people, and they were attained after breaking through many foreign rules and old regulations in sculpture.

We have always advocated the critical assimilation of our ancient and folk matters and foreign elements as long as they are useful. But once assimilated, they must be digested, and turned into our own blood and flesh, instead of being swallowed whole and copied arbitrarily. It will result in artistic development and creation. The excellent artistic result of the clay ensemble is indivisible from the bold innovation of the creators or from their scientific attitude of using the ancient for the modern and the foreign for the Chinese and discarding the old and producing the new.

The creation of the clay ensemble has opened the way for quantity, speed, quality, and economy in the art of sculpture which could not be produced in large volumes, thus promoting it to a new stage of rural popularization. It is a great revolution in sculpture, a new beginning to combine the elevation and the popularization of sculpture, a new start for sculpture to serve the worker-farmer-soldier masses and socialism more successfully, and a new victory of Mao Tse-tung's literary and artistic thinking in artistic practice. The large masses hail this new victory. In the continued development of the class struggle, production struggle, and scientific experimentation, the three great revolutionary movements, sculpture will doubtlessly become one of the weapons of struggle and develop a greater effect.

III

The clay ensemble of 114 life-size figures was completed by only a dozen or so young sculpture workers in four and one-half months at a very small cost; yet it was a tremendous artistic success. Where did their amazing creative power and superior technique come from?

Their power and skill came from the Mao Tse-tung ideology. The creators of the clay ensemble conscientiously studied Comrade Mao Tse-tung's works and always sought enlightenment from them whenever they encountered any problem. They adhered firmly to the literary direction of serving the worker-farmer-soldier masses, persisted in the practical action of "indefinitely, unconditionally, and wholeheartedly going into the masses, into the fiery struggles," and gradually shifted their standpoint to the worker-farmer-soldier masses, to the proletariat. Meanwhile, they familiarized themselves with the masses, accumulated creative material, steeled their technique and skill, and manifested an invincible power in their creative practice. It was the power of the great Mao Tse-tung ideology and the inevitable outcome of its flexible study and application. The tremendous achievement of the clay ensemble was a harvest irrigated by the literary and artistic thinking of Mao Tse-tung.

The creators of the clay ensemble realized profoundly that, in order to create revolutionary literary and artistic works, they must first revolutionize their thinking. In other words, they must penetrate life, integrate with the worker-farmer-soldier masses, and pursue ideological reform. Precisely because they stood among the large masses and humbly learned from them, they, themselves, became members of the masses, loving what the masses loved and hating what the masses hated. Such unity with the worker-farmer-soldier masses in thinking and feeling produced a positive effect in their artistic practice. With tears in their eyes, they listened to the victims in the rent collection courtyard and personally experienced their pains and hatred. When they stood in the position of the exploited and the oppressed, their joy, anger, grief, and happiness inevitably found expression in the figures modelled by them. Each expression of the figures contained their deep understanding. It was the reason for the accuracy, animation, and profundity of the figure portrayal in the clay ensemble. Thus, a clear class standpoint and a powerful class feeling constitute the soul of sculptural depiction and the source of artistic success. That Comrade Mao Tse-tung appeals to the literary and artistic workers to integrate with the worker-farmer-soldier masses is for the purpose of fundamentally solving this creative problem.

The conscious practice of combining the leadership, the creators, and the masses in artistic creation was an important factor for the tremendous success of the clay ensemble. Beginning with the general planning of the work, the creators always listened to the opinions of the leaders and the peasant masses. Through such opinions, they learned the principle to be followed when interpreting the life of the past, found the clue to determine what to express and what to suppress, and mended their shortcoming of being unable to stand high enough, see far enough, and view the whole picture.

That they humbly listened to and solicited opinions did not imply the lack of ideas of their own. Through mutual consultations and mutual discussions, they attained unanimity in ideological understanding and developed the effect of the collective wisdom.

In the stage of collecting creative material, the creators, under the guidance of the local party commissioner, made several hundred surveys and visits in the rural village, learned thoroughly how the landlords collected the "iron board rent," gathered concrete information eyewitnessed by the victims of past years, and found the reliable bases for their figure depiction. When the work was in process, many peasants voluntarily came to serve as advisors to the creators, pointed out the characteristics of the various types of figures, and even posed for the creators. Due to such solid and concrete help rendered by the peasant masses, the creators were able to solve the difficulties resulting from their lack of sensory knowledge.

In sum, the three-combine method of integrating the leadership, the creators, and the masses was the important factor for the success of the work. By so doing, the creators were able to express matters which would have been difficult for them to express, complete a task which could not have been completed by a few individuals, and attained an achievement compatible with the desire of the large masses. The superiority of such a creative method can only be formed under the guidance of Mao Tse-tung literary and artistic thinking.

Naturally, a superior technique is also required in order to create a work with a rich content, for otherwise the idea and the life cannot be expressed accurately and vividly. According to the creators of the clay ensemble, their technical skill was also acquired under Mao Tse-tung's ideological guidance. That they could critically assimilate ancient and foreign technique and attain the stage of using the ancient for the modern and the foreign for the Chinese and discarding the old and producing the new was because, with the Mao Tse-tung ideology as the compass, they could distinguish between the essence needed by the revolution and the masses and the dregs which must be discarded. Their technical skill was not gained only through the basic training in the classroom, but more by their ceaseless observation, experience, study, and analysis in the life and struggles of the laboring people, and their repeated understanding and experience summation through artistic practice according to the instructions of Comrade Mao Tse-tung. With such technical steeling, their knowledge and practice, their rational understanding and sensory foundation, and their indirect information and direct experience were not severed. Only by so doing did they attain superiority and versatility in their modelling technique. The material for the clay ensemble came from verbal conversations and written records, and not from the sensory experience of the creators; yet they were able to express what they wished to express, thus manifesting their superior technical skill.

In sum, it was under the guidance of the Mao Tse-tung ideology that they reformed their thinking and feeling realized their own revolutionization, penetrated life, acquired rich creative material, and steeled their creative skill. Here, the most important thing was the ideological revolutionization of man's mind and the guidance of the Mao Tse-tung ideology.

The fundamental experience of the creation of the clay ensemble serves as a great enlightenment to all our artistic workers. Its tremendous achievement has again proved the incomparable greatness and accuracy of the Mao Tse-tung ideology. It serves as a guarantee of success to all our revolutionary tasks as well as our revolutionary literary and artistic work. Hereafter, our artistic workers must raise even higher the red banner of the Mao Tse-tung ideology, associate even more closely with the worker-farmer-soldier masses, and promote the revolutionary art movement to a higher stage.

1. The first part of the document is a list of names and addresses. The names are listed in the first column, and the addresses are listed in the second column. The names are:

Name	Address
Mr. A. B. C.	123 Main St.
Mr. D. E. F.	456 Elm St.
Mr. G. H. I.	789 Oak St.
Mr. J. K. L.	101 Pine St.
Mr. M. N. O.	202 Cedar St.
Mr. P. Q. R.	303 Birch St.
Mr. S. T. U.	404 Spruce St.
Mr. V. W. X.	505 Fir St.
Mr. Y. Z. A.	606 Willow St.
Mr. B. C. D.	707 Poplar St.
Mr. E. F. G.	808 Sycamore St.
Mr. H. I. J.	909 Magnolia St.
Mr. K. L. M.	1010 Dogwood St.
Mr. N. O. P.	1111 Redwood St.
Mr. Q. R. S.	1212 Cypress St.
Mr. T. U. V.	1313 Juniper St.
Mr. W. X. Y.	1414 Hemlock St.
Mr. Z. A. B.	1515 Larch St.
Mr. C. D. E.	1616 Alder St.
Mr. F. G. H.	1717 Hawthorn St.
Mr. I. J. K.	1818 Chestnut St.
Mr. L. M. N.	1919 Walnut St.
Mr. O. P. Q.	2020 Pecan St.
Mr. R. S. T.	2121 Cottonwood St.
Mr. U. V. W.	2222 Ash St.
Mr. X. Y. Z.	2323 Basswood St.
Mr. A. B. C.	2424 Elm St.
Mr. D. E. F.	2525 Maple St.
Mr. G. H. I.	2626 Oak St.
Mr. J. K. L.	2727 Pine St.
Mr. M. N. O.	2828 Spruce St.
Mr. P. Q. R.	2929 Fir St.
Mr. S. T. U.	3030 Willow St.
Mr. V. W. X.	3131 Poplar St.
Mr. Y. Z. A.	3232 Sycamore St.
Mr. B. C. D.	3333 Magnolia St.
Mr. E. F. G.	3434 Dogwood St.
Mr. H. I. J.	3535 Redwood St.
Mr. K. L. M.	3636 Cypress St.
Mr. N. O. P.	3737 Juniper St.
Mr. Q. R. S.	3838 Hemlock St.
Mr. T. U. V.	3939 Larch St.
Mr. W. X. Y.	4040 Alder St.
Mr. Z. A. B.	4141 Hawthorn St.
Mr. C. D. E.	4242 Chestnut St.
Mr. F. G. H.	4343 Walnut St.
Mr. I. J. K.	4444 Pecan St.
Mr. L. M. N.	4545 Cottonwood St.
Mr. O. P. Q.	4646 Ash St.
Mr. R. S. T.	4747 Basswood St.
Mr. U. V. W.	4848 Elm St.
Mr. X. Y. Z.	4949 Maple St.
Mr. A. B. C.	5050 Oak St.
Mr. D. E. F.	5151 Pine St.
Mr. G. H. I.	5252 Spruce St.
Mr. J. K. L.	5353 Fir St.
Mr. M. N. O.	5454 Willow St.
Mr. P. Q. R.	5555 Poplar St.
Mr. S. T. U.	5656 Sycamore St.
Mr. V. W. X.	5757 Magnolia St.
Mr. Y. Z. A.	5858 Dogwood St.
Mr. B. C. D.	5959 Redwood St.
Mr. E. F. G.	6060 Cypress St.
Mr. H. I. J.	6161 Juniper St.
Mr. K. L. M.	6262 Hemlock St.
Mr. N. O. P.	6363 Larch St.
Mr. Q. R. S.	6464 Alder St.
Mr. T. U. V.	6565 Hawthorn St.
Mr. W. X. Y.	6666 Chestnut St.
Mr. Z. A. B.	6767 Walnut St.
Mr. C. D. E.	6868 Pecan St.
Mr. F. G. H.	6969 Cottonwood St.
Mr. I. J. K.	7070 Ash St.
Mr. L. M. N.	7171 Basswood St.
Mr. O. P. Q.	7272 Elm St.
Mr. R. S. T.	7373 Maple St.
Mr. U. V. W.	7474 Oak St.
Mr. X. Y. Z.	7575 Pine St.
Mr. A. B. C.	7676 Spruce St.
Mr. D. E. F.	7777 Fir St.
Mr. G. H. I.	7878 Willow St.
Mr. J. K. L.	7979 Poplar St.
Mr. M. N. O.	8080 Sycamore St.
Mr. P. Q. R.	8181 Magnolia St.
Mr. S. T. U.	8282 Dogwood St.
Mr. V. W. X.	8383 Redwood St.
Mr. Y. Z. A.	8484 Cypress St.
Mr. B. C. D.	8585 Juniper St.
Mr. E. F. G.	8686 Hemlock St.
Mr. H. I. J.	8787 Larch St.
Mr. K. L. M.	8888 Alder St.
Mr. N. O. P.	8989 Hawthorn St.
Mr. Q. R. S.	9090 Chestnut St.
Mr. T. U. V.	9191 Walnut St.
Mr. W. X. Y.	9292 Pecan St.
Mr. Z. A. B.	9393 Cottonwood St.
Mr. C. D. E.	9494 Ash St.
Mr. F. G. H.	9595 Basswood St.
Mr. I. J. K.	9696 Elm St.
Mr. L. M. N.	9797 Maple St.
Mr. O. P. Q.	9898 Oak St.
Mr. R. S. T.	9999 Pine St.

FIGURE APPENDIX



Wicked landlord Liu Wen-ts'ai has installed a flywheel to the windmill used for inspecting the rent grain. When blown by it, only seven or eight pecks are left out of one picul of good grain surrendered by the peasants. Here, an old man scoops up the grain blown away and argues with the landlord's henchman: "But these are good grains!"



After the grain has been examined, blown, and weighted, the old man, slinging the two empty baskets on his back, counts over and over again the bamboo chips issued to him and worries whether these chips will satisfy his creditors.



Unable to pay the rent in full, the mother of these two little girls is locked up in the landlord's cell, but the cell cannot suppress her strong resentment or fetter her deep hatred.



Seeing with his own eyes the deprivation of the fruits of a whole year's toil and the arrest of his class brothers, he cannot continue to live like this! He must resist! This adult peasant angrily holds his fists tight.



Where there is oppression, there will be struggle! The landlord class has forced the peasants to take up arms and rebel, for this is the only way out!

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