

# China *Special:* Women of New China Reconstructs

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# China Reconstructs

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**Back:** Rice transplanting near Kweilin, Kwangsi Chuang Autonomous Region.

**Inside front:** School graduates at the end of a day's work at the Nanpin State Farm on Hainan Island.

**Inside back:** Aqueduct of a large irrigation canal in Hopei province. Completed in 1974, the 100-kilometer canal supplies water to 26,000 hectares of land.

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# Women's Liberation— Part of the Revolutionary M

Women stonemasons in Huihsien county, Honan province. They played an important role in building a local reservoir.



# ovement

HSU KUANG



WOMEN around the world have fought long and hard to free themselves from discrimination and oppression so they can play a full role in social life and human progress. Experience has taught Chinese women that they can win genuine liberation only when they first of all join in the struggle for national independence, class liberation and socialism.

## Early Women's Movement

In old China women were more deeply oppressed than any other section of society. Being ground down by imperialism, feudalism and bureaucrat-capitalism, they were subjected to the domination of political, clan, religious and male authority. They had no political position in society and were discriminated against in the family. The Confucian ethic that "men are superior and women inferior" made them slaves deprived of independent personalities.

Chinese women therefore always had strong revolutionary demands. During the May 4th Movement against imperialism and feudalism in 1919, many progressive women raised the questions of equality with men, women's rights and liberation. But they were not very clear about the relationship between women's liberation and national and class liberation. Some believed that their inequality was a result of oppression by men and therefore they should struggle against the men. Others believed their inequality was caused by their lack of education, therefore they should struggle for women's education. However, as long as women's rights were seen purely as women's problems, not much was gained. Historical experience taught the Chinese women that these were in reality bourgeois ideas of women's rights.

## Revolutionary Women's Movement

The women's movement in China moved onto the correct road when it came under the leadership

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HSU KUANG, a vice-chairman of the Peking Municipal Women's Association, began work in women's activities before liberation and after liberation was chairman of the Tientsin Municipal Women's Association.

of the Chinese Communist Party and Chairman Mao Tsetung.

After the Party was founded in 1921, women's work was taken up by women cadres, also women Party members and non-Party progressive women in factories, offices, schools and other organizations. The first step was political education to awaken the masses of women. When factory workers launched a struggle for higher pay and other rights, women were urged to join the men in the fight. The special demands of women were included in the struggle. In Shanghai, for instance, women fought against body-searching at factory gates and other humiliating and discriminatory practices.

Economic struggles often developed into political struggles waged jointly by men and women against imperialist aggression, the Kuomintang reactionary rule and the bureaucrat-comprador capitalist class exploitation. Fighting helped women see that their oppression came mainly from imperialism and the exploiting class and that their rights and liberation could come only in struggling against these.

Chairman Mao pointed out that "when women all over the country rise up, that will be the day of victory for the Chinese revolution". The history of the Chinese revolution proves this. In the first and second revolutionary civil wars of 1924-27 and 1927-37, the anti-Japanese war of 1937-45, and the liberation war of 1945-49, the large numbers of women who joined the fight for national and class liberation were one of the forces deciding the outcome (see p. 13). With millions of women fighting shoulder to shoulder with the men, the Chinese people finally overthrew the reactionary rule of imperialism, feudalism and bureaucrat-capitalism and both men and women became masters of the land.

## Two Views of Women's Liberation

During the revolutionary wars I was in the countryside of southern Hopei province mobilizing the women. There were two views among us as to how to go about it.

The feudal ethic of male supremacy was strong in the rural areas



Women who worked on the Liuchiahsia Hydroelectric Station in Kansu province were also active in the movement to criticize Lin Piao and Confucius.

and women were under the strict control of the men. Even during the war against Japanese aggression, many husbands would not let their wives work outside the home. Some of us believed that to win liberation for women, we had either to struggle against the "bull-headed" husbands and the families or back the women in getting a divorce.

But experience showed us that another view was correct. The common enemy of both the men and the women was Japanese imperialism. Struggling against the husbands would create antagonism between men and women within the revolutionary ranks and this would hurt our fight for national liberation. Instead of winning sympathy for women, it would put greater obstacles in the way of their liberation. When one nation is conquered by another, both men and women become slaves — and women's liberation becomes only a dream.

After revolutionary political power was established, there were also two different views on how to

win welfare for women. One held that women's organizations should concentrate on problems directly concerning women. In 1947 in the liberated rural areas, land reform was about to destroy the feudal land system. Some comrades felt that the peasant associations should deal with land reform and the women's associations work only on women's welfare.

The other view held that women's associations should of course work on problems directly related to women — if they didn't they would become divorced from the masses. But the more important task, also the central task of the revolution, was to overthrow the feudal landlord class which oppressed *all* working people. If the landlords were not overthrown, women would continue to be exploited and oppressed. Moreover, even the basic necessities of life could not yet be guaranteed for everyone, and thus, for the moment, women's welfare was only an academic question. Many discussions helped us see that the second view was correct.

Facts have proved that equality between men and women can be achieved only when women steadily raise their political consciousness, take part in revolutionary struggles, and by their example educate society and pound away at feudal attitudes, customs and habits that put women in an inferior position. Women's liberation and welfare can be won gradually only after revolutionary political power is established, the position of the working people raised, production increased and life improved. After China's liberation, laws and measures provided working women with special labor protection and also conditions allowing them to cut down on housework (*see pp. 10 and 38*).

#### Holding Up Half the Sky

The socialist system eradicated the social and class roots of the oppression and exploitation of the Chinese working women. A basic change occurred in their position. Enjoying the right to work in every field, they energetically "hold up half the sky" in socialist revolution and construction.

There has been a great influx of women into the ranks of the working class. Many are skilled workers or technicians in jobs formerly considered unsuitable for women. They design new engineering projects, do geological prospecting in high mountains, work on live high-tension lines, drive railroad engines and pilot planes. Twenty percent of the staff and workers of the Taching oil field, the biggest in China, are women who are extraction workers, drillers, geological engineers and technicians. They have contributed much to opening up China's oil reserve (see p. 22).

In the people's communes, women—including school graduates who have settled down there—work together with the men to transform mountains, harness rivers and farm scientifically in an effort to raise agricultural yields. In the nine years since the cultural revolution began, the people of Hsiyang county in Shansi province have completed 620 water-control projects, improved 30,000 hectares of land and tripled their grain production. This took 46 million workdays. Thirty percent of the work for basic improvement of farmland was done by women. Women do an equal share of all work in the fields.

In the cities, the majority of housewives have stepped out of their homes to work in small factories or production groups usually set up by themselves. They add to the material wealth of the country and in the process gain a greater measure of equal rights and position socially, economically, culturally and in family life.

Women are also active in education, science, health and medicine, literature, art and sports. They account for a large number of the country's growing contingent of "barefoot doctors" in the rural areas.

Working women of every nationality in China have joined the militia to help consolidate the dictatorship of the proletariat and defend the socialist motherland. Times have changed: whatever men can do, women can also do.

### Running the Country

Since liberation, especially since the cultural revolution began, the

Party and the government have made special efforts to train and promote women leaders. More and more women have been admitted into the Communist Party and the Communist Youth League. More and more outstanding worker and peasant women are taking their place in leading organizations at all levels, some becoming Party or government leaders.

In the cultural revolution Wu Kuei-hsien, a textile worker, showed outstanding political and organizational ability in uniting the masses in the struggle against the counter-revolutionary revisionist line. She is now an alternate member of the Party Political Bureau and a Vice-Premier of the State Council. Li Su-wen, a clerk in a food market in Shenyang and a national model worker, is a member of the Party Central Committee and a vice-chairman of the Standing Committee of the National People's Congress (NPC).

Many women were active organizers of China's first agricultural and stock-raising cooperatives and later the people's communes. They are pacemakers keeping the Chinese countryside on the socialist road. Lu Yu-lan, 33, is a member of the Party Central Committee, a member of the NPC Standing Committee and a deputy

secretary of the Hopei provincial Party committee. Paojihletai of Inner Mongolia is a member of the Party Central Committee and a member of the NPC Standing Committee. Lu Tsun-chieh of the Tu nationality in Chinghai province is an alternate member of the Party Central Committee and a production team leader. Pan Mei-ying of the Yao nationality is an alternate member of the Party Central Committee, a member of the Party committee of the Kwangsi Chuang Autonomous Region and Party secretary of her production brigade (see p. 19). Pa Sang, a former serf, is now a member of the Party Central Committee, a member of the NPC Standing Committee and a vice-chairman of the Revolutionary Committee of the Tibet Autonomous Region.

These women leaders have always kept in close touch with the people and served them conscientiously. The emergence of millions of women cadres of all of China's different nationalities is an important indication that women are winning liberation in China.

### Breaking Down Male Supremacy

The Chinese experience has proved that each step forward in the proletarian revolution means another step forward for the women's liberation movement.

As secretary of the Communist Party committee of Linhsi county in Hopei province, Yang Ai-lien, 25, keeps in close touch with the people.



The spreading and deepening movement to criticize Lin Piao and Confucius is a struggle to keep to Marxism and fight revisionism. An important aspect of the movement is to win further liberation for women in the ideological sphere. The Confucian-Mencian ethical code holding that men were superior to women shackled the Chinese women spiritually for more than 2,000 years before liberation. Even today the influence of this thinking has not been completely cleared away from people's minds. Capitalist-roaders such as Lin Piao and others who got into the Party under false pretenses also tried to tie women down with Confucian ideas.

Today Chinese women are a powerful force in the movement to criticize Lin Piao and Confucius. In his attempt to overthrow the dictatorship of the proletariat and restore capitalism, Lin Piao used the Confucian idea "restrain oneself and return to the rites" — today a counter-revolutionary revisionist line that opposed revolution and pushed for a return to the old days. Working women who knew the miseries of the old society are implacable in their determination never to allow restoration of the old order. In political night schools they study works by Marx, Engels, Lenin and Stalin and Chairman Mao's writings. In "socialist courtyards" neighbors of all ages get together to study the theory of the dictatorship of the proletariat and other theoretical questions, criticize old ideas and take part in revolutionary cultural activities. They are helping to occupy the cultural and ideological spheres with proletarian thinking.

In trying to break down male supremacy, women lash out at such Confucian ideas as "women and slaves are hard to manage", the "three cardinal guidances and five constant virtues" and the "three obediences and four virtues".\* They hit hard at the idea that "women are backward" and "women should devote themselves to their husbands", all spread by Lin Piao and his followers. Criticism has raised the women's political consciousness and freed them from an inferiority complex. This has caused deep changes in

their outlook and enabled them to make new contributions in their work.

At the No. 2 Motor Vehicle Reconstruction Plant in Peking, there are 14 women workers who were housewives before they came to the plant in 1958. Freeing themselves from such ideas as "women are backward", they improved the designs of dies for casting heavy steel parts and raised work efficiency 400-fold.

At the Muchiayu commune outside Peking, criticism of the idea that women were useless led to a better practice of the policy of equal pay for equal work. Work attendance among women rose from 70 to over 90 percent. Working together last year, the men and women achieved an increase of 14.5 percent in the commune's per-hectare yield of grain over the year before.

As the criticism of Lin Piao and Confucius deepens, it batters at all kinds of customs and habits left from the old society. In its wake, new socialist mores and new relationships between men and women are developing (*see p. 17*).

In the countryside, women came out to work in the fields but continued to do the housework at home. Then commune members joined in criticizing the Confucian idea that "men should take care of external affairs and women internal affairs" and realized that it was designed to enslave women. Now husbands and wives share the housework. Many young women have rejected the old custom of

\* The "three cardinal guidances" meant the monarch guides the subject, the father guides the son, the husband guides the wife.

The "five constant virtues" refer to the so-called immutable principles of benevolence, righteousness, propriety, wisdom and fidelity.

The "three obediences" meant female obedience to the father and older brothers when young, obedience to the husband when married, and obedience to the sons when widowed. Women were thus placed under the rule of men from the cradle to the grave.

The "four virtues" were women's virtue, speech, appearance and work. Specifically, women's virtue meant that a woman must know her place and act in complete compliance with the feudal ethical code. Women's speech meant that a woman must not talk too much. Women's appearance meant that a woman must adorn herself to please men. Women's work meant that a woman must do all her household work well and willingly.

accepting betrothal gifts, recognizing it as a disguised form of the feudal purchase marriage.

In the city the idea that "those who study well will become officials" has come under fire because it widens the gap between mental and physical labor and between town and country. Mothers now encourage their children to go to the countryside, integrate with peasants and work to reduce these differences.

### **Women's Liberation and the Anti-colonialist, Anti-imperialist, Anti-hegemony Struggle**

Chinese women link their own work with support for the revolutionary struggles of the people of the world. They firmly support the struggle of women of other countries against discrimination and for equal rights in political, economic, cultural, social and family life.

More and more women in various countries are joining the fight against imperialism and hegemony and for women's rights and liberation. Women of the Third World, in particular, are playing a growing role and winning new successes in the fight to win and defend national independence, safeguard national sovereignty, and develop national economies and cultures.

But the continued existence of imperialism and colonialism prolongs the suffering of the people, both men and women, in many countries. In the Middle East, Israeli Zionism, backed by the superpowers, has repeatedly unleashed wars against the Palestinian and other Arab people, driving them out of their homes and persecuting them. In South Africa racism deprives the Black people of even minimum human rights and freedom. The competition of the two superpowers in their attempts to dominate the world is stepping up the arms race as each feverishly develops nuclear weapons and uses aggression, subversion, control and intervention everywhere. This threat to the peace and security of the people of the world is a vivid reminder that to win their rights and true emancipation women must join the fight against colonialism, imperialism and hegemonism.

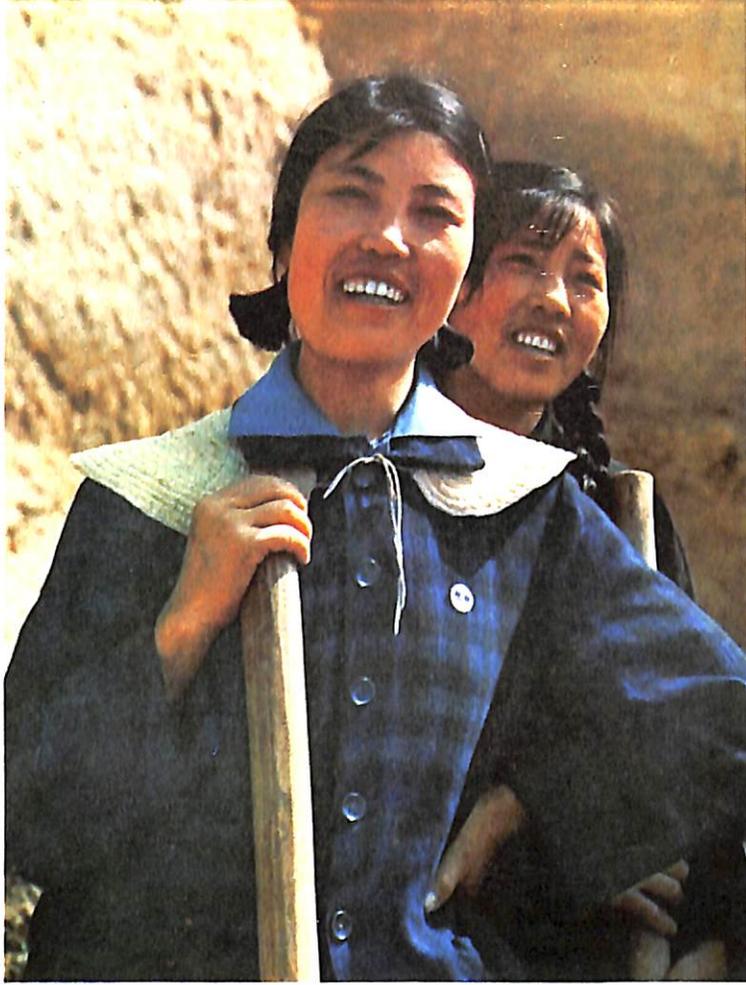
# WOMEN OF NEW CHINA



A pilot in the People's Liberation Army air force.



Yang Chun-hsia (left), a member of the Peking Opera Troupe of Peking who played the heroine, Ko Hsiang, in *Azalea Mountain*, chats with Algerian stage artists while performing in Algeria.



Kuo Feng-lien, Communist Party secretary of the Tachai production brigade, Shansi province, in the tradition developed by the brigade's older generation of cadres regularly works in production.



Gugenhas (second from left), a Mongolian theoretical study coach on Kirin province's Khorchin grasslands studies Chairman Mao's writings with herders.

Militiawomen on the island of Yunghsing in the Hsisha Islands in combat practice.

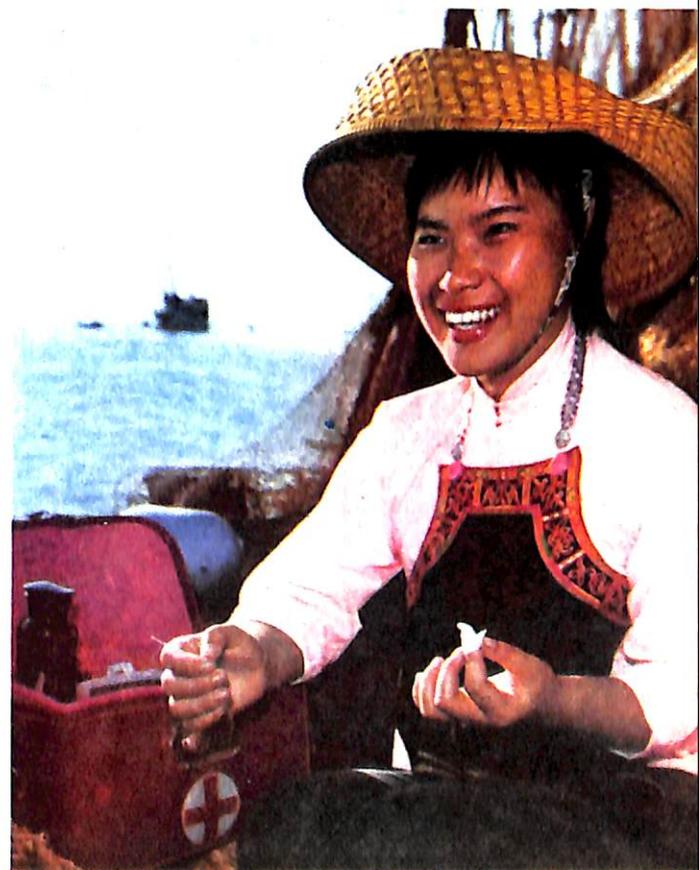




School-graduate farmers at the Tunghai State Farm outside Shanghai.



Sung Hsin-ju, who fought in the van in China's revolutionary wars, talks to new People's Liberation Army recruits about the revolutionary tradition.



A "barefoot doctor" at the Haiying fishing brigade in Kwangtung province.



Spinners at the Chengchow No. 2 Cotton Mill exchange experience.

## Questions People Ask About Chinese Women

- **What is the Chinese woman's political status?**

Women's rights are protected by law. Provisions regarding equal rights with men were included in both the Common Programme adopted by the Chinese People's Political Consultative Conference in September 1949 which functioned as a provisional constitution, and in the Constitution of the People's Republic of China adopted in 1954. The revised Constitution adopted on January 17, 1975 by the Fourth National People's Congress provides that "women enjoy equal rights with men in all respects". The socialist system and the efforts of the women themselves have made it possible for them to approach equal status with men in political, economic, cultural, social and family life. They are employed in all professions.

The Communist Party and People's Government stress the training and promotion of women leaders. A large number of worker and peasant women, outstanding for their contributions to socialist

revolution and construction, have been promoted to leading posts from the central government down to local levels.

At the Party's Tenth National Congress, over 20 percent of the delegates were women. In the Fourth National People's Congress, the country's highest organ of power, 22 percent of the deputies were women. Three vice-chairmen and 39 members of its Standing Committee are women. In Linhsi county, Hopei province, 1,926 women have taken over leading posts since the beginning of the cultural revolution. They account for more than half of the newly promoted cadres.

- **What about job opportunities for women?**

This problem was solved step by step. As fast as production developed right after liberation, the People's Government found jobs for unemployed women workers. It also placed family members of servicemen, persons killed in the revolution and dependents of workers with financial difficulties.

The nation's construction expanded rapidly, especially during the big leap forward in 1958. When the Communist Party called on housewives to come out of their homes and take part in the building of socialism, there was a sharp rise in employment of women. In the west city district of Peking alone 30,000 women took up jobs in industrial units and service trades. Since the advent of the cultural revolution even more women have become workers. In Peking 100,000 housewives either organized their own production groups or went to work in service trades. Today the overwhelming majority of Chinese women have jobs.

- **What special care and benefits does the state give to women?**

The Constitution specifies that "the state protects marriage, the family, and the mother and child". The Marriage Law and labor protection regulations provide special protection for women. The Marriage Law abolished the system of arbitrary and forced feudal marriage and instituted marriage of free choice based on monogamy. At work, attention is paid to the physical characteristics of women. Special consideration is given during menstruation, pregnancy,



Tibetan tractor driver at Pengpo State Farm, Tibet.

childbirth and nursing. After pregnancy, they are assigned work suitable to their physical condition. Women have 56 days of maternity leave—72 days for twins or a difficult labor—with full pay.

The state is creating conditions to free women from housework and child care so they can work and have more time for social and political activity. Most factories and government organizations have cafeterias. Nurseries, creches and kindergartens care for children from the age of 56 days to seven years. Nursing mothers can take two half-hours off to feed their babies during the working day. Most factories have clinics. Women, like other workers, receive medical care free, and their family members at half cost, the rest being paid by the state.

In cities, residents' committees operate service stations to complement the state-run service trades so that more and more household chores are being taken care of through collective facilities. Since large numbers of women began working outside the home the Peking Municipal Revolutionary Committee has been partially subsidizing and providing buildings and equipment for neighborhood-run kindergartens. Some factories

pay part of the nursery or kindergarten fee.

Some residents' committees operate neighborhood household-service stations, clinics, after-school centers for children, shopping services and small cafeterias. At after-school centers, children review their lessons with the help of counselors, read, listen to revolutionary stories or play games. The centers organize the children in work for the public good and educate them in the revolutionary tradition.

• **Is there equal pay for equal work for women?**

In the old society women workers' pay was only a half or a third that of men. After liberation Chairman Mao pointed out that men and women should receive equal pay for equal work in production. Women are now paid the same as men for equal work in factories, government offices, stores and educational and cultural units.

In the countryside, however, this policy was not always carried out so well in some places. Since the movement to criticize Lin Piao and Confucius began, men and women commune members have joined in denouncing the Confucian idea that men are superior to women and great progress has been made

in applying the policy of equal pay for equal work.

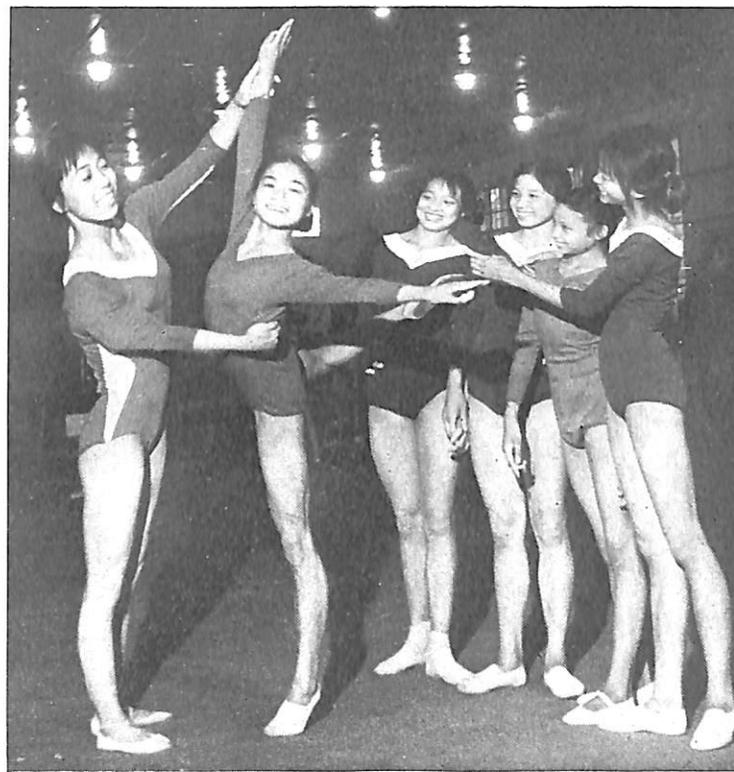
In order to do the same work as men, women must have the same training. Before liberation women had limited opportunities for technical education or employment in scientific and technical fields. Since liberation government policy has created the conditions for women to study and enter these fields. In Peking, for example, over 40 percent of scientific and technical personnel are women. In the hospitals 35 percent of the senior doctors are women.

• **What about family planning in China?**

The government conducts publicity and education on family planning in order to regulate population growth in a planned way, ensure the health of mothers and children, give women more time for study and social activity and for, along with the fathers, educating their children. Economic independence has given women an equal voice in family affairs, including planning for children. The government provides many facilities for this. Contraceptives, abortions and sterilization operations are free and available on the woman's demand. Women receive 14 days' paid sick leave for such operations.



Wang Cheng-shu (right), veteran scientist at the Institute of Atomic Energy of the Chinese Academy of Sciences, guides young scientific workers.



Chiang Shao-yi (left), noted gymnast, corrects a student's posture.

Chin Yueh-ling, amateur composer, teaches children to sing her well-known composition "I Love Peking's Tien An Men".



# Women Win Liberation Through Revolutionary Struggle

SUNG HSIN-JU

**D**URING the First Session of the Fourth National People's Congress in January this year, we deputies held group discussions of the draft Constitution. When we came to the provision stating "Women enjoy equal rights with men in all respects", I could not help thinking back on the struggle for national and class liberation and the socialist revolution I had taken part in in the past 40 years.

"To us working women the old and the new society are two completely different worlds," I said. "In the old society we had neither position nor independent personality. I never saw my own name written down on a paper anywhere. I always belonged to my husband's family — 'the Sung woman of the Liu family'. Today Sung Hsin-ju is listed among the congress deputies and I sit with more than 2,000 men and women deputies to decide state affairs in China's highest organ of state power. Our rights are not bestowed upon us by others. We women have had to fight for them and win them under the guidance of the Chinese Communist Party and Chairman Mao."

## Awakening

I was born in a poor family that had worked as hired hands for landlords for several generations. In 1931 when I was 16 I married Liu Wang of Changan village, Jao-yang county in Hopei province. The Liu family was so poor that there was only a worn-out mat and some ragged cotton on the bed. I also married into a debt of 200 yuan the Lius owed the landlord. My husband was a hired hand and

I wove cloth, but even though we worked our fingers to the bone we weren't able to pay the debt with its mounting interest. The head of the Liu clan had money and power and always bullied the poor. When the reactionary government demanded grain or taxes, he always made us give a big share.

The old society was a living hell for the poor, and we women were at the very bottom of that hell. The feudal ethic of "three obediences and four virtues"\* bound us like a heavy rope. Once I just stuck my head out of the door to look into the street and immediately people pointed their fingers at me and said I lacked "virtue". The men could scold and beat us whenever they wanted and all we could do was bear it. At meals a daughter-in-law could not sit at the table with the rest of the family. She had to stand by the door eating scraps or leftovers and fill rice bowls for her father-in-law, mother-in-law and husband.

The landlord constantly hounded us to pay our debt. There was nothing for me to do but to face sneers and taunts and hire myself out for odd jobs during the busy farming season. I began to have contact with the outside world, and that was how I came to know about revolution earlier than many other women.

In 1937 the Japanese imperialists launched a full-scale invasion of China. The next year the Eighth Route Army led by the Chinese Communist Party entered our county. An army work team came to our village and helped organize an association of farm laborers and another of all working peasants.

During the wheat harvest that year I worked on the landlord's threshing ground turning over the

wheat. Even though I was soaked with sweat, the landlord accused me of being too slow and wouldn't pay me my full wage. I argued loudly with him. A hired hand named Liu Sheng-tsai who watched the quarrel sought me out later. He was impressed that I had dared to defy the landlord.

"Both you and your husband work year in and year out," he said, "but you still owe so much debt. Have you ever thought of shaking it all off and setting yourselves free?"

"Of course! But how is that possible?"

"There is the Communist Party. As long as we poor people aren't afraid to die, we can get together and fight to set ourselves free."

"Well, I'm not afraid to die. When do we start fighting and what is this Communist Party?"

He told me that the Communist Party was a party that led the poor people in a fight for liberation from oppression. I learned then that he and two other farm laborers had already joined the Party, which was still an underground organization. I said I also wanted to be a member of such a party. After that, Party comrades came and talked with me and helped me see that we were making revolution not just to liberate ourselves as individuals but to wipe out the exploiting classes and liberate all mankind. It was a lifetime struggle but the first task at that time was to win the war against Japanese aggression. In 1938 Hsu Yu-chieh, another woman hired hand, and I were admitted into the Party. I vowed to devote myself to the interest of the Party and give my life if necessary.

## Unity and Liberation

My first assignment was to talk with the villagers and help them

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SUNG HSIN-JU is a deputy to the Fourth National People's Congress, a member of the Standing Committee of the Hopei Provincial Women's Association and Party branch secretary of the Changan production brigade in Hopei province.

\* See footnote on p. 6.

understand why we had to fight the Japanese and how this was linked with liberating the poor people from exploitation. This was to prepare the people for the establishment of an anti-Japanese political regime.

Almost every night I made up some excuse and went out and dropped in at neighbors' homes. People began to gossip. Liu Wang is henpecked, they said, somebody ought to take that wife of his in hand and give her a good talking to. Look at her, flitting around all day, that's no way for a wife to behave. My father-in-law was so angry that he wanted his son to renounce me. My husband got suspicious. But I knew he hated the Japanese invaders and the landlords as much as I did, so I explained to him what I was doing and helped him raise his class consciousness. Later he was also admitted into the Party.

Led by the Party, the farm laborer and peasant associations aroused the masses and established an anti-Japanese democratic government in the village. Liu Sheng-tsai was elected as village head. Now that we had a revolutionary government and we poor peasants had strong backing, we women also felt stronger. As part of mobilizing the people to fight Japanese aggression, the Eighth Route Army work team also raised the slogan of equality between men and women.

Once an anti-Japanese propaganda team came to our village and put on performances about the fall of the three northeastern provinces to the Japanese. They showed how the invaders killed, burned and raped, making millions homeless. The villagers wept and vowed never to let themselves be enslaved.

We said to the women that the men had got their farm laborer and peasant associations, we women should also organize for the work of fighting the Japanese. Families and public opinion were strongly against women doing this, but many young women were won over and signed up for the anti-Japanese women's association. Some old people grumbled, "When girls get to be twelve or thirteen, they should be tied to their



mothers' trouser belts and not be allowed to run around. That's how it's been since ancient times. Dates don't grow on willow trees, and nothing good will come out of this mixing of men and women." But with the village government supporting us, we didn't let such feudal thinking stop us.

We got the young women to come to a literacy class where we explained the relationship between resisting Japanese aggression and achieving equality for women. We suggested that at home they should continue to get the housework done efficiently and instead of quarrelling with their mothers-in-law they should get them to join our association. We should also work for good relationships with our fathers-in-law and husbands. Only when all men and women had the same goal of fighting the Japanese can we defeat them. If imperialism was not driven out, all of us would become slaves and there would be no equality of any kind.

Our women's association held separate forums for mothers-in-law and men, and showed them that if our country was conquered we would all be homeless, so everyone had the responsibility to fight Japanese aggression. Many older women joined our association. I was elected its chairman.

#### Work and Equality

We first saw equality between men and women as meaning that

both had the same right to fight Japanese invasion and save our country. We felt we shouldn't just rely on the Communist Party for support but must do something useful to prove we were the same as the men. We worked very hard at digging trenches and making shoes and socks for the army. The women also formed a self-defense unit like the one the men had. It was led by 22-year-old Ho Chun-ching. She had joined the Communist Party in 1932 when she was still in primary school. The dean of her school was an underground Party member. In 1938 she married a man in our village and became deputy secretary of our village's Party branch. She was a small woman but very brave. She went around with a pistol in her belt, called drills and practiced shooting. All the members of the self-defense unit bobbed their hair. Like the men they tied a white towel around their heads, wore white tunics with buttons down the middle and a belt around it and ochre-colored trousers. They looked quite impressive. Dressing themselves like the men was just a way of showing that the women wanted to be equal with the men. It didn't mean we had already achieved equality.

In 1940 the Japanese occupied our county. To harass them our self-defense units made frequent surprise attacks on their strongholds and destroyed their transport



Sung Hsin-ju (center), back in her village, tells her old comrades Hsu Yu-chieh (left) and Ho Chun-ching about the Fourth National People's Congress.

"This is your home," Sung Hsin-ju tells school graduates who have come to settle in her brigade.

lines whenever possible. Once our units were assigned to destroy a railroad about 50 kilometers from our village. Ho Chun-ching and 20 members of the women's unit covered the distance at a run at night, keeping right up with the men. While the men lifted the rails the women took out the ties. Enemy bullets whining over their heads didn't scare the women and they stuck to the job until it was done.

Every time our women's self-defense unit attended a review at the Eighth Route Army military district headquarters, it came back with a red citation flag. People who didn't think women could do much began to change their minds.

When the men left home for the front, the women took up all the chores, both inside and outside the house. We fetched water by carrying pole, worked the land and fed the livestock. We gained in prestige and by our example whittled away at feudal ideas. People usually chose their leaders from among those who fought most actively against the enemy. In 1942 Ho Chun-ching was elected as our village head and chairman of the armed forces committee. Hsu Yu-chieh and I were both members of our local Party branch. She was in charge of production and the work to support the front. I was responsible for women's work. More than half of the leaders in the village were women.

### The Test

In 1942 the Japanese began a savage mop-up campaign on the north China plain. Toward the end of March they swooped down on Changan village. Alerted beforehand, we had buried our grain and gone into hiding. The Japanese sacked and burned for three days and then set up a "Preservation Association".

On the third night Ho Chun-ching and I slipped back into the village. We smeared soot over the reactionary slogans and wrote anti-Japanese slogans over them with white chalk. We smashed the signboard hung outside the Preservation Association, then went to the home of its head. Since I was taller I raised Ho Chun-ching on my shoulders and she climbed over the wall, unbolted the gate and let me in. With rifles ready we burst in on the traitor and, at gun point, walked him to a graveyard and gave him a political lesson.

"Get this," Ho pointed her rifle at him, "if you refuse to mend your ways and go on serving the enemy, you're going to get a taste of this gun." The man trembled like a leaf.

The Japanese built gun forts in three nearby villages and came out regularly for mop-up campaigns. The women of our village patrolled the area and gave cover to Party cadres and guerrilla fighters passing through. More than once when the enemy came searching for Eighth Route armymen, the young women would protect them by pretending they were their husbands. Sometimes we disguised ourselves as beggars and went behind enemy lines to pick up information or ran the enemy blockade to take messages to the guerrillas. We worked the land,

grew crops, harvested them and sent them to the guerrillas.

Once the Japanese discovered a tunnel entrance in Hsu Yu-chieh's home. They grabbed her ox, pigs, grain and clothing and set fire to her house. She never wavered for a minute. A little later her husband, a guerrilla squad leader, was killed in action. She swallowed her tears, buried her husband and worked harder to raise crops and protect them from falling into enemy hands.

During those two years of intense mop-ups, my husband was away fighting in the guerrilla unit. Since I had worked in the anti-Japanese government I was a marked person and could not show myself in the village during the day. Carrying my year-old daughter and leading my five-year-old son, in all kinds of weather I went back and forth between the village and the enemy-held county town to watch their movements and report them. Then my father-in-law and my husband both died of illness. At 29 I was alone with my two children. I was more determined than ever to wipe out the enemy. Once the Japanese seized me and tried to make me talk. They fired bullets over my head and thrust bayonets at me, but couldn't get anything out of me.

In those days we only had one thought: first drive out the imperialists so the Chinese people can find a good life — only then can the women have liberation.

Chairman Mao pointed out in 1939 that **"without the awakening of the women who comprise half**

Sung Hsin-ju and other cadres inspect young wheat in the fields.



the Chinese population, China's war of resistance will not be victorious". We women of Chang-an village played a major role in the struggle in the enemy's rear during the war. In time only five members were left in the village Party branch and four were women. We carried on the fight.

### Class Liberation

After we defeated the Japanese, the Kuomintang reactionaries tried to grab the fruits of victory. Backed by the U.S. imperialists they started civil war. Our task was to lead the poor peasants in land reform, overthrow the feudal landlord class, establish a stable revolutionary base, support the liberation war and wipe out the Kuomintang reactionaries in our area. We now had more than 80 members in the women's militia unit, half of the village armed forces. Some hundred older women, tempered in the war, formed the backbone force in land reform and the work to support the front.

There was a tyrannical landlord in our village. It was we women who went to his house, searched it and found money, grain and other things hidden on roof beams and buried in the ground. We also found money and jewelry on his wife. The angry masses dragged him into the street and held an accusation meeting. Many old women stood up and poured out their grievances. Each had an account to settle with the landlord, who stood with his head bowed.

When land was distributed to the poor peasants, the names of women also appeared on the certificates. This enabled the women to stand up to the threats of family heads who were used to saying, "If you don't obey, you won't get anything to eat." Now the women would retort, "You can't do that. Now I have a real share in everything in this family." It was the beginning of economic equality for women.

With most of the men fighting at the front, women took over the work of supporting the front, educating the captives and keeping production going.

### The Struggle Continues

After the founding of the new China I was elected secretary of

the village Party branch and Ho Chun-ching became chairman of the women's association. She took off her pistol and went and learned how to deliver babies in the modern way. She worked very hard to bring more welfare for women. The new Marriage Law was a great step toward liberating the women.

After land reform Hsu Yu-chieh and I and two other women whose husbands worked in other places formed a mutual-aid team. We got a much higher yield from the land we helped each other cultivate than the fields of individual families. In 1951 our team was the first to change into a semi-socialist agricultural producers' cooperative, with 17 poor-peasant families joining us. We got 70 percent more grain per hectare than the individually farmed land. By 1954 ours became a fully-socialist co-op with 160 families.

Before the harnessing of the Haiho River began our land was often flooded. Many of the men had gone away and become workers somewhere else. Following the Party's instruction we organized the people in collective production of many kinds. The old people worked in groups to make mats, weave cloth or do other sidelines. I went with the young women to build dykes and fill in low land for growing rice. All this brought in more income and strengthened our collective economy. In 1957 I attended the National Conference of Agricultural Model Workers and spoke on how we overcame the difficulties caused by floods with collective effort. In 1958 the co-ops in four villages in our area formed a people's commune and I was elected its vice-chairman.

In the early 1960s we resisted Liu Shao-chi's counter-revolutionary revisionist line, which actually pushed for a return to individual farming and the disruption of the collective economy, and stuck to the collective road.

My daughter had died of measles long ago. My son was now a cadre in the city of Wuhan in Hupeh province. When I visited him in 1964 he wanted me to stay with his family so they could look after me. But I told the family, "I have my

own work to do. Everyone should do his part for the revolution. I can't leave my commune members." I also talked them into letting me take my grandson back to the countryside with me and get him used to plain living and physical work.

Then came the cultural revolution which smashed the schemes first of Liu Shao-chi and then of Lin Piao to restore capitalism. The struggle deepened our understanding of the struggle between the bourgeois and the proletarian lines and we were more determined than ever to advance along Chairman Mao's revolutionary line. In 1969 I was elected deputy secretary of the commune Party committee and chairman of the revolutionary committee of my production brigade. Later I was appointed a member of the Jaoyang county Party committee. In the last few years our brigade has sunk 80 wells and built a system of irrigation canals and ditches. We have bought tractors, diesel engines and other machines for much of our farm work.

After criticizing the Confucian idea that men were superior to women, we were finally able to put the policy of equal pay for equal work into practice. The women became more eager to come out and work in the fields. Our brigade's per-hectare yield of grain rose from 3.75 tons before the cultural revolution to 9 tons today.

The road of the revolution is a long one. We who are at the helm now must think of those who will take over one day. Our Party branch appointed a young man and a young woman in their twenties as deputy secretaries. The girl is a school graduate from the city of Tientsin.

"The young people are the hope of the future," I said at a group meeting during the Fourth National People's Congress. "But I will not retire even though I am past 60. I won't consider myself old even at 80. I will keep up the death-defying spirit I developed during the war years and continue to fight for the consolidation of the dictatorship of the proletariat, for socialism, and for the liberation of women of the whole world."

Since the Criticism of Lin Piao and Confucius began . . .

## Between Husband and Wife

**M**ENG HSIEN-TSUNG, 32, and his wife, Chang Chin-lu, 28, are both crane operators in a workshop in the Peking Prefabricated Building Materials Plant. Married seven years ago, they have one child, a boy of nearly four years old.

They were a happy family until two years ago when friction began to develop between husband and wife. It became so bad that Chang Chin-lu moved to her mother's home and applied to the court for a divorce.

What was the cause of the trouble?

Meng is a good worker. But despite his youth his mind was poisoned by the Confucian idea that "men are superior and women inferior". In their workshop the two are equals, doing the same kind of job and enjoying the same political rights. But at home Meng regarded himself as the boss and his word as law. He looked down on housework as women's business.

Chang Chin-lu would not bow to Meng's authority. In the new society men and women are equal, she thought. Both husband and wife should have a say in family matters and both should take equal responsibility for household chores.

She tried to reason with Meng but he refused to listen. Arguments among them grew and sometimes a few words would set off a quarrel. At last Chang Chin-lu could stand it no longer. She decided to divorce Meng and she picked up and left him.

Workers at the factory tried hard to help them patch things up, but without realizing what was at the root of Meng's thinking, they got nowhere.

The movement to criticize Lin Piao and Confucius set off a great wave of revolutionary criticism among the workers at the plant. Meetings were held to criticize and repudiate reactionary ideas, such as, "Everything is decided by heaven", "Those above are wise and those below stupid" and "Men are superior and women inferior".

The discussions hit Meng with a shock. He realized there was some-

Meng Hsien-tsung criticizes the idea that men are superior and women inferior with his workmates.



Husband and wife both take responsibility for home chores.



thing wrong with his thinking. "My wife does the same kind of work and makes as big a contribution to the state as I do," he thought. "Why should I think that in the family I am her superior?"

Meanwhile, investigators from the district people's court where Chang Chin-lu had applied for a divorce had visited the factory. They found there were no basic contradictions between the husband and wife and felt their differences could be reconciled if Meng were willing to recognize and correct his mistakes.

The members of the court and responsible comrades in the factory tried to help Meng see his mistakes, and even held a special

court session on the factory premises. They pointed out that his attitude at home was based on the idea of male supremacy and urged him to be active in the movement to criticize Lin Piao and Confucius. If he cleansed his mind of the poison of Confucian doctrines, they maintained, he would be able to rebuild good relations with his wife on a sound footing.

Speaking with emotion Meng Hsien-tung said, "Though Confucius died more than two thousand years ago, his stinking exploiting-class ideas are still poisoning our minds." Then he continued, "In the past we had no family democracy. I couldn't accept my wife's

criticism and I cursed her. I let her do all the housework and complained she was too fussy about petty matters. All this came from my attitude of male supremacy." He ended by pledging to make a complete break with that idea.

Chang Chin-lu, who was at the meeting, was much moved by what her husband said. Feeling that he was sincere in his pledge, she withdrew her application for divorce.

The young couple's workmates agree that it was the movement to criticize Lin Piao and Confucius that led to the establishment of a new relation between husband and wife.

Since the Criticism of Lin Piao and Confucius began . . .

## Listen If It Is Right

**T**EAM LEADER Feng Hsien-jen had had an argument with his wife, Wang Hsiu-ying. They were both members of the Fengkou production team of the Hochiao brigade on the outskirts of Shanghai. The argument arose because Feng had wanted to grow leeks on two *mu* (about 1/7 of a hectare) out of an area of fertile land known as Swallows' Nest to the east of the village. The team's plan called for the area to be planted to cotton.

Feng held that leeks would bring in more cash for the team. Hsiu-ying, who was responsible for planting and field management, insisted that it was wrong to change an agreed plan arbitrarily and try to increase the team's income at the expense of the state.

Early next morning, Wang Hsiu-ying and a group of women went to Swallows' Nest and planted the whole area to a good strain of cotton.

The incident caused much wonder among the peasants.

It wasn't the first time Feng and Hsiu-ying had had differences of opinion. But the last time they had had a big quarrel. Last autumn when both the garlic and wheat were ready for harvesting, a heavy storm began to blow up. Feng wanted to get in the garlic first because it would bring in a bigger income for the team. But Wang Hsiu-ying thought otherwise. She insisted that the wheat must be cut first so as to guarantee deliveries of grain to the

state. Hsiu-ying was right but under the influence of old sayings like, "Listen to a woman and the family's good rice will become nothing but broken bits", Feng turned a deaf ear to her.

But now when Feng saw what the women had done at Swallows' Nest he didn't raise the slightest objection. Some young peasants teased him, "Team leader, why do you listen to what your wife says? Aren't you afraid that the rice in your bins will turn to broken bits?"

Feng gave an embarrassed chuckle. "Well," he said, "the recent meetings to criticize Lin Piao and Confucius have opened my mind. I'm not going to allow the Confucian idea of male supremacy to make mischief in my mind any longer. When women comrades say something correct, why, then we should listen to them. After all, women and men are equal! From now on I'll listen to Hsiu-ying whenever she is right."

Feng Hsien-jen's answer brought smiles to the faces of the young people.

# A Woman Cadre of Yao Nationality

HO CHIANG-CHUN

PAN MEI-YING, one of the alternate members of the Central Committee of the Chinese Communist Party, has carried on a consistent struggle to lead the people of her area along the socialist road ever since it was liberated. In her locality, a part of the Kwangsi Chuang Autonomous Region inhabited by people of the Yao nationality, 45-year-old Pan Mei-ying is secretary of the Party branch of her production brigade.

Pan Mei-ying grew up in a Yao area deep in the mountains of the eastern part of the region. Before liberation the people there farmed with the primitive "slash and burn" method. In times of drought or other unfavorable natural conditions, they abandoned their homes and land and trekked from mountain to mountain looking for a better place to farm, so that they became known as the "mountain-hopping Yaos". Wherever they went, however, they could not escape exploitation and oppression by the feudal landlords and local tyrants who claimed that all the mountains belonged to them. If the Yaos opened up a bit of wasteland, they had to pay rent on it. They even had to pay a tax when they passed through a place or drank water from a stream.

When Pan Mei-ying was 16 her father died. Worn out from a life of hard work, he had succumbed to an illness. Pressed by the pitiless landlord for the rent and payment of debts, the mother was forced to sell Pan Mei-ying's 11-year-old sister. Nine days later the mother herself died. The orphaned Pan Mei-ying was forced to become a child bride and for the next few years suffered every kind of abuse.

Late in 1950 the Chinese People's Liberation Army reached the



A heart-to-heart talk.

Yao mountains and wiped out the remnants of Kuomintang troops that had fled there. Soon afterward a government delegation and a minorities work team visited the area, bringing the people huge quantities of salt and cotton cloth. Movements for land reform and to carry out the Marriage Law followed. Overjoyed at having been liberated, Pan Mei-ying threw herself into the struggle against the landlords.

"Even better days will come," members of the work team told her, "when we do as Chairman Mao says and take the road of collective farming and socialism."

## The Collective Road

By 1955 the Yao people had settled down in villages and farmed in mutual-aid teams. In that year Chairman Mao began calling for nationwide agricultural cooperation. The poorest families, led

by Pan Mei-ying, then 25, organized themselves into the village's first semi-socialist agricultural producers' cooperative. She was elected vice-chairman.

This step aroused the deep hatred of the handful of class enemies who had been overthrown. Seeking to incite people to withdraw from the co-op, they spread the idea that a co-op would never succeed in such a backward area of scattered settlements. They spread the saying, "The co-op is like a rabbit's tail, it can't go on for long." Pan Mei-ying and the other co-op leaders had meetings and heart-to-heart talks with the people in which they discussed how much production had risen since they had settled down and improved their farming methods. They pointed out that they could have greater prosperity only by strengthening their collective farming. The people, thus able to see

through the class enemy's propaganda, consolidated the co-op.

Pan Mei-ying was admitted into the Chinese Communist Party in 1957. In the same year she was chosen to study at the Kwangsi Institute for Nationalities. It was her first time in classes, for she had never had a day's schooling in the old society.

When she came back home after two years' study, people's communes had already been formed in her home place, as elsewhere in China. She became Party branch secretary of the Huangshih production brigade of the Putou commune in Mouhsien county.

The year after her return Pan Mei-ying faced another severe struggle. It was the time when the capitalist-roader in the Party Liu Shao-chi and his followers were promoting throughout the countryside a series of measures which would have undermined the communes' collective economy. One of these was the fixing of production quotas based on the individual household.\* One day a high-level cadre came and told her, "This is an instruction from above. It is a good way to develop production. See that your brigade carries it out."

Making the individual households rather than the collective economy responsible for the quota seemed to Pan Mei-ying tantamount to going back to individual farming. This was not what Chairman Mao had called for; he had urged socialist collectivization.

"No," said Pan Mei-ying, "we're going to do as Chairman Mao says. You can't make us turn back."

"If you don't, we'll take care of you later," the man threatened. Uncowed, Pan Mei-ying went from house to house collecting the opinions of the brigade members.

"Farming individually — that's like walking across a ravine on a single-plank bridge," said peasants

who had suffered deeply in the old society. "Socialism has been our lifeline. We poor and lower-middle peasants will keep our collective agriculture as firm as an ancient pine, no matter how hard the wind blows."

The years 1965 and 1966 were two extremely dry ones in the Yao mountains. Streams dried up and the surface of the fields cracked. The class enemy seized the chance to spread the rumor that this was the way heaven was showing its wrath, and the only escape was to move to other mountains. A few people were taken in by it.

At a meeting of brigade members Pan Mei-ying stood up and said, "In the old days we were always helpless when there was a drought because we were working individually. We went from mountain to mountain, but did we find a way out of our misery? No. Wherever we went we lived on wild roots and covered ourselves with matted fiber. Do you know why the class enemies want us to leave our homes? They want to break up our people's commune. Don't let's be fooled. We can overcome every difficulty as long as we have collective strength."

"You're right," said the brigade members. "We will build socialism in the Yao mountains!"

The people of the Huangshih brigade began to fight the drought. They built a reservoir for water from the mountain springs and irrigated their fields.

Pan Mei-ying's awareness of the class struggle deepened during the great proletarian cultural revolution, the great political revolution begun in 1966 by the proletariat against the bourgeoisie and all other exploiting classes. Such awareness served her in good stead in a situation she met in 1972. Going to a production team to find out how things were at the grass-roots, she learned that the team had originally had a plan to create one *mu*\*\* per capita of new paddy fields as part of the movement to learn from the national pacesetter brigade Tachai. But later they had dropped the project. On investigation she found that a counter-revolutionary had spread the story that the land planned for paddies belonged to him because his ancestors had farmed it. Whatever was reaped from it must go to him. If not, he would communicate with

Pan Mei-ying (left) and other commune members write big-character posters criticizing Lin Piao and Confucius.



\*The others were the extension of plots for private use, the extension of free markets, and the increase of small enterprises with sole responsibility for their own profits or losses. Together they were known as the *san zi yi bao*.

\*\*1 *mu* = 0.06 hectare or 0.1647 acre.

the mountain god who would see to it that nothing grew there or strike dead anyone who tried to harvest what had been planted.

"That's a lot of superstitious nonsense!" said Pan Mei-ying angrily. She went into the mountains, cut the weeds and built terraced fields. Emboldened by her example, the team members went ahead and soon realized their one *mu* per capita plan.

Already in 1971 Pan Mei-ying had introduced superior strains of rice into two production teams in order to get a higher yield from the poor, cold mountain slopes. In experimental plots the team members learned to grow these and other good strains, to irrigate and apply fertilizer scientifically, and to prevent and eliminate pests and plant diseases. Now the whole brigade is growing improved strains of rice. The 1973 grain harvest was more than a tenfold increase over the annual total for dry-land crops in this area before the liberation. The figure for 1974 topped this by more than thirty percent. Since the cultural revolution began the brigade has reclaimed large portions of the mountains, nursed saplings and planted 733 hectares of trees on them.

### Close to the Masses

At the Ninth Congress of the Party Chairman Mao said that members of the Central Committee should "see to it that they do not divorce themselves from the masses or from productive labor while performing their duties". Pan Mei-ying was determined to live up to this demand.

As alternate member of the Party Central Committee and a member of the Party committee of the Kwangsi Chuang Autonomous Region, Pan Mei-ying is often away at important meetings. But when she is in the area she tries to get out among the people and work with them in the fields as much as possible. This in spite of the fact that the 1,600 members of the brigade live scattered in 120 places in the mountains and it takes six or seven days to tour all its teams and 20 days to visit all its families.

Once on her way home from a meeting she passed a production team at work. She had already walked 40 kilometers and it was late in the day, but she put down her bag and picked up a hoe to join them. The team members said she should rest first, but she replied, "There's still an hour before dark," and not until then did she resume her journey.

She makes it a practice to have heart-to-heart talks with the commune members, learn all about what's going on, discuss work and try to solve problems wherever she goes. One rainy, windy night she made a long trip to personally deliver funds the brigade had allotted to a member who was having financial difficulties. Even in the boiling-hot summer she travels over the mountains to find out how ailing commune members are getting along. Once a brigade member's house burned down. Pan Mei-ying immediately picked up her bedroll and walked 10 km. to the place. Though she was still recovering from an operation, she pitched in and helped the family cut bamboo, put up a new house and make new furniture.

In the movement to criticize Lin Piao and Confucius Pan Mei-ying has continued to lead the masses to uphold Marxism and repudiate revisionism. Referring to the dictionary or getting help when necessary, in two years she has studied *Manifesto of the Communist Party, Critique of the Gotha Programme, Materialism and Empirio-Criticism* and all four volumes of Chairman Mao's works. This theoretical study has helped her raise her consciousness of the class struggle and the struggle between the two lines.

In meetings criticizing Lin Piao and Confucius she used the sufferings of the Yao people to show up the falsity of the Confucian preaching about "the benevolent man who loves others". "Was there ever a landlord of Yao or any other nationality who loved us poor and lower-middle peasants?" she asked, pointing out that in a class society there is only class love and no love that transcends class, that in the final analysis national oppression



Mixing insecticide with other Yao commune members in the Tengtsao production team.

is a matter of class oppression. "When Lin Piao, a follower of Confucius, attacked the dictatorship of the proletariat as tyrannical rule, he was actually trying to make us give up this dictatorship so that capitalism could be restored."

Pan Mei-ying's own life is the best criticism of the Confucian idea that "those who work with their minds govern and those who work with their hands are governed" and Lin Piao's attacks on the system of cadres taking part in labor. "One of the important ways to distinguish a proletarian cadre from an official of the exploiting class," she points out, "is to see whether he continually engages in labor and has close ties with the masses or whether he looks down on physical labor and the working people. We cadres are ordinary workers just like everybody else. The only difference is that as cadres we have more opportunity to serve the people. Lin Piao didn't want cadres to labor because he wanted us to gradually degenerate into bureaucrats who oppress the people. Then he could, with this privileged stratum as his base, change our Marxist-Leninist party into a revisionist party and our socialist country into a country under the dictatorship of the bourgeoisie."

# WOMEN'S OIL EXTRACTING TEAM

Staff Reporter

A YOUNG, earnest face smiled out from under a fur hat with two big "ears". Its owner, in March still clad in a blue cotton-padded work suit and cotton-padded boots with leather vamps, was Hsu Shu-ying, leader of the women's extracting team at the Taching oil field in northeast China. At 25 she has worked at Taching for eight years. Asked why she had left her village home to work at Taching, she answers, "I thought that women could make a contribution to the building of our own oil industry the same as men."

The team's headquarters is a cluster of arch-roofed houses with thick rammed-earth walls. They serve as offices, living quarters and clubroom where the members eat, sleep, read, watch TV and play ping-pong. Not far off are four hectares of land where the young women collectively grow vegetables in their spare time. The three rows of white oil-well houses that they tend stretch across the plain to the horizon.

The team members, coming off the night shift, were drifting in three or four at a time, laughing and talking with many different local accents. Their average age is 21. They come from 14 provinces and municipalities. Some were born and raised in the country, others in mining districts or cities. They had come together with the high aspiration of building a socialist oil industry.

## Shoulder-to-Shoulder with Men

Hsu Shu-ying pointed out that in line with Chairman Mao's statement, "Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can too", the Taching Communist Party committee pays special attention to training women cadres and workers. Today Taching's women really



"hold up half the sky". They make up over 20 percent of the field's workers and staff members. They work shoulder-to-shoulder with the men at drilling exploratory wells, extracting and refining, construction, communications and transport. About a sixth of the field's several thousand engineering and technical personnel are women. Wives and mothers of the men workers are the main force in operating a number of farms which support the oil field.

Over 100 women were among the more than 600 official delegates to last year's Taching congress of advanced units and individuals who were models at grasping revolution and promoting production. The field has over 1,900 women cadres in leading posts at all levels. Li Hai-feng, former political instructor of the women's extracting team, is now a member of the standing committee of the field Party committee. She also holds the important post of secretary of the leading committee of the Taching Communist Youth League.

The women's extracting team manages 27 oil wells and 12 water-injection wells. These were formerly the responsibility of a mixed team of men and women. In the autumn of 1970 that team moved to a new site. A hundred women were transferred from eight other extracting teams to form the present team and take over the job. This was part of the field Party committee's effort to further develop the role of women in oil extraction.

Could the young women handle this task? Some conservative thinkers had their doubts. "Quite a few of these wells are hard to manage," it was said. "They won't be able to handle both operation and repairs, and won't be able to stand the hard life."

## Solving Problems Together

The new team's first act was to make the three-hour walk to the first well drilled ten years earlier by the famous Team 1205 in the battle to establish the Taching oil field. They ran their hands over



Leader Hsu Shu-ying (right) and another team member.

Members of the women's extracting team.

its "christmas tree" as they heard a veteran driller describe how the late Wang Chin-hsi—Iron Man Wang—had led the first team across the snow-covered plain. He had fought harsh nature and enemy sabotage as well as some people's pessimism, conservative thinking and worship of things foreign to uphold Chairman Mao's policies of independence and self-reliance. Thus was the foundation laid for developing China's oil industry. Bearing in their hearts the picture of Iron Man Wang, who for the revolution feared neither hardship nor death, the young women vowed to carry on the Taching tradition of hard struggle. Every new team member makes the trip to the first well as part of her education.

They had hardly settled down to work when problems developed with the water-bearing stratum packer in one of their water-injection wells. Through these wells water is injected deep into the oil layers to maintain pressure. Repairing wells is a high labor-inten-

sity job and requires a lot of technical know-how. It had mainly been done by teams of men with special equipment. "Chairman Mao says we women hold up half the sky and can accomplish whatever men can," said the young women. "We ought to try to do our own repairs."

They lacked a well-repairing machine. Iron Man's words came back to them: "When you have the conditions, advance, when you haven't, create them." At that time China lacked sufficient tractors and cranes because of the economic and technical blockade imposed by the imperialists and modern revisionists. Iron Man and his mates had themselves dragged their drill rig into place and set it up by hand.

Recollection of this incident gave the young women heart. They asked a veteran worker to help them and began collecting dozens of parts of equipment that could prove useful. Working round the clock for 12 days, they assembled a hydraulic well-repairing machine. They didn't even ask for a crane and tractor to carry the machine to the well 1.5 kilometers away. Relying on the strength of their number, they used over 40 carrying poles to move the 2.5-ton machine.

In repairing a well, the first thing is to set up a head frame and hoist the pipes to the surface. It was midwinter. Icy water poured out over the women. Their clothes and boots were soon stiff with ice. They laughingly referred to them as "ice armor" and "crystal shoes". After three days and nights of emergency repairs the well was operating normally again.

Each of the team's three rows of wells are strung out several hundred meters apart along oil mains four to five kilometers in length. In winter the oil passes through a heater to keep it from thickening or freezing in the pipes. Winter 1973 saw the temperature drop below  $-30^{\circ}\text{C}$ . Hsu Shu-ying was in charge of three hard-to-manage wells at the end of the main. The oil in the long pipeline created considerable back-pressure, which affected the rate of flow.

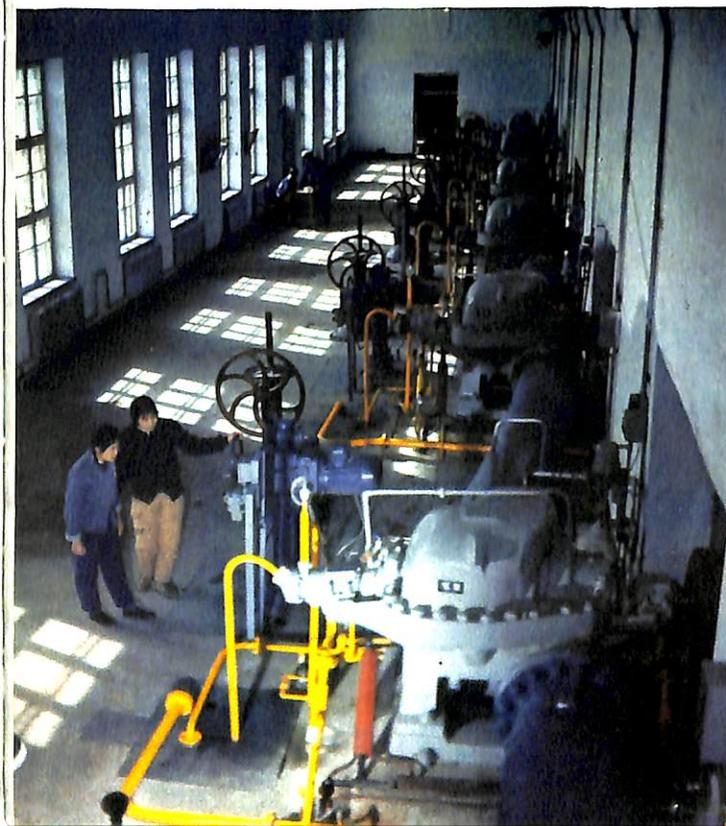
A pilgrimage to the first well.





A team of women fitters laying a new pipeline.

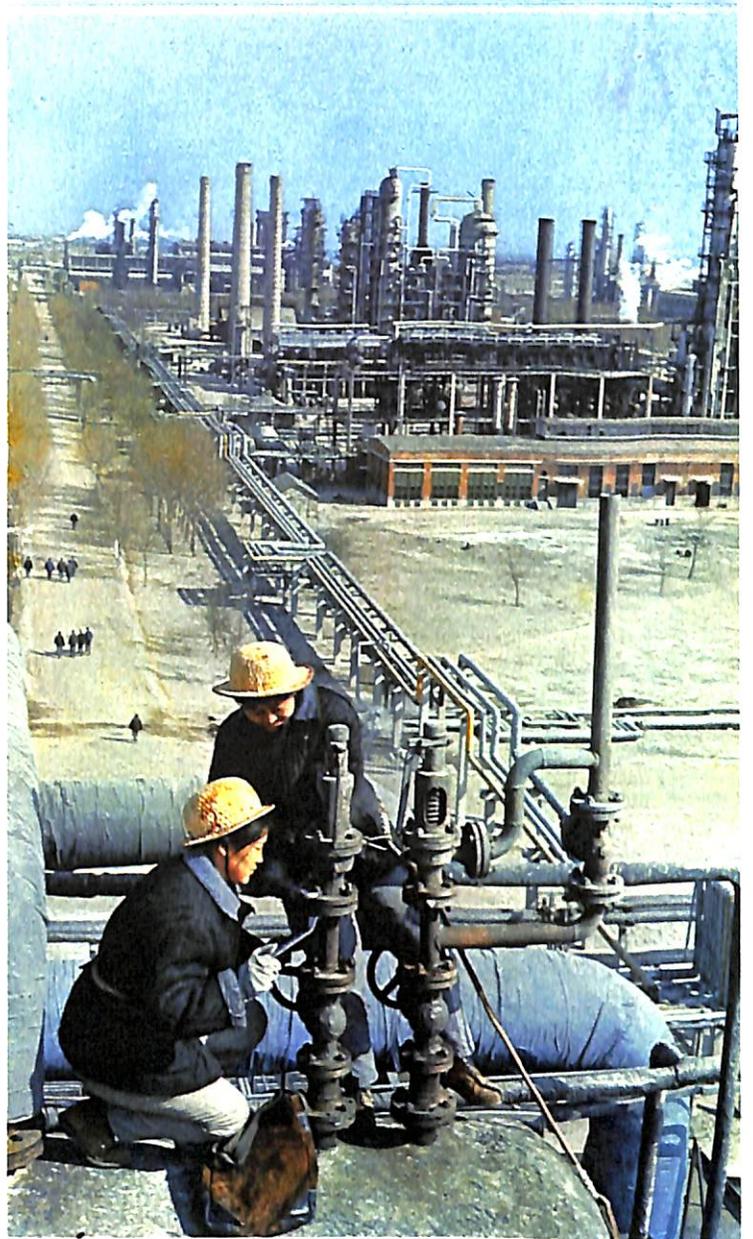
The Taiyangsheng Pumping Station, which sends Taching crude oil to the rest of the country, is operated by women.



A woman geologist (second from left) discusses plans for opening up a new field with a worker and cadres.



An extraction worker.



These women are in a refinery maintenance team.

On the drilling platform.



High winds kept the temperature of the gas-burning heater down. If the temperature of the already slow-flowing oil kept dropping, it would soon be like sausage meat, she knew. If the pipeline got plugged up, they would have to close off the well and stop production.

Faced with this emergency, Hsu Shu-ying led the women on duty to the oil reservoir to dig out gobs of crude oil, which they stuffed into the heater. They kept watch in turns round the clock, adding oil every half hour. When they felt cold or tired they thought of Iron Man's strict demands on himself, the meticulous way in which he had worked. One snowy night the wind blew the oil fire out. Hsu Shu-ying took off her padded jacket and used it as a windbreak while she relit the fire. She couldn't find any kindling, so she ripped some cotton padding out of her jacket.

Hsu Shu-ying also strengthened inspection of the wells and mains. She herself walked over 1,000 kilometers that winter. Her face got frostbitten, but she kept the oil flowing and guaranteed safe production.

Because of the complex strata beneath their wells, there are many fluctuations in oil, water and gas movement. The team wanted to grasp the pattern of these changes so as to put their operation on a more scientific basis. Analysis of the oil layers used to be done by special geological teams. Seeking to get first-hand information, the young women set up their own research group which worked with the wells all year round, regardless of the weather, collecting altogether 10,000 items of data on the underground oil and water layers. In this way they trained their own geological analysts.

Liang Hui from Tientsin is now the team's geological technician. Last year she led several other members through three days and nights of investigations and analysis of the team's oil and water wells. Basing themselves on large quantities of numerical and other data, they made a distribution pro-

file of the oil reservoir and water injection curves for their 39 wells.

### Are Women Backward?

The team spends an hour or two a day after work on political study. "During the great battle for oil, Iron Man and his co-workers never let up on their study of Chairman Mao's *On Practice* and *On Contradiction*," they point out. "In the evenings seated before their tents with a bonfire for light and the prairie as their classroom, Iron Man and his mates studied these two philosophical works and used them as their guide in the class struggle, the struggle for production and in scientific experimentation. Today in our snug gas-heated houses with electric lights we should study even harder."

The members were studying theoretical writings on the dictatorship of the proletariat by Marx, Engels, Lenin and Chairman Mao. "Through study we've come to realize more clearly why it is both necessary and important to strengthen the dictatorship of the proletariat during the stage of socialism," says Kuan Hsiao-hung, 22, the team's political instructor.

At one session which this reporter attended, the young women discussed how today's socialist society was born out of the old society and still bears traces of the old economy, morality and ideology. Although the landlord and bourgeois classes have been over-

thrown, members of these classes are still alive and they are not reconciled to their defeat. "They are always trying to utilize the remnants of the old ideas and the force of habit to spread the reactionary ideology of the exploiting classes in an attempt to corrupt people's minds and sabotage the socialist system and the dictatorship of the proletariat," the participants concluded. Iron Man Wang struggled not only against the class enemy but against the old ideology creeping into the working class, and they affirmed that they should do the same.

The political instructor told me some incidents from the movement to criticize Lin Piao and Confucius, in which criticism of the idea that women are backward is one of the main topics. This idea was preached over two thousand years ago by Confucius, who said "Man is superior, woman inferior", "Man is the master, woman the follower". In our own time Lin Piao and his gang declared that women were "ideologically backward", with "no great prospects", they were good only for "managing the house". The Taching women denounced these reactionary feudal ideas and brought their criticism right down to cases to get rid of any such thinking in their own ranks.

Because of the quick development of the oil field, experienced extraction team members are fre-

The team's cooks.





Women who work one of the oil field's farms returning home.

quently transferred to other areas, so every year newcomers are brought in from all over to replace them. Many were very good in ideology and working style, but a few were still influenced by the old concepts. Some of the young women did not feel they were the equal of men. "What great things can a woman do?" they asked. They had no high aspirations, paid little attention to national and world affairs. They seldom read books or newspapers, but instead spent a lot of time in idle chatter or talking about clothes. They gave little thought as to how to make best use of their youth.

Aiming at this problem, the Party branch organized the team to study Chairman Mao's writings on the liberation of women and on having a revolutionary outlook on life. They had animated discussions around questions like "What kind of person should the new Chinese woman be?" and "How can we make best use of our youth?"

They talked about heroic figures of the revolution — Liu Hu-lan, a young Party member who gave her life for the revolution; armyman Chang Szu-teh, an example of

wholehearted service to the people; Dr. Norman Bethune who was praised for his utter devotion to others without thought of self; Iron Man who gave his whole life to building socialism. "Although they died, they still live in our hearts," Hsu Shu-ying told the newcomers. "Their revolutionary youthfulness is immortal. We women of China should try to live as they did. We young people should do as Chairman Mao says and carry in our hearts the great ideal of struggling throughout our life for the cause of the proletarian revolution and we should do more for the socialist construction of our motherland. In that way we will be young forever and not waste the best years of our lives."

Such study and discussion broadened the newcomers' political horizons. A number of them said, "Chairman Mao pays so much attention to the power of us women, we should try to be good successors to carry on the cause of proletarian revolution. We must never let ourselves be fooled by the idea that women are backward with which Lin Piao and his followers tried to corrode our revolutionary will and sabotage socialist construction."

The young women in question were greatly inspired. They began to take a more active part in discussions on current events and how to do the team's work better. Yang Chiu-ling from the big city of Harbin began to wear her oil-stained work clothes with pride, and to take a personal interest in the wells she tends. She suggested the use of a gear pump and other measures which kept the oil of a low-yielding well flowing smoothly. She studied hard and went out of her way to help others. Now a Party member, she has become deputy team leader.

A common revolutionary ideal closely unites the women in their work. Every year since it was set up the team has fulfilled its state production plan ahead of schedule and kept the oil wells fully utilized. In 1974 it was cited as an exemplary unit for grasping revolution and promoting production. Team leader Hsu Shu-ying was commended as one of the eight distinguished pacesetters at the oil field. She was awarded the title of "Iron Girl" among the extractors by the Taching oil field Party committee.

# NEW COTTON PRINTS FOR THE PEOPLE

SU CHANG-FANG

**A**N increasing variety of cotton prints are appearing in town and country stores to the delight of consumers, especially women.

Typical of the effort to satisfy the growing demand for brighter clothing materials is that made by textile mills in Changchow in east China, a medium-sized city with a population of 390,000. Before liberation Changchow sold mainly plain blue and black cotton cloth and only a dozen or so varieties of prints. There was little choice in design. Now more than 1,600 varieties of printed cotton are being made, as well as a wide selection of printed dacrons and silks. The city's four cotton mills and a printing and dyeing works turn out 50 million meters of prints each year.

## Designers Change Ways

All mills in Changchow have their own designing departments. When a design is finalized, it is engraved on metal plates which are then made into rollers and sent to the printing and dyeing shop.

At the Tungfeng Printing and Dyeing Mill, the designing room has a staff of 12. Some of them formerly worked in the shops and others are art school graduates. In discovering how to create patterns pleasing to the people, head-designer Yang Teh-ming had this experience.

He had come to the plant in 1963 full of grandiose plans to produce "high-class" designs. He pored through stacks of pattern books, looked up all kinds of literature and sat at his desk for hours on end, thinking. Once he worked out a design of outlandish figures and garish colors. He thought this something "unusual", but his co-workers insisted it would never go over.



Yang Teh-ming (right) and other designers at work.

Later, on the mill Party committee's initiative, designers, taking their samples, went to the countryside to get acquainted with the life-style and tastes in the villages. During the day Yang Teh-ming worked with the peasants in the fields. At night he visited them at home and asked for comments on the designs he had brought. The peasants knew what they wanted and made good suggestions.

"We like lively designs and gay colors. We don't want odd-looking designs which have nothing to do with our life," they said.

Yang thought of Chairman Mao's words in his *Talks at the Yenan Forum on Literature and Art*: "If our writers and artists who come

from the intelligentsia want their works to be well received by the masses, they must change and remold their thinking and their feeling." Realizing why the masses did not like his work, Yang left the designing room to look for new material in life.

Once his eye was caught by the beauty of the sunlight on some bamboo in a commune. It looked so fresh and full of life that he decided to use it as the basis for a design. He painted white bamboo leaves against a red background and added rippling black lines to give a feeling of rhythm. Simple yet lively, printed cloth of this design was quickly snapped up by women buyers.

Having gained a deeper understanding of what it meant to make their work serve the people, designers sought new ways to fulfill the task. Veterans set aside stock patterns and worked hard to create new ones. Young designers, showing boldness of imagination, came up with many fresh ideas. Last year, on the basis of comments and suggestions by workers and peasants, they produced eight large-patterned designs and 400 small-flowered ones. More than 90 percent of these were chosen at a provincial design selection meeting to be put into production.

### Social Investigation

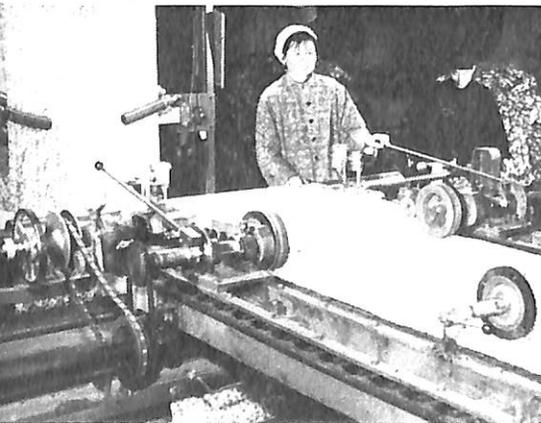
To cater to all tastes the Tungfeng mill organizes investigation groups of workers, designers and leaders to visit communes, factories, mines, wharves, offices, schools and hospitals. These groups either show their new designs to individuals or hold forums to gather opinions. Over the past two years, in Kiangsu province they made 30 such investigations covering 70 counties and cities.

The mill has also held street exhibitions of products and designs

Designer, leader and workers examine the printing quality of a new design.



The dacron shop at the Tungfeng Printing and Dyeing Mill.



Tungfeng's investigation group solicit peasant opinions.

and sent its staff to serve in stores to gather customer comments. The mill's workers thus know the preferences of various groups — children, school girls, city and peasant women — in different regions. For example, they found that plaids were popular among young women factory workers. The designers put their heads together and produced a printed plaid that looked like a three-color weave from a distance but was actually nine printed colors.

Once a Tungfeng designer, serving in a store, heard several older women commenting, "I just don't see anything suitable for us." The designer looked over the selection of cloth and had to agree. Back in the mill he repeated what he had heard. Some said that older women were always fussy and hard to please. But others said, "Such women make up a large section of the buyers. We really ought to try and turn out something they like. All right, they are choosy, then let's give them something to choose from. Let's make a variety of designs and ask for their criticisms. It shouldn't be too difficult to make something they like."

After further investigation they made some 20 designs. Included were those with small black-flower motifs and folk cross-stitch patterns in quiet colors. These were quickly bought up by older women.

### Traditional Products' New Look

The Yangtze River Bridge at Nanking is the motif for a satin drill — one of the Tungfeng mill's most successful recent products.

Tungfeng has been making printed satin drills for over 30 years. Unlike broadcloth, the drill has a warp that floats over the weft before interlacing and has a good sheen when dyed. It is usually printed with widely-spaced pictorial scenes in vivid colors and is used for wedding quilt covers and babies' padded capes. Traditionally the designs used as motifs conventionalized flowers, birds, animals or old-style architecture such as pavilions and pagodas. But these no longer breathed the spirit of the times. On the principle of "let a hundred flowers blossom; weed through the old to bring forth the new", the designers made bold new innovations.

Looking to modern architecture for inspiration they made sketches of the Nanking Yangtze River Bridge. Back in the mill they produced a design of the majestic structure, with the three red flags flying from the bridgeheads and cars and trains speeding across it. Peonies, peacocks and butterflies fill the surroundings. The bridge in yellow against a rose red background produces a brilliance symbolic of the vigorous growth of socialist China.

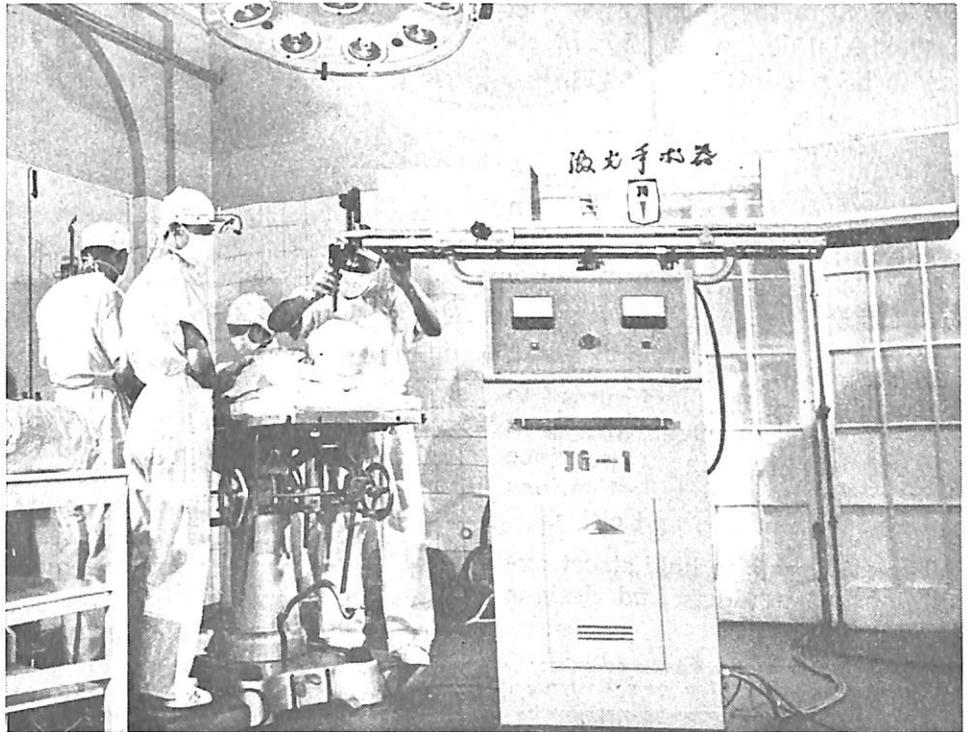
# Surgical Instrument Industry Makes Big Advance

Our Correspondent

**I**N an operating theater at the Shanghai First Medical School's Eye, Ear, Nose and Throat Hospital doctors are removing a cancerous tumor from the nasal sinus of a woman member of a commune in suburban Nanhui county. With a laser scalpel, the operation is being performed under acupuncture anesthesia. The surgeon directs a conical laser concentrator at the sinus, rapidly cutting through skin, mucous membrane and muscle. It makes an incision in the sinus wall in the upper jaw, exposing the tumor, which is then easily removed.

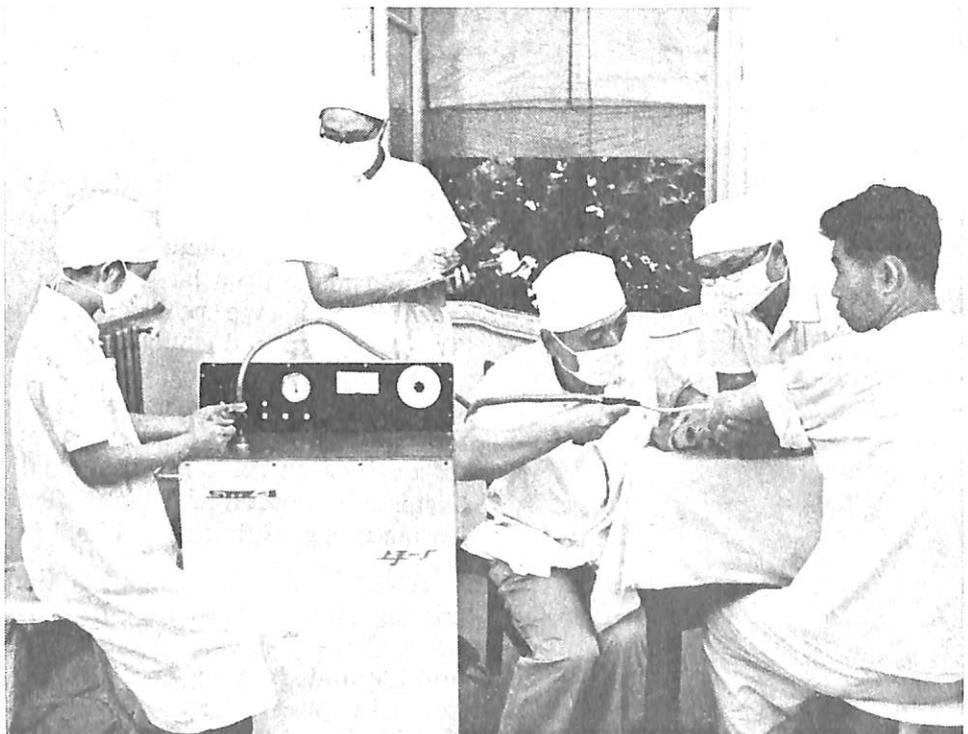
After operation the patient tells the surgeon she had felt no pain. The only sensation she had was one of warmth, as though someone were holding a hot water bottle to her cheek.

The surgeon explains that to perform this operation in the past, after making an incision in the mucous membrane and muscle with a scalpel, he had to break through the bone wall of the sinus with a small hammer and chisel before the tumor could be reached. Inevitably, with these instruments there would be damage to surrounding tissue. With the laser scalpel, not only is such damage avoided but operating time is shortened and bleeding is reduced; pain is lessened and clean removal, particularly important in the case of cancerous tumors, is ensured. Over the past year, dozens of tumors have been successfully removed in this Shanghai hospital using this new instrument.



An operation is performed with a Shanghai-made laser scalpel.

A liquid-nitrogen cryogenic scalpel made in Shanghai in use.



The laser scalpel was designed and produced through the cooperation of workers and technical personnel in a research unit and a factory. It is one of over 100 new products developed by Shanghai's medical instrument industry over the past two years. More than half of these involved new technology, such as electronics, isotopes, cryogenics, lasers and ultrasonics. Among them are a cryogenic scalpel used in the treatment of cancer, an adjustable external pacemaker for use in coronary conditions, and a synchronous respirator used in cases of respiratory failure. Raising efficiency in surgery are a pneumatic breastbone cutter and a pneumatic skull drill. Among other new products are microsurgical instruments for tying off and joining capillaries, an artificial kidney, and a high-speed dental drill. These items, filling former blanks in China's surgical instrument production, have all proved satisfactory in clinical trials. Some are already in production, others are undergoing final modifications. Shanghai's vigorous development of this industry has been propelled forward by the cultural revolution and the current movement to criticize Lin Piao and Confucius.

### **Starting from Scratch**

China's surgical instrument industry really began only after the founding of the People's Republic. In the old semi-colonial, semi-feudal China, X-ray machines and even scalpels, scissors and clamps were all of foreign manufacture.

It was only in the big leap forward in 1958, however, that the setting up of a comprehensive surgical instrument industry in Shanghai got under way. There were still some blanks resulting from the counter-revolutionary revisionist line — promotion of blind faith in things foreign, and interference with the implementation of Chairman Mao's policy of

independence and self-reliance — pushed by Liu Shao-chi, Lin Piao and their gangs. But through the cultural revolution and the movement to criticize Lin Piao and Confucius, this line has been thoroughly criticized by all engaged in the industry. They are now determined to rely on their own strength to step up the pace of construction and production in this field and swiftly change its backward character.

Small, economical, practical medical instruments are now being produced in large quantities for use in the countryside, and production of commonly used items is being increased. At the same time, cooperation with hospitals, research units and related industries has been strengthened to promote research and development of new products in a big way.

In 1973, to collect opinions and obtain a better knowledge of the demand for surgical instruments, the Industry and Transport Group under the Shanghai Municipal Revolutionary Committee organized leading cadres and representatives of workers in medical instrument plants to visit specialized and representative hospitals in the city and some of the suburban commune clinics. Having learned what advanced precision instruments were most urgently needed, they were able to adjust their goals and production tasks. The city Industry and Transport Group then cut across organizational lines to establish relations of socialist cooperation among several hundred medical instrument and other plants. This sparked a mass movement in which workers, cadres and technicians, as well as factories, hospitals and research units, worked together to trial-produce new products.

### **Fruit of Self-Reliance**

Many new products reflect the revolutionary spirit of self-reliance and the wisdom and creativity of Shanghai's working class.

Atraumatic threaded needles are used to join blood vessels less than one millimeter in diameter. The Shanghai Suture Needle Plant, with only 100 workers and very simple equipment, took on the job of trial production. To produce such needles, fine as a human hair, many difficulties had to be overcome. But when the workers heard that the needles were urgently needed for attaching severed fingers and other microsurgery, they determined to fulfill the task. The metalworking shop found ways to produce a miniature hand-operated slot punch and a crimper — the equipment needed in manufacture. Using these, workers and technicians succeeded in making the needles. The entire process had taken only two months. These have been used by the orthopedic section of the Shanghai Sixth People's Hospital. In an appraisal of the needles, the hospital wrote: "They are at present the smallest and most appropriate domestic-made needle for joining blood vessels under one millimeter in diameter."

Operating on skin cancer or blood-vessel tumors with an ordinary scalpel results in pain, the loss of much blood and slow healing. To solve these problems, workers at the Shanghai First Surgical Instrument Plant, despite lack of equipment and materials, decided to make a liquid-nitrogen cryogenic scalpel. Cooperation came from the Medical Instrument Research Institute and the Hsinhua Hospital. The first such scalpel, with an automatically-controlled blade temperature which can reach  $-196^{\circ}\text{C}$ ., was produced in less than six months. The scalpel is highly effective, leaves a clear field of vision and causes little bleeding. It has been used satisfactorily in operating on over 1,000 patients.

### **The Power of Cooperation**

Many factories working in other fields have given socialist coopera-

tion to promote the production of new medical instruments.

Open-heart surgery or surgery on major blood vessels to correct congenital cardiovascular deformities in infants and children demands a special type of heart-lung machine.

The task of trial production was undertaken by the Shanghai Electric Meter Plant. A group of workers from the plant was sent to a hospital where doctors explained the principles and requirements of a heart-lung machine and arranged for them to watch a heart operation. With close cooperation from the hospital, the plant's workers made the machine, thus filling yet another former blank in China's surgical instrument production.

The Heli Electric Motor Plant began as a street factory making cardboard boxes. In 1965 they started to repair electric motors. Later they organized a dozen young

women workers who, in collaboration with a hospital and research unit, trial-produced a precision ruby laser for use in operations on detached retinas. Using this instrument, it is now unnecessary for the surgeon to touch the eyeball when reattaching a retina. A few flashes from a laser beam of the proper energy complete the operation and the patient is saved much pain.

Before the cultural revolution the Shanghai Medical Optical Instrument Plant attempted to make a triple-purpose fiber-optics gastroscope for use in the examination and diagnosis of stomach cancer in the early stages. Because of its complexity and the new techniques involved, several years went by without results. In 1974, with the help of over 40 plastics, electronics, photographic apparatus, glass and rubber plants under seven municipal bureaus of industry, the plant made a new at-

tempt. The gastroscope was produced in less than four months.

Socialist cooperation is making full use of all potential, mobilizing all positive factors and accelerating the trial production of new products.

### Answers to LANGUAGE CORNER Exercise

我今天到百货商店去了。里面的东西多极了。买衣服在三楼，买牙膏、牙刷在一楼。我买了一件灰的干部服。售货员告诉我，这种料子是新产品，质量不错，买的人很多。我买的毛巾非常漂亮。那里的皮鞋也很好看。售货员给我拿了一双小的。我请他给换了一双大的。

## STAMPS OF NEW CHINA

## Rural Women Teachers

FOUR special stamps dedicated to women teachers in China's vast countryside were issued on March 8, 1975 to mark International Working Women's Day by the Chinese Ministry of Posts and Telecommunications. Title of the set is "Women Teachers in Village Schools". All stamps are of 8 fen denomination.

The set shows the various ways in which the teachers, guided by Chairman Mao's revolutionary line on education, are carrying on the revolution in education and

bringing up successors for the cause of the proletarian revolution.

Stamp 1. A teacher deep in study of works by Marx, Engels, Lenin and Stalin and Chairman Mao's writings. Lake, carmine, greenish yellow and light red-brown.

Stamp 2. A teacher in a "travelling school" on the grasslands making her rounds on horseback to teach pupils living in scattered yurts. Green, grey, red and black.

Stamp 3. Getting her classes out of the classroom, a teacher has taken her pupils to the threshing floor to learn how to use the abacus to calculate the grain harvest. Buff, slate, blue and drab.

Stamp 4. A primary school class on a boat, for children of fishermen. Light blue, red, dark brown, black and white.

All stamps measure 30 × 40 mm. Perf. 11. Photogravured. Serial numbers: T9 (4-1 to 4-4).



# Souvenirs from the Struggle in the Chingkang Mountains



The Chingkang Mountains

**I**N OCTOBER 1927, the Autumn Harvest Uprising army under Chairman Mao arrived in the Chingkang Mountains and began to build a revolutionary rural base area, the first of many armed independent regimes of workers and peasants to follow.

The Chingkang Mountains lie in the middle of the Lohsiao mountain range on the border between Kiangsi and Hunan provinces. The area was far from the enemy-held cities, so the forces of reactionary rule were comparatively weak here. Steeled and tempered in the First Revolutionary Civil War (1924-27), the local people developed a high political consciousness and the Party had a sound base. The high peaks and heavy forests were strategically favorable for

guerrilla warfare, for both defense and attack. Abundant rice in the surrounding areas provided good conditions for establishing a rural revolutionary base.

Relying on the Workers' and Peasants' Revolutionary Army, Chairman Mao aroused the masses, launched land revolution, restored and expanded local Party organizations, established workers' and peasants' political regimes at the township, district and county levels, developed local armed forces, formed Red Guard units and insurrection detachments, and waged guerrilla war to attack the reactionary army. This consolidated and expanded the base area. Within months, the storm of revolution swept the entire Chingkang mountain area. The

Workers' and Peasants' Revolutionary Army liberated Chaling and Linghsien in Hunan province and Ningkan, Yunghsin, Lienhua and Suichuan in Kiangsi province.

In April 1928, Chu Teh, Chen Yi and other comrades arrived in the Chingkang Mountains with a section of the army that had taken part in the Nanchang Uprising of August 1, 1927. These joined forces with Chairman Mao's units to become the Fourth Army of the Workers' and Peasants' Red Army, now a mainstay in defending the red political power and expanding the base. In May the Special Committee of the Hunan-Kiangsi Border Area — the local leading Party organization — was established at Maoping in Ningkan county. Comrade Mao Tsetung was

appointed its secretary. After workers' and peasants' democratic governments were set up at different local levels, the Hunan-Kiangsi Border Area government of workers, peasants and soldiers was established, also at Maoping. It was the highest administrative organ of political power in the border area. In July, the Special Committee and the government moved to Tzeping in the center of the Ching kang Mountains.

### Armed Struggle

From the beginning the Ching kang Mountain base was constantly under attack by the Kuomintang reactionaries who tried to stamp out the flames of the revolution. Faced with superior forces, the Red Army and the local people applied Chairman Mao's basic principles of guerrilla war: **"The enemy advances, we retreat; the enemy camps, we harass; the enemy tires, we attack; the enemy retreats, we pursue."** Directed by Chairman Mao, the Workers' and Peasants' Red Army smashed repeated assaults by the numerically far-superior enemy and gradually expanded the base area.

Figure 1 shows bamboo spikes made by the army and people of the Ching kang Mountains to stop enemy advance in the battle to defend the Huangyangchieh Pass. At the end of August 1928, when the main force of the Red Army was away from the Ching kang Mountains, the enemy sent four regiments up to Huangyangchieh, a vital pass into the mountains. The defending Red Army unit was less than a battalion and very short of weapons and munitions. Applying Chairman Mao's principles on people's war, the army and the people fought together. Red Guards and insurrection detachments armed with broadswords and flintlocks fought in close coordination with the army. Peasants helped move stones, build fortifications and transport munitions. Women organized teams to bring

food and water to the fighters. Children waved flags and shouted. Now the sound of gongs and drums burst forth from one hilltop, then bugles rang from another. There were red flags all over the mountains. The enemy was confused. Old people made bamboo spikes and young people planted them densely along the front positions. Enemy troops rushing up stepped on them and injured their feet so badly that they could not move on. Again and again the defenders beat back enemy assaults and won the battle of Huangyangchieh. Later that year Chairman Mao memorialized the battle in a poem entitled "Ching kang Mountains".

### Land Revolution

Victories in the revolutionary war consolidated and expanded the base and pushed land revolution.

Landlords and rich peasants owned most of the land. This had to be changed in order to arouse the peasants for armed struggle. Chairman Mao went among the impoverished peasants, explaining the root cause of their poverty and mobilizing them to rise and overthrow the feudal system which had already lasted several thousand years.

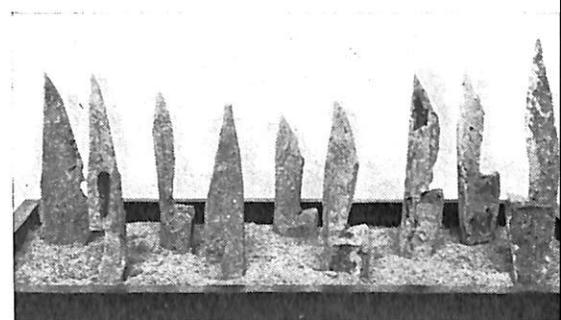
In May 1928, Chairman Mao presided over the First Party Congress of the Hunan-Kiangsi Border Area which discussed how to deepen the agrarian revolution. Committees for agrarian revolution were set up at the township, district and county levels. Under their leadership, the peasants pulled down land markers, burned land deeds and rent contracts, expropriated the landlords and divided their land. The Workers' and Peasants' Democratic Government issued bamboo markers to the peasants to set up on the land they received. Figure 2 shows two such markers. Now masters of their own land, the peasants worked hard to raise production, took part in the fighting, or joined the army,

effectively supporting the Red Army and the construction of the base.

### Building Political Power

In order to fully arouse the masses to carry out armed struggle and protect the achievements of land revolution, it was necessary to build up political power in the base areas. One of the first things the Red Army did on taking over a place was to help the people destroy the old organs of power and establish a democratic government of workers and peasants. In late February 1928, after victory in the battle of Hsincheng, soviet governments of workers, peasants and soldiers were set up at Ning kang county and the district and

Fig. 1



township levels. Figure 3 shows a notice put up by the soviet government of the eighth township, third district, in Ning kang county. It reads: "The government is now formed. It has seized political power. It will wipe out all counter-revolutionaries. Those who hide them will be punished. The feudal forces will be overthrown. Gambling and opium trafficking are strictly prohibited. The Red Army will help the workers and peasants to divide up the landlords' grain and land. . . ." This notice was preserved by an insurrection detachment leader.

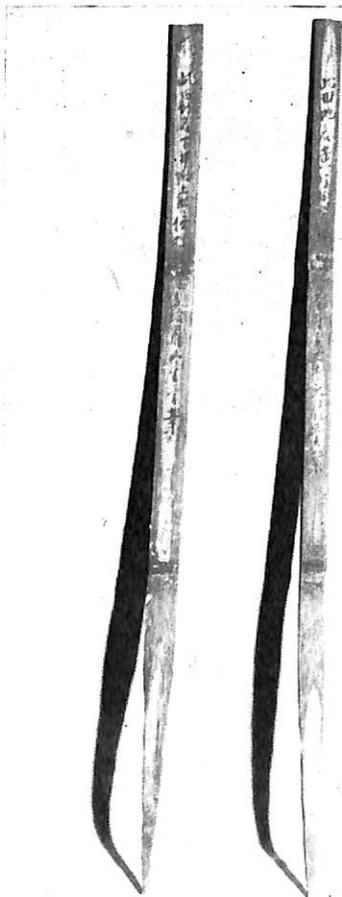
Because armed struggle, land revolution and the building of political power were closely combined, the Ching kang Mountain

base continued to expand. Armed independent regimes of workers and peasants became the road to victory in the revolution for the Chinese people.

However, "Left" and Right opportunists in the Party were against Chairman Mao's thinking on armed independent regimes. In the early days of the rural base areas, Chu Chiu-pai, a Party leader, pushed a "Left" opportunist line strongly opposing the building of the Ching Kang Mountain base area. Ignoring the characteristics of the Chinese revolution, he believed that nationwide victory could not be won by relying on the peasants, carrying out agrarian revolution and setting up armed independent regimes. He insisted on launching uprisings in the cities, a hopeless undertaking which resulted in heavy losses.

In the meantime, within the base area, Lin Piao opposed the struggle in the Ching Kang Mountains from a Right opportunist point of view. Intimidated by the superiority of

Fig. 2



甯國縣第三區第八鄉蘇維埃政府佈告  
 本府現以成立  
 肅清反動革命  
 打倒封建勢力  
 紅軍幫我工農  
 屬鄉均已分好  
 倘有自由拋荒  
 刻下稻熟之期  
 特示佈告於後  
 嚴禁賭博洋烟  
 瓜分地主糧田  
 務避耕耘在前  
 查覺重責難免  
 不准驚鴨放田  
 各宜領遵為先  
 洗心奪取政權  
 陰藏罪亦牽連

Fig. 3

the enemy, he was pessimistic about the future of the revolution. He did not believe that red political power, surrounded by white political power, could exist, and asked, "How long can we keep the Red Flag flying?" He held it useless to work hard to build up a red regime and was against Chairman Mao's plan to expand bases in Kiangsi province. He was for "roving guerrilla warfare", a reckless course, and against the fundamental task of setting up revolutionary base areas.

Chairman Mao resolutely struggled against both the "Left" and the Right opportunist lines. From 1928 to 1930, he wrote *Why Is It That Red Political Power Can Exist*

*in China?*, *The Struggle in the Ching Kang Mountains* and *A Single Spark Can Start a Prairie Fire*. These gave a theoretical explanation to why the revolution in China had to build rural base areas and then encircle and capture the cities from the countryside. By analyzing the mistakes of the "Left" and Right opportunist lines, these writings armed the Party ideologically. The history of the Chinese revolution proved Chairman Mao correct. The Party, leading the Chinese people in revolutionary struggle along the road pointed out by Chairman Mao, was able to turn a single spark into a prairie fire, seize political power in the whole country and win victory in China's new democratic revolution.

## All for Three Cents



ON SATURDAY MORNING Cheng Hua, a Little Red Guard, sang as she walked down the street toward the vegetable market. Her school had arranged for its pupils to sell vegetables there to learn from the workers about serving the people. Today she and her fifth-grade classmate Chang Hsiao-ning would have their turn.

Ahead of Cheng Hua was a man in blue work clothes. As he took a handkerchief from his pocket he did not notice that a piece of paper fell out. Cheng Hua picked it up. It was a prescription for treating asthma with water-plantain root boiled in soybean milk.

Cheng Hua caught up with the man and said, "Uncle, you dropped your prescription."

He took it, thanked her and turned off into a lane.

THE MARKET was crowded. At the "Little Red Guard Service Stand" Hsiao-ning and Cheng Hua, wearing big aprons, were kept busy serving customers. Cheng Hua did the weighing like an experienced saleswoman. Hsiao-ning selected the vegetables for the customers according to their preference, showing special patience with the old people.

After a busy morning they were told they could close the stall and go home. "You take care of any last-minute customers while I carry this basket of vegetables to the storeroom," Cheng Hua said to Hsiao-ning. When Cheng Hua came back Hsiao-ning told her that she'd just made a sale of 1.5 jin\* of water-plantain root for 27 cents.

"Twenty-seven cents? How much did you charge a jin?"

\* 1 jin = 0.5 kg. or 1.1 pounds.

"Eighteen cents."

"Oh, no! I just took the 18-cent ones away. These are only 16 cents."

"What shall we do?" exclaimed Hsiao-ning. "It's all my fault. I was in too much of a hurry to notice that these were the smaller ones."

"Maybe we can think of something," said Cheng Hua, trying to be comforting.

After a while Hsiao-ning said, "It's only a matter of three cents. Why don't we just let it go?"

"No. The workers in the market told us that we should hold ourselves responsible to the people and never let them take any loss. We must try to find that man and give him back his money."

Hsiao-ning agreed, but how would they find him?

"What did he look like?" Cheng Hua asked.

"He was about 30 and was wearing blue work clothes."

"Did he say anything when he bought the water-plantain root?"

"He said he wanted a jin and a half to cook up for treating asthma."

"Asthma!" Cheng Hua's face brightened. Not long ago her neighborhood health station had made a survey of asthma sufferers. Since people there usually bought their vegetables in this market, perhaps the health station could help them trace the customer.

The two girls went to the health station and asked to know who in the neighborhood had asthma.

The doctor was hesitant to give out such information, but when she found out why they wanted it, she gave them a list of names and addresses.

**B**Y DUSK the two Little Red Guards had visited several families with asthma sufferers, but none had bought water-plantain root that day. Tired and hungry, they kept reminding each other of the Chinese Red Army's Long March across snow-covered mountains and vast marshlands. This kept the two girls going.

The last family on the list was in a third floor apartment. When they were invited to enter, they saw an old lady sitting on the bed.

"Grandma, we want to know if . . ." began Cheng Hua.

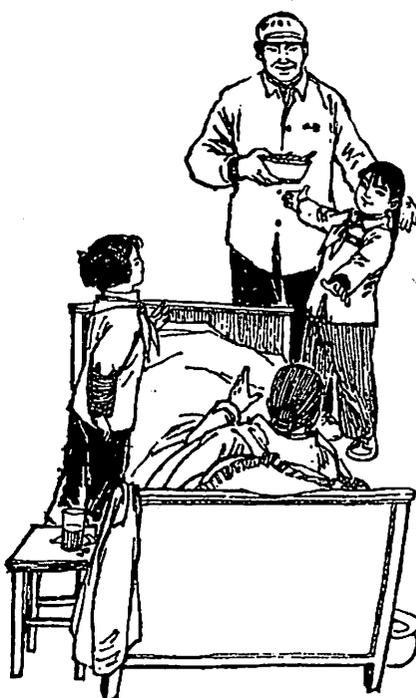
". . . your son or a man of about thirty is in?" Hsiao-ning chimed in.

"My son is in the army. I live here alone."

Disappointed, Hsiao-ning turned to go but Cheng Hua stopped her.

"Grandma, do you suffer from asthma?"

"I do, but I'm feeling better today. My neighbor. . ." The door



opened. A man in blue work clothes came in carrying a bowl of something.

"Uncle!" Cheng Hua and Hsiao-ning exclaimed. The man laughed

and said to the old woman, "I know these girls. This one picked up the prescription I dropped and this is the one who sold me the water-plantain root."

"He's a good neighbor," the old lady said. "Even though his work keeps him busy, he often comes over to see how I am. He just learned that water-plantain root is good for asthma, and went right out and bought some after his morning shift. This must be it."

"Drink it while it's hot," the man said, handing her the bowl.

"Uncle, the water-plantain root you bought was 16 cents a *jin*. We overcharged you three cents."

"You came all the way over here just for that?"

"We should hold ourselves responsible to the people and never let them take any loss," the two girls said, almost in one voice, as Cheng Hua put the three cents into his hand.

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Children in the Soochow No. 1 Silk Mill nursery-kindergarten.

## Working Mothers — Well-cared-for Children

Staff Reporters

RECENTLY we again visited Soochow — the “city of gardens” south of the Yangtze River with a history of 2,500 years.\* Within the 25 years since the birth of the new China Soochow, with its 540,000 people, has been transformed from a typical consumer city where banks and wine shops lined the streets and prostitutes and beggars were to be seen every-

\* See “New Life of an Old City”, *China Reconstructs*, November 1973.

where, to a socialist city with thriving industry.

This time we did not visit the beautiful parks or the modern industries the city is so proud of, but headed straight for its nurseries and kindergartens that were now our main interest. We found the children were growing up healthy and happy. Indeed, one of the main reasons for the rapid transformation of this city is that

tens of thousands of women, liberated from the burden of child care and domestic chores, have plunged into socialist revolution and construction.

### Women in Jobs

Wang Ming-hsien lives on Loumen Street in the northeastern corner of the city. Although she has three children she has been active in industrial construction and political study from the time

her children were quite small. Credit for this goes to the good care given them by a neighborhood-run nursery and kindergarten. Relieved of family worries, Wang Ming-hsien now heads a street factory with 49 workers and is also a member of an amateur drama group.

"My eldest child has already finished kindergarten," Wang Ming-hsien told us when we called at her home. "I take the other two to the nursery and kindergarten every morning and call for them at night. I never worry because they are given such good care. They are healthy and are learning many things they would never have learned at home. When both my husband and I have meetings at our factories and have to come home late, the attendants cheerfully stay on until we are able to fetch the children. Such warmth in our socialist 'big family' makes me want to do my utmost in the service of the people."

When we talked to the head of the Loumen Street Revolutionary Committee, he told us, "There are many women like Wang Ming-hsien in every lane around here.

They form a strong force in many fields of work."

### 'Rear' and 'Front' Lines

Loumen Street with 24,000 people is a basic administrative unit of the city. Before liberation landlords and compradors sought their pleasure here in gardens, storytelling booths, teahouses and opium dens. There was little industry except for a few silk-weaving workrooms with clumsy, hand-operated wooden looms. Women who needed jobs had little choice except to become the servants of the rich.

In this area today, the Cho Cheng Yuan (Humble Administrator's Garden) and Lion's Grove, famous for their beauty, have become public parks to which visitors come from far and wide. Forty newly-built factories (two with more than 1,000 workers each) produce large quantities of machinery, instruments, silk and cotton fabrics, television sets and leather shoes. Three middle schools, six primary schools, a hospital and shops serve the community. There are many women on the staff of all these units and

they account for ninety percent of the 1,000 workers in six collectively-owned enterprises and a number of finishing-work groups.

"Whenever we look at the number of women in jobs," the head of the street revolutionary committee said, "we are filled with gratitude for the hard work done by the staffs of the nurseries and kindergartens. If they were not there to consolidate the 'rear', how could mothers contribute at the 'front'?"

The 21 nurseries and kindergartens run by factories, organizations and schools, together with seven run by neighborhood committees, basically meet the needs of Loumen Street.

### How the Party Leads

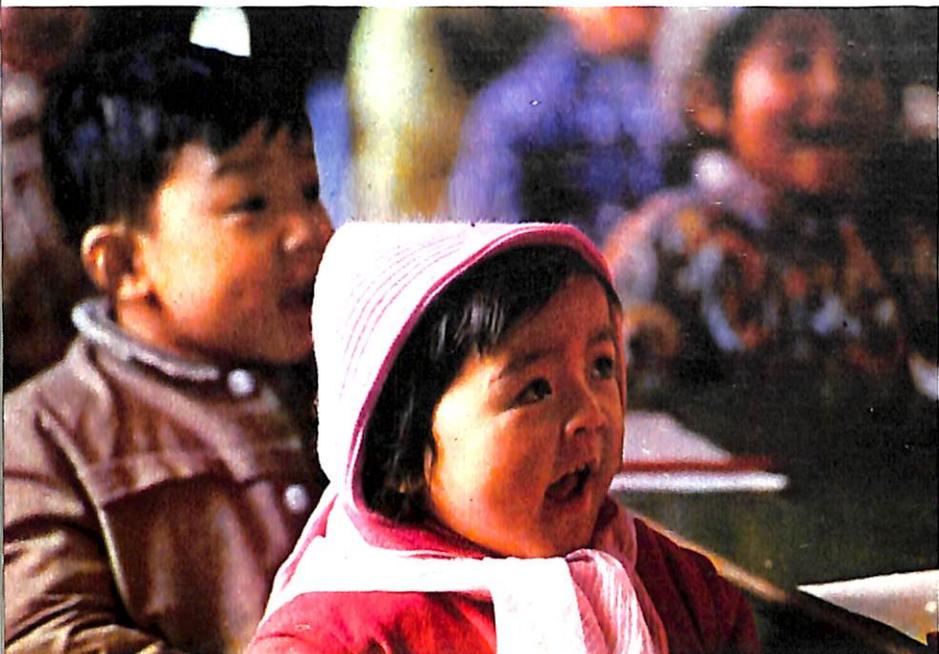
The Loumen Street industrial development is typical of the city as a whole. Soochow's 1974 value of industrial output was 28 times that before liberation. Thirty percent of the working force are women and there are women in every leading body. These figures reflect a new, vigorous situation brought about mainly because the Communist Party committees at all levels, guided by Chairman Mao's revolutionary line, have made every effort to mobilize all positive elements—male or female—to work together to build socialism. Following Chairman Mao's teachings, they have paid special attention to the needs of women and children, and seen to it that increasing numbers of nurseries and kindergartens were established.

There were only two nurseries in pre-liberation Soochow. One was in a factory for the children of its managerial staff and clerks, and barred workers' children. The other was a privately-run establishment to which only landlords and capitalists could afford to pay the fees.

Today 22,000 children are being looked after in 525 nurseries and kindergartens run by organizations, factories, shops, schools, neighborhood committees and agricultural people's communes on the city's outskirts. These are basically suf-

Kao Chang-ming takes a sick child to the hospital.

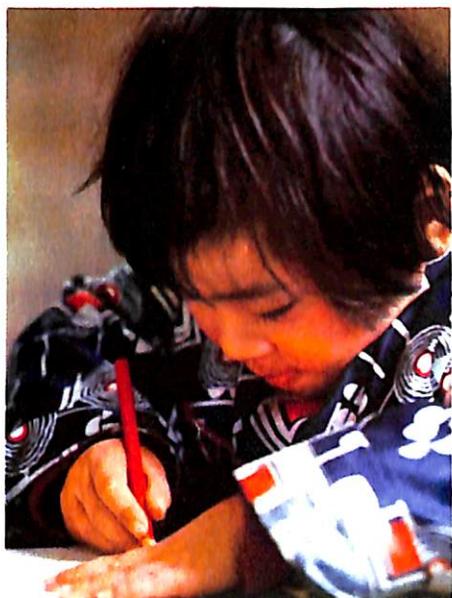




A song.



A dance.



First characters.



Learning a new song.

Children from a city kindergarten visit with their teacher vegetable fields in a suburban commune.



Arithmetic for beginners in a neighborhood kindergarten.





Storytelling is popular with the children.



Midday rest in a neighborhood nursery.

Kindergarten sports.



ficient to take care of the city's children of preschool age.

In some cases a nursery and kindergarten are organized as a single unit. Infants are admitted when 57 days old (the end of the mother's maternity leave) and continue in the kindergarten until they are seven (when they enter primary school). Some are day-care centers and the children go home every evening. At others, the children live in from Monday to Saturday, the parents taking them home on Saturday evening. Because they exist to serve the people and not for profit, fees in all units are very low.

### Two Societies — Two Worlds

Women make up over 80 percent of the 1,563 workers in the Soochow No. 1 Silk Mill, which has a history of 51 years. The mill's Communist Party committee has always given much attention to the protection and health of women workers and their children.

The first day-nursery was set up the year after liberation. Now a spacious nursery-kindergarten building covering 1,000 square meters, it is situated in a quiet tree-shaded corner of the mill's grounds. Ninety-two infants and children are cared for in its sunlit rooms. The wages of its 16 staff members — one a doctor — are paid by the mill. Parents pay ¥4.30 a month for each kindergarten child, which covers the cost of the midday meal and morning and afternoon snacks. There is no charge for infants of nursing mothers except for supplemental feeding.

The mill's Party secretary, Ku Chang-sheng, a veteran revolutionary cadre who lost a leg during the War of Liberation, keeps in constant touch with the staff and children. He discusses with the teachers how to enrich the program and activities, and is much loved by the children who flock around "Uncle Ku" whenever they see him making his way toward the kindergarten.

The day we went to the nursery some children were dancing, others singing to accordion accompaniment. Still others were sitting round a teacher, absorbed in a

story she was telling. In the infants' room two mothers were nursing their babies. This is a right, guaranteed by the state, which allows mothers 30 minutes morning and afternoon to nurse babies up to the age of 18 months, without pay deductions.

The full significance of what we were seeing, however, did not become apparent until we learned about the bitter plight of women workers in this mill before liberation. The deputy Party secretary of the mill, Tai Feng-ying, told us she had started work there when 13. Becoming pregnant was one of the greatest fears that haunted women in those days, for if the boss found a woman was pregnant he would surely fire her. In order not to be detected, women would bind their stomachs with strips of cloth so tightly that when the baby came it was often either deformed or so weak it soon died. If a woman had a baby she had no alternative but to take it secretly with her to the mill so that she could nurse it during the day. When the boss came along, she would hide the baby under a machine. The space was so cramped that some babies lost fingers in the turning machines. Tai Feng-ying told us that once when a worker named Sun Ta-pao was nursing her baby girl the foreman suddenly appeared. The only thing around was a stinking cocoon basket. She grabbed this and put the baby in it, then hid the basket in the lavatory. It was several hours before she could slip away to bring the baby back.

"That baby," Tai Feng-ying continued with emotion, "is now one of the young workers in our mill, and her four-year-old son has received loving care in our nursery since infancy. Today we have a different society, a different world."

### By Collective Strength

Of the 22,000 Soochow children in nurseries and kindergartens, half are in those collectively owned and run by neighborhood committees. The more than 100 units were set up by mobilizing the collective strength of the people. Some are in courtyard houses

confiscated by the state from reactionary bureaucrats after liberation. The most spacious take in several hundred children. Small units with no more than a dozen children are housed in single rooms along the streets.

"We built them from scratch," people explained when we asked how the nurseries and kindergartens had been organized. For example, the one on Chaochia Lane off Chinmen Street was set up in 1955 by three housewives who each contributed two yuan for expenses. They took over a dilapidated, abandoned single-room building that was almost buried in weeds and green growth. After clearing it out and fixing it up, they pasted pictures on the walls, borrowed bed boards from people who had them to spare, and brought mats and quilts from their own homes for the children to use for their midday nap. The first group of 15 children brought their own towels, mugs and chairs.

The new nursery had the full support of the Chinmen Street Party committee and was warmly welcomed by the residents. After twelve months' experience it was ready to take 60 children and moved into a big courtyard, which formerly belonged to a landlord, allocated to them by the local government. Many parents helped with the house moving. In their spare time those skilled in carpentry fixed the chairs, tables and benches, others with knowledge of electricity installed lights and electric fans. During the great leap forward in 1958, more and more women were taking jobs outside the home and the nursery became an all-week boarding unit, the number of children increased to 280, and the classes from three to eight. During the cultural revolution a kindergarten was added. Today there are ten classes with 370 children ranging in age from 57 days to 7 years. Like all other neighborhood nurseries and kindergartens, their material conditions have been greatly improved.

### Bringing Up Young Revolutionaries

The devoted care of the nursery workers and teachers is reflected



Party secretary Ku Chang-sheng (center) and deputy Party secretary Tai Feng-ying (first right) on a visit to the kindergarten.

in the happy faces of the children. With painstaking effort the staff not only aims to ensure the children's good health but, even more important, to help them develop morally, intellectually and physically in an all-round way so that they will carry on the proletarian revolutionary cause.

This involves constant struggle. Most recently the cultural revolution and the movement to criticize Lin Piao and Confucius has repudiated the revisionist line in preschool education which emphasized physical well-being only. A series of reforms has been carried out in accordance with Chairman Mao's revolutionary line.

These reforms are mainly reflected in the content of their activities — singing, games, stories and first lessons in reading, writing, arithmetic and general knowledge. Formerly they were told fairy tales like "The Golden Axe", stressing the idea of getting rich quick. Now they hear stories

about revolutionary heroes like Lei Feng, the young Communist fighter who served the people with his whole heart. They used to play "house" in a way that emphasized the idea of material comfort and engrossment in the affairs of their own small family. Now games about driving a truck to deliver state grain teach concern for public affairs and love for labor. The teachers often take them to exhibitions about class struggle, to factories where they see how things are made, and to the country where they learn how things are grown and join in some of the work. All this instills in them a love and respect for laboring people.

Few of the teachers have had special training in preschool education. But they have continuously improved their work through attendance at training classes organized by the Soochow education department and the Soochow women's association, and through collective study, periodic exchange of

experience among different units and visits to the most advanced units. There are now many outstanding teachers who are putting their whole heart into the cause of preschool education.

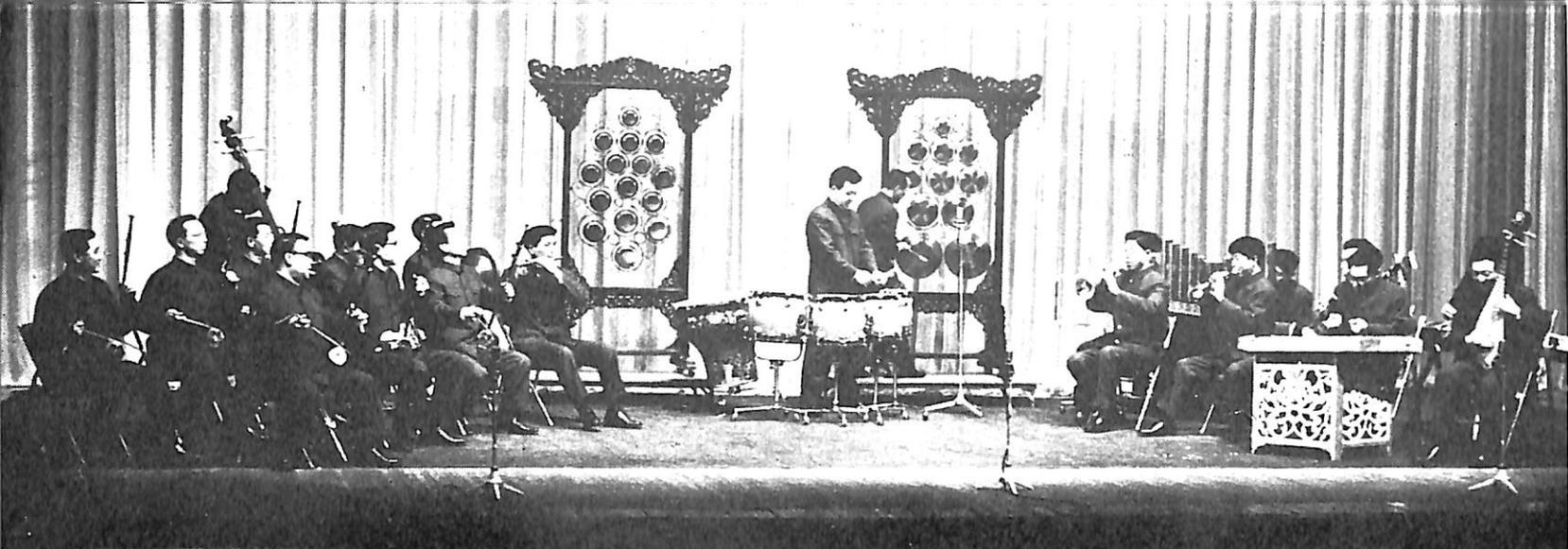
### A Widely Respected Teacher

Kao Chang-ming, now 56, together with two housewives set up the Red Flag Nursery in 1954. Now the head of the joint nursery-kindergarten, Kao has made it her home and has stuck to her work with singleminded devotion. When a teacher is absent or a nurse is ill, it is Kao Chang-ming who takes her place. Her room is next to that of the children who board through the week. If she hears a child cough in the night, she gets up to see if anything is wrong. If a child develops a high fever, she herself takes it to the hospital, leaving someone else in charge.

Kao Chang-ming is also head of the leading group for four nurseries in the district and is responsible for the teachers' vocational studies. The light in her room often shines late into the night while she is absorbed in the works of Marx, Engels, Lenin, Stalin, or the writings of Chairman Mao, or busy preparing teaching plans and material. She frequently visits other teachers' classes or meets with them to sum up experience and discuss how better to instill proletarian thinking into the minds of the children.

Last year Kao Chang-ming went to see the work being done in the Shanghai nurseries. Impressed by a new dance reflecting children's love for labor, she wanted to learn it herself so that she could demonstrate it for other teachers back home. She had to practice hard to master the movements but, unafraid of ridicule that someone of her age should try to dance, she succeeded.

Kao Chang-ming is widely respected in Soochow and was cited a national "March 8 Red Flag Bearer" and an advanced worker among preschool education teachers. She has represented Soochow at the Kiangsu Provincial Women's Congress, and has several times been elected a delegate to city and district people's congresses.



CULTURAL NOTES

## Factory Improves Traditional Musical Instruments

CONCERTS of instrumental and orchestral music played on traditional instruments have always been popular with the Chinese people. In recent years modern revolutionary compositions expressing the militant life of the workers, peasants and soldiers have increasingly made up the greater part of their music, while revised traditional works and folk pieces are also presented.

Instruments most frequently played are the *cheng* (stringed, zither-like), the *pipa* (fretted four-stringed lute), the *sheng* (a reed organ), the *titzu* (a bamboo flute), the *sona* (a horn-like instrument), the *erh hu* (traditional two-stringed fiddle) and the *yang chin* (dulcimer-like, played with two small bamboo hammers).

Most of these have been remodelled to increase their power of expression while preserving their original characteristics so they can better convey the revolutionary themes. This has been possible because since the advent of the cultural revolution the revolutionary musicians and instrument-makers have been more conscientious in carrying out Chairman Mao's policy of "making the past serve the present and foreign things serve

China", and "weeding through the old to bring forth the new".

Much work has been done in this line by the Peking Traditional Instruments Factory. Set up in 1960, it is housed in a three-story building in the southern part of the city. Within its four dustproof, well-ventilated workshops one is greeted by a fragrant smell from the rows of newly-finished instruments, the sight of veteran craftsmen intent on carving the time-honored floral designs and the sound of *sheng* and *pipa* as young workers test the finished product.

ABOUT 200 of China's rich and ancient heritage of traditional instruments are still played, according to an old worker. Some of them produced sound of rather small volume and limited range because they were used only for feudal court music or for the exclusive entertainment of the leisured class. In their original form they were not adequate for music expressing the vigorous new life and revolutionary struggles of today, he said.

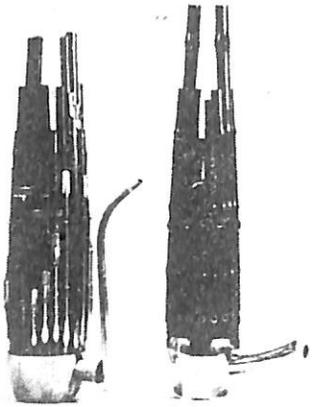
Since the beginning of the cultural revolution, China's revolutionary musicians and instrument-makers have worked hard to carry

out Chairman Mao's policy of "making the past serve the present and foreign things serve China", and "weeding through the old to bring forth the new". In order to reflect the current revolutionary life and struggles and create musical images of proletarian heroes, they have redoubled their efforts to improve traditional instruments. While preserving the original characteristics, the remodelling has increased the instruments' volume, widened tonal range and enabled some to be played in more keys. The remodelled instruments are now widely used for revolutionary symphonies and operas and modern Chinese dance dramas.

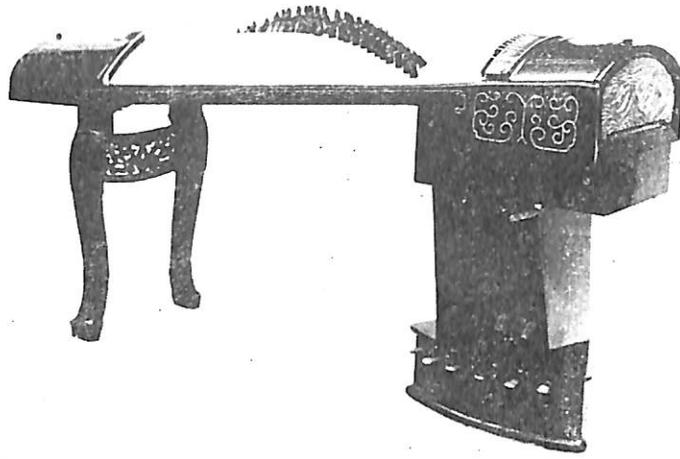
The *sheng* is one of the most ancient of Chinese wind instruments. It consists of pipes of various lengths and free reeds in a gourd-like vessel. The player both inhales and exhales through the mouthpiece, producing the sound by vibration of the reeds. The different tones are made by stopping the holes at the bottom. Despite its vibrant tone, previously it was used only for accompaniment. The improved version is now a popular solo instrument.

A *sheng*-maker explained that the factory used to get many com-

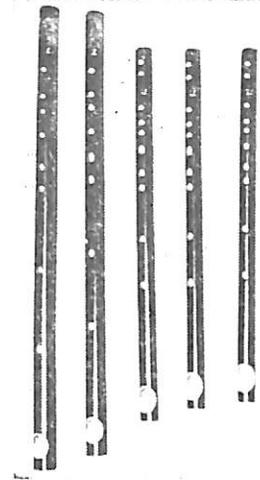
# TRADITIONAL INSTRUMENTS



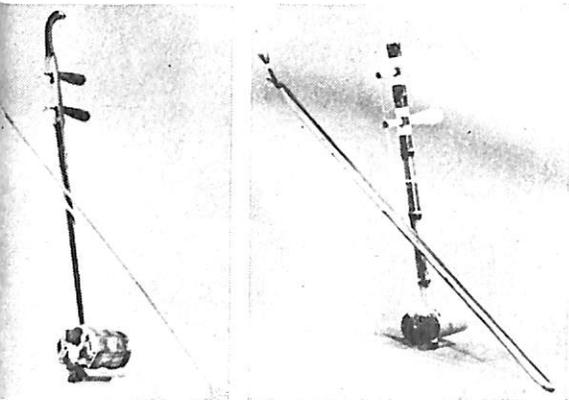
The sheng.



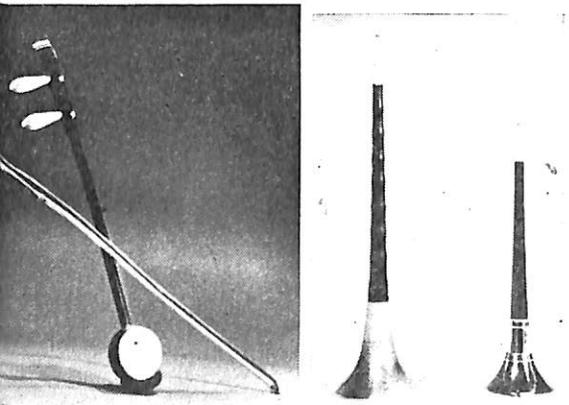
The cheng.



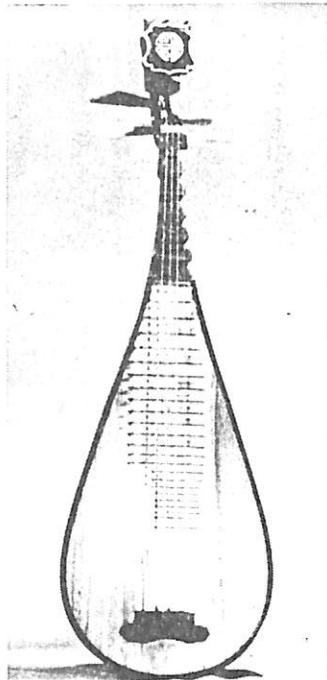
The titzu.



Two-stringed fiddles: the *erh hu* (above left), the *ching hu* (above right) for accompanying Peking Opera, and the *pan hu* (below left) for local opera.



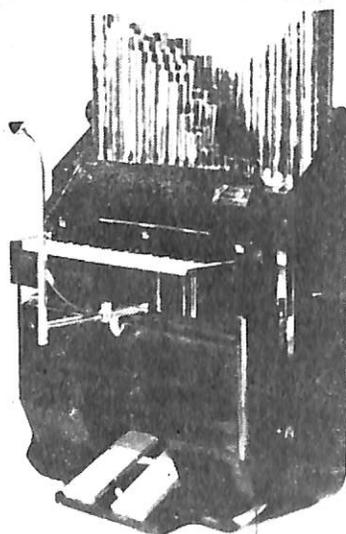
The sona



The pipa.

The *pai sheng* (below) with amplifier, played, like the original *sheng*, through the mouthpiece.

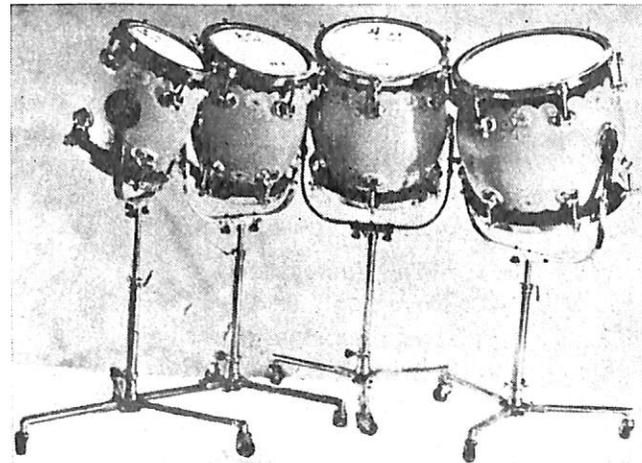
The *tapo* (big cymbals), *hsiao lo* (small gongs), *hsiao po* (small cymbals) and *pangtzu* (bamboo or wooden slats to be struck).



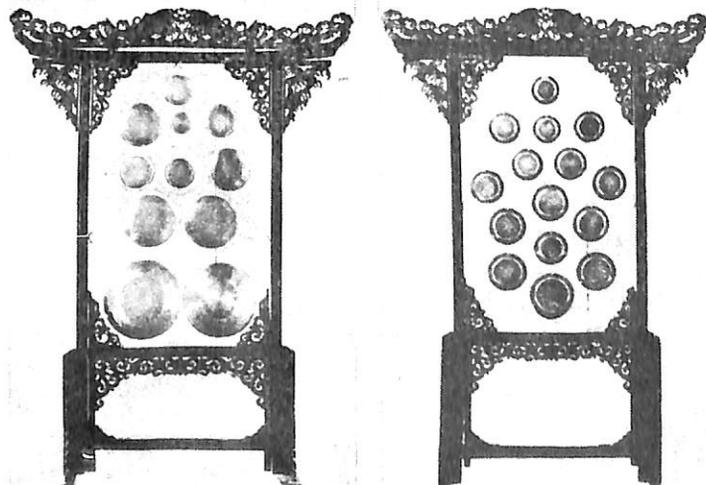
Sets of gongs: *shih mien lo* (below left) and the smaller *yun lo*.



The yang chin.



Above: The *pai ku*. Set of drums of graduated size. The two ends of the drums are tuned to a different pitch.





The assembly shop.

plaints that the sound of the old-type *sheng* did not carry in the open air. Going to the musicians themselves and to other factories for technical help, the Peking factory finally produced an improved model with richer tone color, greater volume, wider range and a key-changing mechanism. They have also made a model with more resonant pipes. It has four times the volume and the ability to play in 12 keys. *Sheng* players are full of praise for the new instrument which fully meets their requirements in performing before a large audience such as in villages, factories and army units.

The factory has also made improvements on the *pipa*, one of the most important traditional plucked instruments, both for solo and orchestral use. The factory's new *pipa* retains its rich timbre, while more frets and the use of steel or nylon strings instead of silk ones increase its volume, tonal range and expressive power. The back of the body is now made of a light alloy which has proven just as good, but costs only half as much, as the expensive hardwood formerly used.

Some new models of the *sona* can be played in the intermediate or low registers.

The *yang chin*, with little volume and only two rows of frets, could

be played in a one-octave range in two keys only. Improved Model 401 has four rows of frets, a range of four and a half octaves and can be played in 12 keys. It has three times the former volume.

The workers at the Peking Traditional Instruments Factory are themselves good amateur players. The factory orchestra frequently performs for other factories and in the countryside, often compositions of their own. Both these and their instruments have been warmly received.



Assembling an improved *sheng*.

Workers and technicians from the Peking Traditional Instruments Factory get musicians' opinions on the improved *yang chin* and *pipa*.



Lesson 6

在百货商店  
Zài Bǎihuò Shāngdiàn  
In a Department Store

(一)

售货员：您买什么？

Shòuhuòyuán: Nín mǎi shénme?

Sales clerk: You buy what?

顾客：我要买一件毛料的干部服。

Gùkè: Wǒ yào mǎi yí jiàn máoliào de gàn bù fú.

Customer: I want (to) buy a woolen material cadre jacket.

售：请您到这边挑选。有蓝的，

Shòu: Qǐng nín dào zhè biān tiāo xuǎn. Yǒu lán de,

S.: Please you come this side to choose. (We) have blue

也有灰的。蓝的料子厚，

yě yǒu huī de. Lán de liào zi hòu,

also have grey. (The) blue (one's) material (is) thick,

是夹的。灰的是单的。

shì jiā de. Huī de shì dān de.

(and it) is lined. (The) grey is single (thickness).

顾：我要灰的。这种料子怎么样？

Gù: Wǒ yào huī de. Zhè zhǒng liào zi zěn me yàng?

C.: I want (the) grey. This kind (of) material (is) how?

售：这是一种新产品，质量不错，

Shòu: Zhè shì yí zhǒng xīn chǎn pǐn, zhì liàng bú cuò,

S.: This is a new product, quality (is) not bad,

价钱也不贵。您试试这件。

jià qián yě bú guì. Nín shì shì zhè jiàn.

price also not expensive. You try (on) this piece.

顾：长短合适，就是肥一点儿。

Gù: Cháng duǎn hé shì, jiù shì féi yí diǎn er.

C.: (For) length (it) fits, only is wide a little.

售：这件瘦一点儿。您再试试。

Shòu: Zhè jiàn shòu yí diǎn er. Nín zài shì shì.

S.: This piece (is) narrower a little. You again try (on).

顾：这件好，长短、肥瘦都合适。

Gù: Zhè jiàn hǎo, cháng duǎn, féi shòu dōu hé shì.

C.: This piece good, length (and) width both fit.

多少钱一件？

Duō shǎo qián yí jiàn?

How much money a piece?

售：三十二块五。

Shòu: Sān shí èr kuài wǔ.

S.: Thirty-two yuan five (mao).

顾：这是三十五块。

Gù: Zhè shì sān shí wǔ kuài.

C.: This is thirty-five yuan.

售：找您两块五。您

Shòu: Zhǎo nín liǎng kuài wǔ. Nín

S.: (Give) change to you two yuan five (mao). (Do) you

要裤子吗？

yào kù zi ma?

want trousers?

顾：不要了。再见。

Gù: Bú yào le. Zài jiàn.

C.: Don't want. See (you) again.

(二)

顾：同志，有洗脸毛巾吗？

Gù: Tóng zhi, yǒu xǐ liǎn máo jīn ma?

C.: Comrade, have (you) wash face towels?

售：有一种新生产的

Shòu: Yǒu yí zhǒng xīn shēng chǎn de

S.: Have a kind (of) newly-produced

双色毛巾，很好看。

shuāng sè máo jīn, hěn hǎo kàn.

two-color towel, very good-looking.

顾：我看一看。……哦！颜色太

Gù: Wǒ kàn yí kàn. .... È! Yán sè tài

C.: (Let) me take a look. Oh! (The) colors (are) too

深了。有没有浅蓝的和

shēn le. Yǒu méi yǒu qiǎn lán de hé

deep. Do (you) have (a) light blue and

浅绿的？

qiǎn lǜ de?

light green?

售：有。这种怎么样？

Shòu: Yǒu. Zhè zhǒng zěn me yàng?

S.: Have. This kind (is) how?

顾：这种很好。我要两条。买

Gù: Zhè zhǒng hěn hǎo. Wǒ yào liǎng tiáo. Mǎi

C.: This kind very good. I want two. Buy

手绢儿、牙膏、牙刷在哪儿？

shǒu juǎn er, yá gāo, yá shuā zài nǎr?

handkerchiefs, toothpaste, toothbrushes at where?

售：买手绢儿就在那边。牙膏、

Shòu: Mǎi shǒu juǎn er jiù zài nà biān. Yá gāo,

S.: Buy handkerchiefs right at that side. Toothpaste

牙刷在一楼和肥皂在一起。

yá shuā zài yí lóu hé féi zào zài yì qǐ.

(and) toothbrushes at first floor with soap together.

顾：谢谢。

Gù: Xiè xiè.

C.: Thanks.

(三)

顾：请把那种黑皮鞋拿给我

Gù: Qǐng bǎ nà zhǒng hēi pí xié ná gěi wǒ

C.: Please that kind (of) black leather shoes bring me

看看。

kàn kan.

to look.

售: 好。您试试这双。

Shòu: Hǎo. Nín shìshì zhèshuāng.

S.: All right. You try (on) this pair.

顾: 小一点儿。

Gù: Xiǎo yìdiǎnr.

C.: Small a little.

售: 有 大一点儿的。

Shòu: Yǒu dà yìdiǎnr de.

S.: (We) have big a little.

顾: 这双大小合适, 就要这双吧!

Gù: Zhèshuāng dàxiǎo héshì, jiù yào zhèshuāng ba!

C.: This pair size fits, then (I) want this pair.

### Translation

#### (1)

Sales clerk: What do you want to buy?

Customer: I want a woolen cadre's jacket.

S.: Please come this way to choose. We have blue or grey ones. The material of the blue jacket is thick and it's lined. The grey one is not lined.

C.: I want the grey jacket. How's this material?

S.: It's a new product. The quality is quite good and it's not expensive. Try on this jacket.

C.: The length is all right, only it's a little loose.

S.: This jacket is a little less wide. Try this on.

C.: This one is all right both for length and width. How much is it?

S.: Thirty-two and a half yuan.

C.: Here's thirty-five yuan.

S.: Here's your change, two and a half yuan. Do you want trousers?

S.: No. Good-bye.

#### (2)

C.: Comrade, have you any face towels?

S.: Yes, we have a new two-color towel that's very good looking.

C.: Let me see. Oh, the colors are too dark! Have you this in light blue and light green?

S.: Yes. How about this?

C.: That's fine. I'll take two. Where do I buy handkerchiefs, toothpaste and toothbrushes?

S.: The handkerchiefs are right over there. Toothpaste and toothbrushes are on the first floor together with the soaps.

#### (3)

C.: Please let me see those black leather shoes.

S.: All right. Try on this pair.

C.: It's a little too small.

S.: We have bigger ones.

C.: This pair fits. I'll take this pair.

### Notes

1. *Attributives.* A noun, pronoun, adjective, verb and other constructions can be placed before a noun to modify it. These modifiers are called attributives. The word *de* 的 generally links an attributive with the noun it modifies. Generally there are the following kinds of attributives:

(1) Nouns. *Wǒ yào mǎi máoliào de gàn bù fú* 我要买毛料的干部服 (I want to buy a woolen cadre's jacket).

(2) Pronouns. *Zhè shì wǒ de xié* 这是我的鞋 (These are my shoes).

(3) Verbs. *Mǎi de rén hěn duō* 买的人很多 (Buyers are very many).

(4) Adjectives. *Wǒ mǎi le yì tiáo piàoliang de máojīn* 我买了一条漂亮的毛巾 (I bought a beautiful towel).

(5) Other constructions. *Tā zuò xiàwǔ yì diǎnzhōng de huōchē qù Hángzhōu* 他坐下午一点钟的火车去杭州 (He is going to Hangchow by the 1 p.m. train). *Mài shǒujuǎn de dìfang zài sān lóu* 卖手绢儿的地方在三楼 (The place that sells handkerchiefs is on the third floor). *Běijīng shēngchǎn de máojīn zhìliàng búcuò* 北京生产的毛巾质量不错 (Peking-produced towels are of quite good quality). *Zhè shì tóngzhìmen ràng wǒ dài lái de shuǐguǒ* 这是同志们让我带来的水果 (This is the fruit that the comrades asked me to bring).

The noun after the structural particle 的 can be omitted when the meaning is obvious. For example, *Wǒ yào mǎi máoliào de* 我要买毛料的 (I would like to buy a woolen one). *Qǐng huàn yì shuāng dà de* 请换一双大的 (Please change for a pair of bigger ones).

2. *Measures.* When monosyllabic adjectives of opposite meaning are put together, they form a noun indicating size, area, capacity, length or width. For example: *Dàxiǎo* 大小 (size), *chángduǎn* 长短 (length), *shēnqiǎn* 深浅 (shade), *féishòu* 肥瘦 (width), *gāo'ǎi* 高矮 (height). *Zhèshuāng píxié dàxiǎo héshì* 这双皮鞋大小合适 (This pair of leather shoes is the right size). *Wǒ chuān zhèjiàn yīfu, chángduǎn zěnmeyàng* 我穿这件衣服, 长短怎么样 (How's the length of this garment I have on?).

3. The vocabulary of the Chinese language is very rich and it is important to choose just the right word. Sometimes different words are used to express the same meaning under different circumstances. For example, *féi* 肥 (fat) applies to animals but not to persons: *Zhū hěn féi* 猪很肥 (The pig is very fat). When referring to persons, we must use *pàng* 胖. The word *shòu* 瘦 (thin), however, is used for both persons and things. *Féi shòu* 肥瘦 in the text means the width of the jacket. *Chángduǎn* 长短 (length) is used for things or for a person's arms and legs. When describing a person's height we use *gāo'ǎi* 高矮.

Under different circumstances, the same words sometimes have different meanings. *Shēnqiǎn* 深浅 can refer to water in a river (depth) or to colors (shade). It can also mean whether an article or a book is easy or hard to understand.

### Exercise

Fill in the blanks with the proper attributives:

我今天到百货商店去了。\_\_\_\_\_的东西多极了。买衣服在三楼, 买牙膏、牙刷在一楼。我买了一件\_\_\_\_\_的干部服。售货员告诉我, 这种料子是新产品, 质量不错, \_\_\_\_\_的人很多。\_\_\_\_\_的毛巾非常漂亮。\_\_\_\_\_的皮鞋也很好看。售货员给我拿了一双\_\_\_\_\_的。我请他给换了一双\_\_\_\_\_的。

(Answers on p. 32)



