

# China

Open-door Schooling  
Is Fine!

# Reconstructs

VOL. XXV NO. 7

JULY 1976





# China Reconstructs

VOL. XXV NO. 7

JULY 1976

PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,  
ARABIC AND RUSSIAN BY THE CHINA WELFARE  
INSTITUTE (SOONG CHING LING, CHAIRMAN)



## CONTENTS

<b>The Great Cultural Revolution Will Shine Forever</b>	2
<b>'Mao Tsetung Poems' in English Off Press</b>	6
<b>Open-door Schooling Is Good</b>	7
Broad Vistas for Me Too <i>Pu Zhi-lung</i>	13
<i>Across the Land: A Minority Autonomous County</i>	16
<i>Cultural Notes: National Dance Festival Hu Kuo-kang</i>	18
Tsunyi — City with a Revolutionary History	21
<b>A Report from an Earthquake Area</b>	26
Earthquake Forecasting <i>Ti Chieh-wen</i>	30
<b>Builders of the Taching Oil Field</b>	32
China's First Oil-drilling Ship	36
The Struggle Between the Confucian and Legalist Schools During the Middle Western Han Period <i>Chung Cheh</i>	41
<i>Sports: Swimming in the Stormy Waters Yen Nai-hua</i>	45
<i>Language Corner:</i>	
Lesson 19: At the Airport	47

### COVER PICTURES:

*Front:* Sun Yat-sen University students and commune members breeding red-eye wasps for eliminating rice borers. (See story on p. 7)

*Back:* A performance for oil prospectors on an offshore drilling platform.

*Inside front:* The Shearing Dance.

*Inside back:* Gathering water-chestnuts, Tangtu county, Anhwei province.

**Editorial Office:** Wai Wen Building, Peking (37), China. Cable: "CHIRECON" Peking. **General Distributor:** GUOZI SHUDIAN, P.O. Box 399, Peking, China.

# THE GREAT CULTURAL REVOLUTION WILL SHINE FOREVER

—In Commemoration of the 10th Anniversary of  
the May 16, 1966 Circular of the Central  
Committee of the Communist Party of China

By the Editorial Departments of the  
*People's Daily*, *Red Flag* magazine and  
*Liberation Army Daily*

TEN YEARS AGO, the May 16 Circular of the Central Committee of the Communist Party of China was drawn up under the personal guidance of our great leader Chairman Mao. This brilliant Marxist document sounded the clarion call for the Great Proletarian Cultural Revolution and illuminated the course of its triumphant advance. Today, having won great victories in the struggle to criticize Teng Hsiao-ping and repulse the Right deviationist wind to reverse correct verdicts, we warmly celebrate the 10th anniversary of the great cultural revolution and re-study the Circular, which gives us a deeper understanding of the necessity and far-reaching significance of the revolution and greater confidence to persevere in continuing the revolution under the dictatorship of the proletariat.

The Circular was formulated in the fierce struggle between the proletarian headquarters headed by Chairman Mao and the bourgeois headquarters with Liu Shao-chi as its chieftain. It made an incisive criticism of Liu Shao-chi's counter-revolutionary revisionist line, exposed the reactionary essence of the February Outline Report,\* refuted the fallacies against the great cultural revolution spread by the Party persons in power taking the capitalist road, armed the whole Party with the Marxist-Leninist theory of class struggle and proletarian dictatorship, and called on us to expose and criticize the bourgeois representatives in the Party and seize that portion of the leadership they had usurped. The formulation of the Circular proclaimed the bankruptcy of the February Outline Report. Since then the Great Proletarian Cultural Revolution has been forging ahead vigorously.

Chairman Mao points out: "We couldn't do without the Great Proletarian Cultural Revolution." This great revolution, which had been brewing for a long time, was the inevitable outcome of the acute struggle between the two classes, the two roads and the

two lines. For years the renegade, hidden traitor and scab Liu Shao-chi and company had made frenzied efforts to push the counter-revolutionary revisionist line and stubbornly stuck to the capitalist road. They did their utmost to oppose Chairman Mao's revolutionary line on all fronts: clamoring about capitalist "exploitation having its merits" and "consolidating the new democratic order"; drastically cutting down the number of cooperatives and practicing *san zi yi bao*\*\*; lauding to the skies the reactionary films *Inside Story of the Ching Court* and *The Life of Wu Hsun*; and resisting the criticism of the play *Hai Jui Dismissed from Office*. For a time Liu Shao-chi's bourgeois headquarters was in control of Party power and the power in the cultural and propaganda fields and in many localities. Capitalism and revisionism were rampant in the ideological and cultural departments under its control. Hordes of ghosts and monsters came out into the open and filled the press, radio, books and works of literature and art. A grave situation in which the bourgeoisie exercised dictatorship over the proletariat developed in certain spheres in the superstructure. Material incentives and "bonuses in command" were widely practiced to lure people to the capitalist road. In a fairly large majority of factories and enterprises, leadership was

\* The February Outline Report refers to the Outline Report on the Current Academic Discussion Made by the Group of Five in Charge of the Cultural Revolution which was approved on February 12, 1966 for distribution to the whole Party by the counter-revolutionary revisionist Peng Chen who employed the most dishonest methods, acted arbitrarily, abused his powers and usurped the name of the Party Central Committee. This outline report opposed carrying the socialist revolution through to the end, opposed the line on the cultural revolution pursued by the Central Committee of the Party headed by Comrade Mao Tsetung, attacked the proletarian Left and shielded the bourgeois Rightists in order to prepare public opinion for the restoration of capitalism. It was a reflection of bourgeois ideology in the Party; it was out-and-out revisionism.

\*\* More private plots, more free markets, more enterprises with sole responsibility for their own profits and losses, and fixing output quotas on a household basis.

not in the hands of real Marxists and the masses of workers. Our socialist economic base was not solid. If the great cultural revolution had not taken place, it would not have taken long before a counter-revolutionary restoration on a national scale would inevitably occur, our Party would turn into a revisionist party, and the whole of China would change color.

With great Marxist-Leninist insight, Chairman Mao perceived in good time the grave danger that the Party capitalist roaders were subverting the dictatorship of the proletariat. Chairman Mao points out in the Circular: **"Those representatives of the bourgeoisie who have sneaked into the Party, the government, the army and various spheres of culture are a bunch of counter-revolutionary revisionists. Once conditions are ripe, they will seize political power and turn the dictatorship of the proletariat into a dictatorship of the bourgeoisie."** In the course of the current anti-Right deviationist struggle, Chairman Mao has again pointed out: **"You are making the socialist revolution, and yet don't know where the bourgeoisie is. It is right in the Communist Party — those in power taking the capitalist road. The capitalist roaders are still on the capitalist road."** In these important instructions, Chairman Mao profoundly analyzes the changes in the class relations and the characteristics of class struggle during the period of socialism, advances the scientific thesis that the bourgeoisie is in the Communist Party, develops Marxism-Leninism and further clarifies for us the orientation for continuing the revolution under the dictatorship of the proletariat.

In the past decade we have waged struggles against Liu Shao-chi, Lin Piao and Teng Hsiao-ping. All these struggles have proved that the bourgeoisie is indeed inside the Communist Party. The Party capitalist roaders are the bourgeoisie's main force in its trial of strength with the proletariat and in its efforts to restore capitalism. The crux of the matter here lies in the fact that these capitalist roaders are persons in power who have sneaked into the very structure of the dictatorship of the proletariat. Chieftains of the revisionist line, like Liu Shao-chi, Lin Piao and Teng Hsiao-ping, hold a very large proportion of the Party and state power. They are thus in a position to turn instruments of the dictatorship of the proletariat into instruments for exercising dictatorship over the proletariat, and they are therefore even more ruthless in their efforts to restore capitalism than the bourgeoisie outside the Party. The power they hold could be used to recruit deserters and renegades, form cliques to serve their own selfish interests, rig up a bourgeois headquarters, formulate a revisionist line and push it from top to bottom. They could consolidate and extend bourgeois right, protect their own interests, namely, the interests of the "high officials" who practice revisionism, embezzle and squander huge amounts of social wealth, energetically engage in capitalist activities, undermine and disrupt the socialist relations of production. Hiding under the cloak of Marxism-Leninism and waving all sorts of ensigns, they are able to mislead for a time a number of people who lack an understanding of the real

situation and a high level of consciousness, deceiving them into following their revisionist line. In short, they are political representatives of the bourgeoisie and, in the struggle against the proletariat, they are commanders of all social forces and cliques that resist the socialist revolution and oppose and work to undermine socialist construction.

Teng Hsiao-ping, the arch unrepentant Party capitalist roader, played the commander's role in vehemently stirring up the Right deviationist wind which culminated in the counter-revolutionary political incident at Tien An Men Square. Before the great cultural revolution he was the No. 2 chieftain of Liu Shao-chi's bourgeois headquarters. The two bourgeois headquarters of Liu Shao-chi and Lin Piao were smashed during the great cultural revolution and, when Teng Hsiao-ping was criticized by the masses, his words flowed in a spate of vows, such as "I'll mend my ways" and "I'll never reverse the verdict". But, once he resumed work and was in power, he threw off his disguise and, with hatred grown tenfold and frenzy grown a hundredfold, brought all his experience in counter-revolutionary political struggle into play to formulate a program and prepare public opinion for an organized and planned attack on the Party, with the spearhead directed at our great leader Chairman Mao.

"Take the three directives as the key link" — this was Teng Hsiao-ping's political program for reversing correct verdicts and restoring capitalism. Advertising the theory of the dying out of class struggle and the theory of productive forces, this revisionist program opposes taking class struggle as the key link and denies the Party's basic line and the necessity for the great cultural revolution. Teng Hsiao-ping attempted to make it the "general program for all work" for a long time to come and to impose it on the whole Party and the people throughout the country in order to pave the way for an all-round restoration of capitalism.

"Seize ideological positions" — this was a move Teng Hsiao-ping took to prepare public opinion for his scheme to reverse correct verdicts and restore capitalism. After he came to power, especially during last July, August and September and afterwards, political rumors were afloat and strange tales passed around here, there and everywhere in society. All these rumors and strange tales originated with Teng Hsiao-ping and were fabricated by Teng's rumor-mongering company. Teng and company feverishly forged counter-revolutionary opinions by various base means to mislead the people and create splits. They directed the spearhead of their attack at the Party Central Committee headed by Chairman Mao and raised a hue and cry to clear the way for Teng Hsiao-ping to usurp the Party leadership and seize state power.

"The first and foremost thing is to grasp leading bodies" — this was the organizational measure Teng Hsiao-ping adopted in his attempt to reverse correct verdicts and restore capitalism. He opposed the setting up of revolutionary leading bodies of three-in-one combination. He attacked and pushed aside

the old, middle-aged and young cadres who upheld Chairman Mao's revolutionary line, mustered unrepentant capitalist roaders and put them in important positions, and assembled "restorationist legions" in his attempt to reverse correct verdicts and restore capitalism. He did his utmost to keep in the Party renegades and special agents who had been identified as such during the great cultural revolution so that they could stage a comeback sometime in the future.

"Carry out all-round rectification" — this was the plan of action Teng Hsiao-ping mapped out for his scheme to reverse correct verdicts and restore capitalism. The moment he issued the order for rectification, the sinister wind to reverse correct verdicts sprang up. Through rectification he aimed to cancel with one stroke Chairman Mao's revolutionary line and policies, the achievements of the great cultural revolution and the superiority of the socialist system. The so-called rectification was in essence an attack on the proletariat by the bourgeoisie and an attempt at capitalist restoration.

These actions by Teng Hsiao-ping were a continuation and development of the reactionary February Outline Report which Chairman Mao had already criticized in the Circular. Teng Hsiao-ping's "taking the three directives as the key link" is a carbon copy of the revisionist line which the Circular describes as **"completely denying that the several thousand years of human history are a history of class struggle", "completely denying the class struggle of the proletariat against the bourgeoisie, the proletarian revolution against the bourgeoisie and the dictatorship of the proletariat over the bourgeoisie"**. The Circular shows that Peng Chen deliberately spread rumors to divert people from the target of the struggle. It bitterly condemns the "rectification campaign" designed by Peng Chen, whose aim was to attack the proletarian Left and shield the bourgeois Rightists. Teng Hsiao-ping went still further. His line is a continuation of the counter-revolutionary revisionist line pushed by Liu Shao-chi and Lin Piao. If this line were followed, not only would the achievements of the great cultural revolution be nullified but also those of the entire Chinese revolution. The capitalist road taken by Teng Hsiao-ping would lead back to the semi-colonial and semi-feudal old China and reduce China to an appendage of imperialism and social-imperialism. As Chairman Mao points out in criticizing the representatives of the bourgeoisie in the Circular: **"They are faithful lackeys of the bourgeoisie and the imperialists. Together with the bourgeoisie and the imperialists, they cling to the bourgeois ideology of oppression and exploitation of the proletariat and to the capitalist system, and they oppose Marxist-Leninist ideology and the socialist system"; "their struggle against us is one of life and death, and there is no question of equality. Therefore, our struggle against them, too, can be nothing but a life-and-death struggle."**

The historic merits of the Great Proletarian Cultural Revolution initiated and led by Chairman Mao lie in the fact that the scheme of the bourgeoisie inside the Party to restore capitalism was smashed firmly and in good time, its counter-revolutionary re-

visionist line was criticized and that portion of the Party and state leadership it had usurped was seized back to ensure the country's continuous advance along Chairman Mao's revolutionary line. The great cultural revolution's merits also lie in solving in theory and practice the cardinal question in the contemporary international communist movement, namely, how to consolidate the dictatorship of the proletariat and prevent the restoration of capitalism. Hundreds of millions of workers, peasants and soldiers, revolutionary cadres and revolutionary intellectuals have deepened their understanding of the fact that the great cultural revolution **"is absolutely necessary and most timely"**. They hail it and say: "The great cultural revolution is excellent!" Only unrepentant capitalist roaders like Teng Hsiao-ping harbor bitter hatred for it. Bent on settling scores and reversing the correct verdicts of the great cultural revolution, he has offended the great majority of the people. They do not agree with him, nor will they allow him to carry on. **"Reversing correct verdicts goes against the will of the people."** The will of the people, the Party and the Party members is for continuing the revolution and against restoration and retrogression. It is precisely for this reason that the great struggle initiated and led by Chairman Mao to repulse the Right deviationist attempt to reverse correct verdicts has earned the wholehearted support of the entire Party, the entire army and the people throughout the country. The struggle has won the full approval of the people and is much to their satisfaction. Those who attempted to reverse correct verdicts and settle scores were extremely isolated and were soon brought to defeat.

We have won great victories, but the struggle has not come to an end. The struggle to criticize Teng Hsiao-ping's counter-revolutionary revisionist line must be carried on in depth. We must never slacken our fighting will. The handful of class enemies will not be reconciled to their defeat. Drawing lessons from their failure, they are studying tactics and methods of how to deal with us. The revolutionary people must be soberly aware of this.

Chairman Mao has pointed out: **"Lenin spoke of building a bourgeois state without capitalists to safeguard bourgeois right. We ourselves have built just such a state, not much different from the old society: there are ranks and grades, eight grades of wages, distribution according to work, and exchange of equal values."** As long as these conditions exist, as long as classes, class contradictions and class struggle exist and as long as the influences of the bourgeoisie and international imperialism and revisionism exist, the historical phenomenon that **"the capitalist roaders are still on the capitalist road"** will remain for a long time to come. On the first anniversary of the Circular, Chairman Mao gave us this admonition: **"The present great cultural revolution is only the first; there will inevitably be many more in the future."** During the current struggle to repulse the Right deviationist attempt to reverse correct verdicts, Chairman Mao has again pointed out: **"After the democratic revolution the workers and the poor and lower-middle peasants did not stand still, they want**

revolution. On the other hand, a number of Party members do not want to go forward; some have moved backward and opposed the revolution. Why? Because they have become high officials and want to protect the interests of the high officials." "Will there be need for revolution a hundred years from now? Will there still be need for revolution a thousand years from now? There is always need for revolution. There are always sections of the people who feel themselves oppressed; junior officials, students, workers, peasants and soldiers don't like bigshots oppressing them. That's why they want revolution. Will contradictions no longer be seen ten thousand years from now? Why not? They will still be seen." Therefore, we must prepare ourselves ideologically for a protracted struggle against the capitalist roaders and for continuing the revolution under the dictatorship of the proletariat.

Chairman Mao said at the beginning of this year: "Without struggle, there is no progress." "Can 800 million people manage without struggle?!" The ten years of the Great Proletarian Cultural Revolution was a decade in which we advanced through struggle and brought tremendous changes to our country. Studying Marxism-Leninism-Mao Tsetung Thought in the course of struggle, hundreds of millions of people have become more conscious of the need to combat and prevent revisionism and to continue the revolution. Chairman Mao's proletarian revolutionary line has found its way even deeper into the hearts of the people. By getting rid of the stale and taking in the fresh, our Party has gained in strength and vigor. Our army has grown stronger, after going through new tests and making fresh contributions to the people in "supporting industry, supporting agriculture, supporting the broad masses of the Left, exercising military control, and giving political and military training". The militia has contributed to the consolidation of proletarian dictatorship through participation in the struggle to defend the motherland and in social class struggle. The three-in-one combination of the old, middle-aged and young has been adopted in the leading bodies at all levels, and millions upon millions of successors to the proletarian revolutionary cause are steeling themselves and maturing in the course of struggle in accordance with the five qualifications put forward by Chairman Mao. The socialist revolution in education, literature and art, medical and health work, science and technology has been advancing in giant strides through the acute struggle between the two lines. Vast numbers of educated youth have gone eagerly to settle in the countryside, and cadres at all levels have persevered in taking the May 7 road. The mass movements to learn from Tachai in agriculture and Taching in industry are surging ahead. Agriculture, industry and the entire national economy are thriving. Our great motherland is a flourishing scene of prosperity. The Great Proletarian Cultural Revolution has further released the energies of the people in their hundreds of millions. The tremendous impact of this revolution, which is just beginning to show itself, will make itself felt with greater force with the deepening of the revolution.

We must continue our triumphant advance and carry forward the excellent situation. The broad masses of Party members, cadres and other people must conscientiously study Chairman Mao's important instructions concerning the great cultural revolution and the anti-Right deviationist struggle, study the theory of continuing the revolution under the dictatorship of the proletariat, get clear on the questions of where the bourgeoisie is to be found and enforcing all-round dictatorship over the bourgeoisie, and persist in combating and preventing revisionism and continuing the revolution. We must acquire a profound understanding of the brilliant victories and tremendous significance of the great cultural revolution, wholeheartedly support the new socialist things, and consolidate and develop the victories of the great cultural revolution. We must deepen the criticism of Teng Hsiao-ping, beat back the Right deviationist attempt to reverse correct verdicts and deal resolute blows at all counter-revolutionary sabotage. We must unite over 95 percent of the cadres and of the masses under the general objective of criticizing Teng Hsiao-ping, and continue to do a good job in the revolution in the superstructure and the economic base. We must "grasp revolution, promote production and other work and preparedness against war" and continuously advance socialist construction in all fields.

The proletariat is full of revolutionary optimism. We have faith in dialectics. We firmly believe that "the supersession of the old by the new is a general, eternal and inviolable law of the universe" (*On Contradiction*). However many twists and turns there are on the road of revolution and however many ups and downs it encounters, the truth of Marxism-Leninism-Mao Tsetung Thought is irresistible and in the final analysis the masses, who account for over 95 percent of the population, want revolution. Revolution will inevitably triumph over reaction and the new-born over the decadent — this is a law of history. It is just over a century since the founding of Marxism, and the old world has been shattered to pieces. Today, capitalism and revisionism are declining like "a setting sun in the west wind". The clowns who go against the tide of history may have their own way for a time but will eventually be swept onto the garbage heap of history by the people. As Marx and Engels stated, the bourgeoisie's "fall and the victory of the proletariat are equally inevitable" (*Manifesto of the Communist Party*). While commemorating the 10th anniversary of the Circular, we are full of revolutionary pride as we review the course of struggle of the great cultural revolution, survey the excellent situation in which "orioles sing, swallows dart", and look forward to the bright future when "the world is being turned upside down". Under the leadership of the Party Central Committee headed by Chairman Mao, we are determined to persevere in taking class struggle as the key link and carry the continued revolution under the dictatorship of the proletariat through to the end.

Chairman Mao's proletarian revolutionary line is invincible, and our advance cannot be stopped!

The Great Proletarian Cultural Revolution will shine forever!

# 'MAO TSETUNG POEMS' in English Off Press

**A**N ENGLISH translation of *Mao Tsetung Poems* containing 39 poems was published by the Foreign Languages Press on International Labor Day, May 1, 1976. It is now available in China and abroad.

Chairman Mao's sublime poems reflect the tempestuous and earthshaking class struggle and the struggle between the proletarian and bourgeois lines in different historical periods of the Chinese people's revolution, including the period of socialist revolution, and the international communist movement over the past 50 years. Of great significance for political and ideological education and being a tremendous revolutionary inspiration, the poems are a sharp weapon for opposing the bourgeoisie, imperialism and modern revisionism. They are not only deeply loved and widely read by the Chinese people but also appreciated and admired by the proletariat and other revolutionary people throughout the world. Their publication in English meets a long-felt need of readers abroad. *Mao Tsetung Poems* is now being translated into other languages to be published at a later date.

Under the leadership of the Communist Party, the translators of the poems have taken class struggle as the key link, adhered to the Party's basic line, conscientiously studied Chairman Mao's im-

portant instructions and taken an active part in the criticism of Teng Hsiao-ping and the struggle against the Right deviationist attempt to reverse the correct verdicts of the cultural revolution. They have kept to the mass line and done translation in an "open-door" way, paying attention to unity and cooperation between Chinese and foreign specialists, discussing improvements with old, middle-aged and young teachers and worker-peasant-soldier students in western languages and Chinese departments of 12 universities and colleges in Peking, Shanghai, Nanking, Kwangchow and in Hunan province. The finalized translations are another achievement of the Great Proletarian Cultural Revolution.

*Mao Tsetung Poems* in English was published in the following editions: an octavo special de luxe edition in two different bindings, hardback or paperback editions of ordinary book size (13 × 21 cm.), and a pocket size edition. The de luxe editions are in cerise silk-covered hardback with the title in gold on the front and on the spine. The frontispiece is a photograph of Chairman Mao on Lushan Mountain with a facsimile of his signature, and a reproduction of his poem "Loushan Pass" to the tune of *Yi Chin O* in his own handwriting on traditional Chinese absorbent paper. The cover of the paperback edition is a plum blossom design in silver grey with the title in red and black.

# Open-door Schooling Is Good

Staff Reporter

ONE of the central issues in the mass debate on revolutionizing education now taking place is whether or not schools in socialist China should be run in an "open-door" way. That is, whether education should be confined to the campus or merge with the reality of society to help teachers and students learn to think and feel like the working people and so that what the young people learn is closely related to production and the needs of the country.

The debate is an important part of the criticism of Teng Hsiao-ping's revisionist line and the counterattack on the Right deviationist attempt to reverse correct verdicts. Open-door schooling is one of the new socialist things born and developed in the Great Proletarian Cultural Revolution, but those who try to reverse past verdicts and make China backslide see nothing good in it. They say this kind of schooling is nothing but "practice, practice, practice" and that it has lowered the quality of education. In other words, what is being done today is not as good as what was done in the past.

The achievements of Sun Yat-sen University in open-door schooling eloquently refute this kind of thinking.

## A New Path

Like other higher educational institutes in China, Sun Yat-sen University on the outskirts of the city of Kwangchow in south China has had open-door schooling for several years — since a Workers' Mao Tse-tung Thought Propaganda Team entered the school during the cultural revolution and began putting

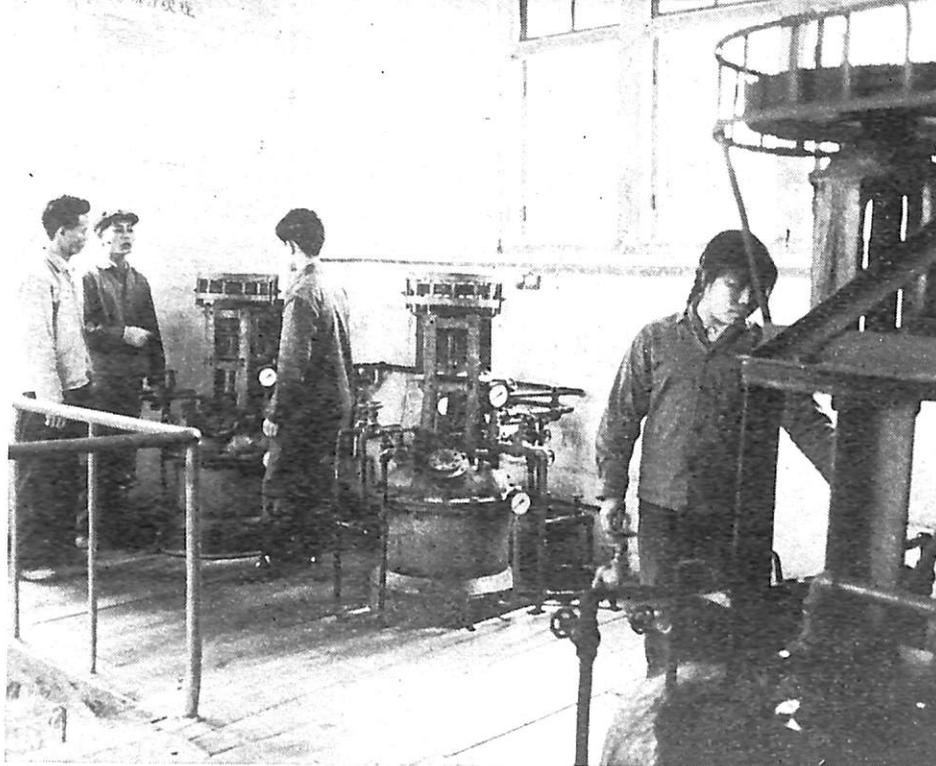


Entomology students from Sun Yat-sen University at their teaching base at Tasha commune.

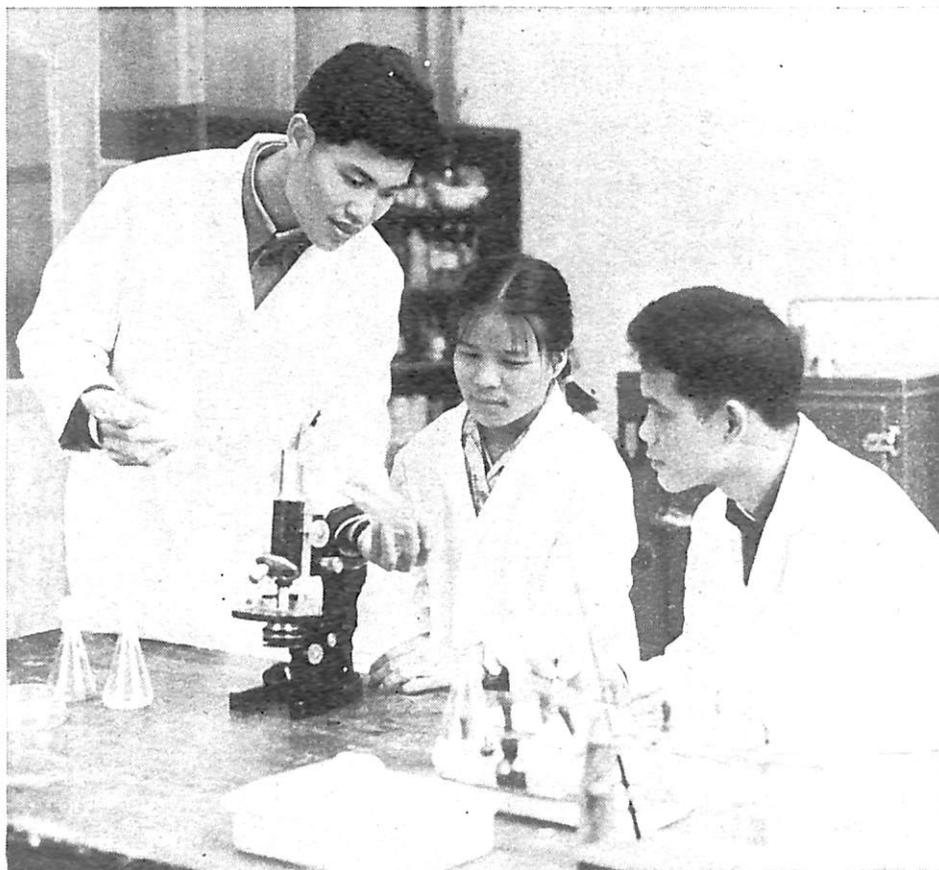
Chairman Mao's principles for education into practice. In 1970 the school began admitting workers, peasants and soldiers with practical experience as students and started experimenting with programs which combine education with productive labor and make it serve proletarian politics. It set up its own factories and farms. It also established permanent links with outside factories, communes, army units, stores and meteorological, hydrological and geological units to

serve as its "greater classrooms" where these new university students get their training among the workers, peasants and soldiers.

Under the revisionist line students were kept isolated from proletarian politics, productive labor and the workers and peasants. The new way of schooling puts them right in the midst of class struggle, the struggle for production and scientific experimentation in order to help them become workers with both socialist consciousness and



Learning the process of cultivating *Bacilli thuringiensis* from a worker (middle rear) in the Tasha commune.



A teacher (left), student (right) and a worker examine *Bacilli thuringiensis* which helps control rice pests.

culture, which is Chairman Mao's stated aim for education in China.

Students at Sun Yat-sen University spend one-third of their three-year course outside the classroom and laboratory. Of this, three months are given to work with workers and peasants and military

drill with the People's Liberation Army. This is to help them preserve the qualities of the working people.

Students in the liberal arts departments (Chinese, history, philosophy, economics and foreign languages) take the whole of society as

their classroom. They are called on to solve problems or carry out tasks in real life. For science majors (physics, chemistry, mathematics and mechanics, metals, biology and geography) teaching is built around production or research projects that will help them master both basic theory and advanced knowledge in their special fields. These are usually carried out in the two kinds of factories and farms mentioned above.

Since open-door schooling integrates theory with practice, students find it easier to absorb theory when they are getting practical experience along with it. Then, more firmly grounded in theory, they are able to apply it to improve their practice. They finish their courses ready to tackle real problems.

### The Old Ivory Tower

Founded in 1924, in old China Sun Yat-sen University was a training ground for young people who would serve the reactionary ruling classes. After it was taken over by the Communist Party and the people's government in 1949 some reforms were made, but until the cultural revolution began in 1966 the school had been under Liu Shao-chi's revisionist line for education. The entire schooling period was spent on campus. Life revolved around the dormitory, the classroom, the library. Students did little else but read books, most of which had not much to do with the immediate realities of life. They had little interest in the affairs of the country, very rarely worked in production and almost never came into contact with workers and peasants. Even students from worker or peasant families eventually ceased to think like the working people.

The biology department used to pride itself on teaching "pure science". Students used mainly foreign textbooks and heard lectures on such topics as the distribution of microbes in the air over

Moscow. The only time they took to the field was to collect specimens in the famous summer resort Ting-hu Hills — but hardly ever in the countryside. Topics suggested to them for graduation theses included things like the study of rats' saliva or classification of the red flowers growing on the campus. Their main hope was to have an article published in a scientific journal, win recognition and get a high-salaried post at the Academy of Sciences.

The books the students read made up an impressive list, but from them they got mainly knowledge that had little to do with actual life, especially in China. True, biology majors could gather considerable knowledge about pest control and learn to identify insects from specimens in the lab, but more often than not when faced with an infestation in a rice field they were helpless.

The worst was the students' concern for themselves rather than for serving the people. When one biology graduate did not realize his hopes of becoming a teaching assistant in a university or a researcher in the Academy, he took a job that had nothing to do with what he had spent years studying just so he could stay in the city and not go to the countryside where he had been assigned. Of what use were university graduates like this to a China building socialism?

### The 'Greater Classroom'

Today Sun Yat-sen University students are different. They are workers, peasants or soldiers who have had some practical experience in their fields and have been recommended by their places of work. They have a clear aim for their study: to raise their political awareness and professional ability so that they can better serve so-

cialist revolution and construction. Open-door schooling helps them realize this aim.

Biology students specializing in entomology are a case in point. Except for courses which must be taught in the classroom or laboratory, they get their instruction in the countryside, where it is related to production or field research.

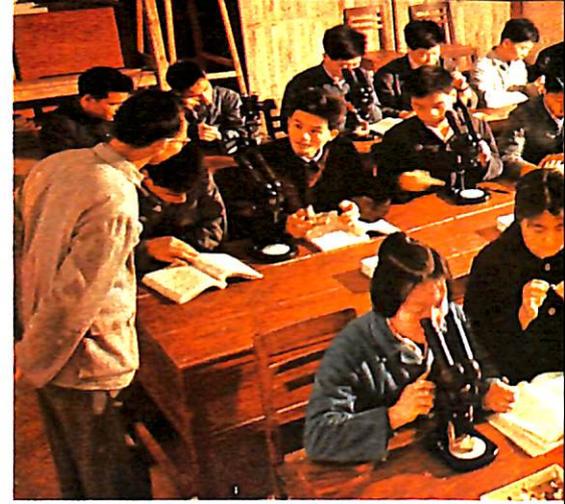
In 1972 entomology students and teachers began working at the Tasha commune, an important rice producer 57 kilometers from Kwangchow. They found the peasants concerned about declining yields. Years of heavy use of chemical insecticides had caused rice pests to develop resistance to them, but the pests' natural predatory enemies such as frogs, spiders, parasitic and predatory insects had been killed off in large numbers. The amount of insecticide used had increased tenfold over a decade. Ducks feeding on insects in

A talk on village history from Chou Hsieh-tung, deputy Party secretary of the Tasha commune's Huangkang brigade.





How many harmful insects can a half-kilogram duck eat in an hour? A teacher dissects one in a rice field for students.



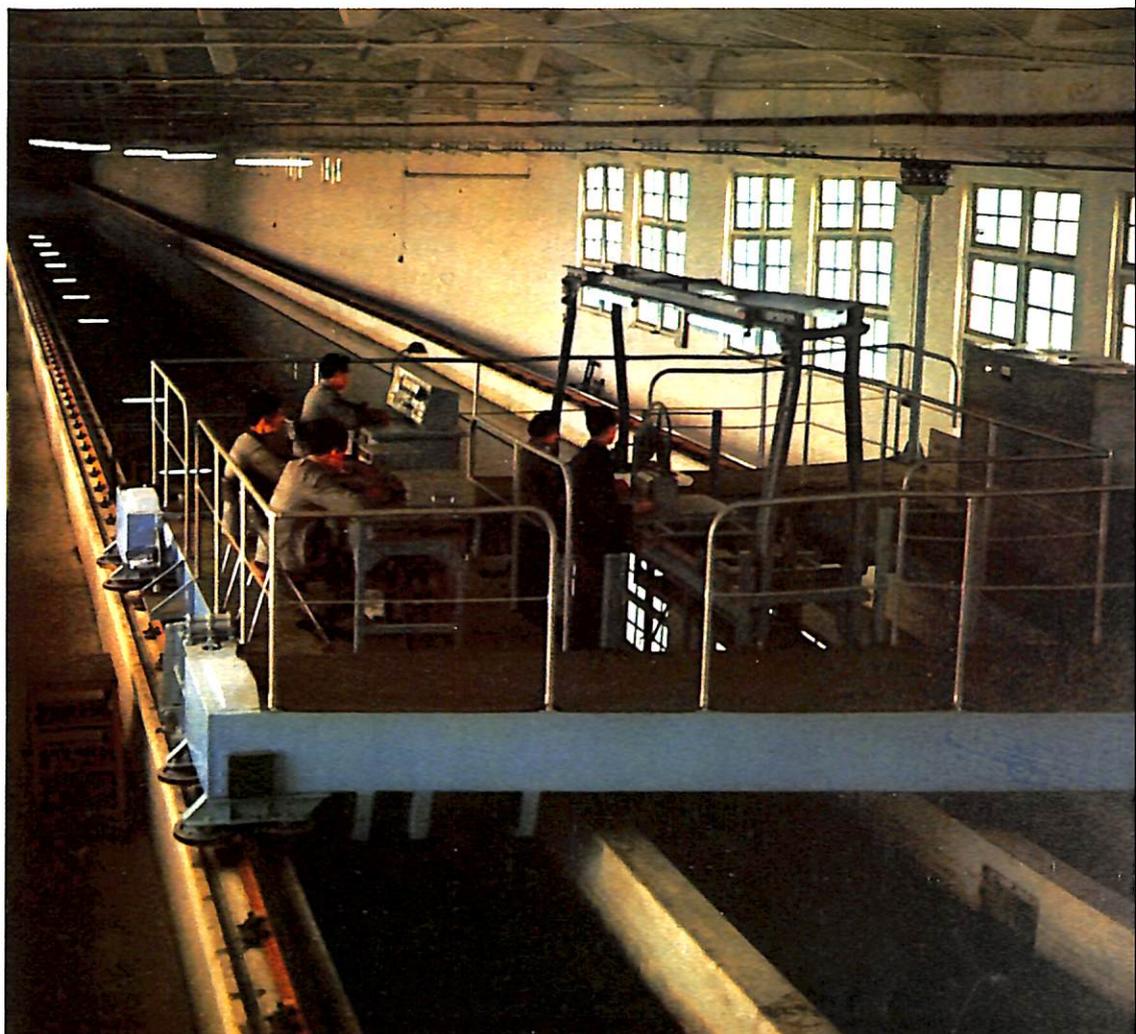
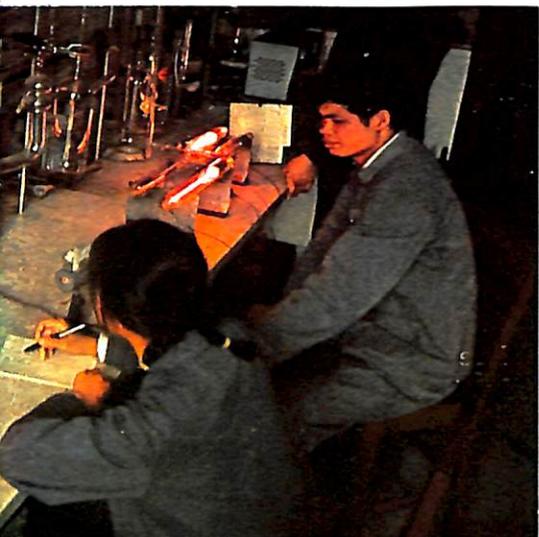
Physics students specializing in optics take part in making helium-neon lasers in the school's photoelectric laser shop.

Professor Pu Zhi-lung (second left), a commune agro-technician (third left) and students check a field in the rain for insects.





Students specializing in entomology in a course being given at the Tasha commune.



Mechanics teachers and students test a new hull shape in the school's model tank. Teaching in the department is closely integrated with production and research.

Students weld a hull under the guidance of workers in a province fishing boat repair and manufacturing plant.



the fields died by the flock from poisoning.

The university people decided to center their studies around this problem. They rolled up their trousers and went barefoot into the paddies to find out the extent of the damage. They brought back pests to the field lab and took turns at the microscope day and night observing their habits and life cycle. After extensive investigation and analysis of local experience they proposed an integrated control program utilizing natural predators and other measures. More specifically it involved careful preliminary investigation, early flooding of the paddy fields to suffocate rice borers that had remained over the winter, promotion of elite disease-resistant strains of rice, raising large numbers of ducks to eat the pests, the application of suitable amounts of chemical insecticide and the use of *Bacilli thuringiensis* and parasitic wasps which act to destroy different pests.

Results were heartening on an experimental 1.6 hectares of paddies in 1973. The pests were brought under control and rice yields rose. Cutting down on chemical insecticide lowered costs. Stress on duck-raising brought in more income. The commune members were delighted. Now the control program is being used on 13,000 ha. of paddies there and in neighboring counties.

In the course of working on the project the students learned all that they were intended to according to the teaching program. They learned classification of insects in connection with their investigation of the pests and their natural enemies, applied entomology and insect anatomy and physiology in connection with their control experiments, microbiology while working on the culture of *Bacilli thuringiensis*. Thus instead of swallowing only book-learning they acquired the ability to analyze and solve specific problems under different conditions.

### Entomology and Socialism

The young people are gaining much more than professional knowledge in the big classroom of

the countryside. Their political awareness is also being heightened.

When Lo Yu-chuan first began her studies, learning so many fine details about such tiny insects seemed to her very remote from the great cause of socialism. Then, while working on the pest control project in the countryside, she got involved in the local class struggle. She was inspired by the changes brought about by the mass movement to learn from the national model production brigade Tachai and moved by the peasants' selfless labor. But what really changed her thinking was the way the class enemy utilized an incident with the insects to take a crack at socialism.

Damage by the pests was bad enough. "We'd work so hard to get high yields," said an old peasant woman telling her of damage in past years, "but just when we'd be ready to harvest the crop those pests would come at night and eat up patches and patches of them. It hurt us just to look at the field!" But now when everybody was busy experimenting with the control program, a former rich peasant, who hated to see yields keep increasing through collective farming, started going around saying, "We've got plenty of insecticide but we don't use it. The brigade leaders should take the blame if yields go down and our income suffers," and so on.

Suddenly Lo Yu-chuan saw that her study of insects did indeed have something to do with building socialism. It was an important part of strengthening the socialist collective economy and defeating the class enemy. With three classmates she worked enthusiastically on a graduation paper, "The Development and Control of the Rice Thrips", utilizing material from their experiments, which won high praise.

After graduation Lo Yu-chuan was assigned to work in the agricultural and forestry bureau outside Kwangchow where she is helping build up a network of scientific experiment bases for the surrounding countryside. Most of her 40 classmates have been assigned to do scientific work for counties or communes.

### Promotes Science

Teaching and research has been improved through open-door schooling. Teachers of entomology have found that when they address themselves to practical problems of agricultural production they run into many which must be solved theoretically, and these solutions advance entomology in China. For instance, to find out the life cycle of the pests and their natural enemies the senior students were divided into ten groups, each to study a special topic guided by the teachers. These included biological studies of the rice thrip and planthopper, studies on the pheromone of the rice borer, a survey of insect predators in the field and their population fluctuation, and the ratio of carbon to nitrogen in the fermentation solution for producing *Bacilli thuringiensis*. These studies made a contribution of new entomological lore as well as directly aided production.

Open-door schooling has made it possible for the entomology teachers to reform their curriculum and bring it into line with Chinese conditions. They have also instituted a new course, Biological Control of Pests, which sums up the inventions and rich experience of the peasants, combines these with those methods from abroad applicable in China and backs them with the theories on microbiology, insect classification, insect anatomy and physiology.

Research in all fields is benefiting from its relation to practical experience at the school's other three-in-one (instruction, production, research) bases like the Tasha commune. Problems of production are often the subject of research in school labs, and likewise, lab research is applied to production. The laboratories' automatic equipment and sophisticated instruments are being utilized as never before. In fact, new labs had to be set up for the study of the microbial control of pests.

Though open-door schooling at Sun Yat-sen University is only a few years old, it has already proven itself. Who says things are not as good as they used to be?

# Broad Vistas for Me Too

PU ZHI-LUNG



The author making a check of insect pests on lichee blossoms.

I HAVE been teaching entomology and doing research in it for 40 years under two social systems in old and new China. Since liberation I have taken part in two entirely different kinds of teaching before and after the cultural revolution. My experiences

have given me much food for thought.

When I returned from abroad to teach at Sun Yat-sen University shortly after liberation, I was very happy that my knowledge of entomology could help build up the new China. Only during the pro-

Future technicians at the Tasha commune hear a lecture on how to kill rice borers using bacilli cultivated by native methods.



letarian cultural revolution, however, did I really begin to understand what serving the people means and how to link up my teaching and research with agricultural production and train students for socialist revolution and construction.

In old China university laboratories were poorly equipped. Most of the textbooks and reference materials came from abroad. When choosing a topic for research I did not give much thought as to whether it would be of use to our country. I thought only of what interested me and whether, if successful, it would bring me fame and money.

After liberation I started studying Marxism-Leninism-Mao Tse-tung Thought and began to understand that whatever I did should serve the people. For a teacher and researcher this means helping advance the economy and training young people for building socialism.

We began to have more and more textbooks by Chinese scholars and better facilities for research. In the 17 years before the cultural revolution, however, under Liu Shao-chi's revisionist line, teaching and research were not oriented toward building socialism. Students were encouraged to bury their heads in books and

---

PU ZHI-LUNG is a professor of entomology in the biology department at Sun Yat-sen University. In 1975 he was elected a deputy to the Fourth National People's Congress.

not take part in the struggles in society. The idea of climbing to the top of the social pyramid was fostered in them so that few graduates were willing to go to factories or rural areas to serve the workers and peasants. Most tried to do something outstanding that would get them a professorship or a place in the Academy of Sciences.

In our research we said we were going to strive for "world levels". What we actually did was only to pick topics that were in vogue abroad. In the late fifties and early sixties our insect ecology laboratory took for research such subjects as the amino acids in insect hemolymph, the cholinesterase in the insect nervous system and the influence of temperature and humidity on the development of insects. We thought we could win honor for our country with our results. We never stopped to consider whether such projects would do our country any good, for instance whether they would contribute toward controlling pests and utilizing useful insects.

### Among the Masses

The cultural revolution smashed the control of Liu Shao-chi's

revisionist line over our field and pounded away at the old ideas in my head too. I came to realize that before I could be a good teacher and scientist in our socialist society I had to resolve the problem of for whom I was working. And to do this I had to deepen my study of Marxism-Leninism, integrate myself with workers and peasants and remold my own mental outlook as Chairman Mao urged.

When our school began carrying the revolution into education, following Chairman Mao's revolutionary line we began seeking ways to realize "open-door" schooling. A team composed of myself and some other teachers visited communes, factories and agricultural research institutes in many parts of Kwangtung province. We asked the opinions of workers, peasants, cadres and technicians about what direction we should take, what kind of training our graduates should have and what courses we should offer in our special field.

Seeing how insect pests had damaged crops in some places made us realize the commune members' need for effective and economical methods of eliminating them. "If the study of insects does

not first serve agriculture, it's like driving a tractor over a field but not plowing it," one commune leader remarked. We came back from the trip clearer about what our teaching should achieve.

### Unforgettable Experience

We took our first stab at open-door teaching six years ago at a commune in Tungkuan county. It was an unforgettable experience. The county is one of the main lichee-producing areas, but the crop is often damaged by stinkbugs. Insecticides do not entirely kill them and may contaminate the fruit. After extensive investigation we decided to conduct experiments jointly with the commune to raise a parasitic wasp, *Anastatus* sp., which lives on stinkbugs. We also opened a short course to train insect-pest control technicians for the communes.

We were greatly encouraged by the commune members' enthusiastic support. Lichees bring a high price on the market and we were afraid that if our experiment failed the commune would suffer. Yet it generously marked out 2,000 trees for our experiment and built thatched huts in which we were to raise the wasps. These were sealed with plastic film and kept at a suitable temperature with coal stoves. The commune members were a great help to us with their knowledge of the characteristics and methods of cultivation of the different varieties of lichee trees, a matter closely related to the activity of the bugs. We were especially inspired by the selfless way they work to build a new socialist countryside and their resolute spirit in combatting capitalist tendencies. Our experiment was a success and the commune had a bumper harvest of lichees that year.

We also had a "bumper harvest" in an educational way. We had gained experience in centering our teaching around an experiment and relating the experiment to theory. This helped us write new textbooks combining theory with practice. More important, we began to realize that open-door

Professor Pu discusses insect control measures with Szechui county and Tasha commune leaders.



# MAO TSETUNG POEMS

(In English)

A collection of thirty-nine of Chairman Mao Tsetung's poems written between 1925 and 1965.

It includes the two poems first made public on New Year's Day, 1976 — *Reascending Ching kangshan* and *Two Birds: A Dialogue*.

64 pages

13 × 21 cm.

Hardback and paperback

(A de luxe edition and a pocket edition will be published later.)

Published by **FOREIGN LANGUAGES PRESS**, Peking, China

Distributed by **GUOZI SHUDIAN** (China Publications Center), Peking, China

Order from your local dealer or write direct to Mail Order Dept.,  
**GUOZI SHUDIAN**, P.O. Box 399, Peking, China

instruction is a good way to heighten the students' socialist consciousness as well as provide them with useful education because they gain all this right in the midst of class struggle, the struggle for production and scientific experimentation.

Encouraged by this success we embarked on more open-door projects. Since then we have visited many villages and forest areas in Kwangtung and neighboring provinces and made as our base the Tasha commune in Szechui county, a rice-growing area which once suffered seriously from insects. Through experiments with commune technicians and other members we worked out an integrated control program for rice pests. It proved effective and rice yields have gone up steadily.

Through taking part in such experiments, the students find it easier to absorb the subject matter for such courses as insect taxonomy, applied entomology, insect anatomy and physiology, and microbiology. The Tasha commune is one of our major bases, combining teaching, research and production.

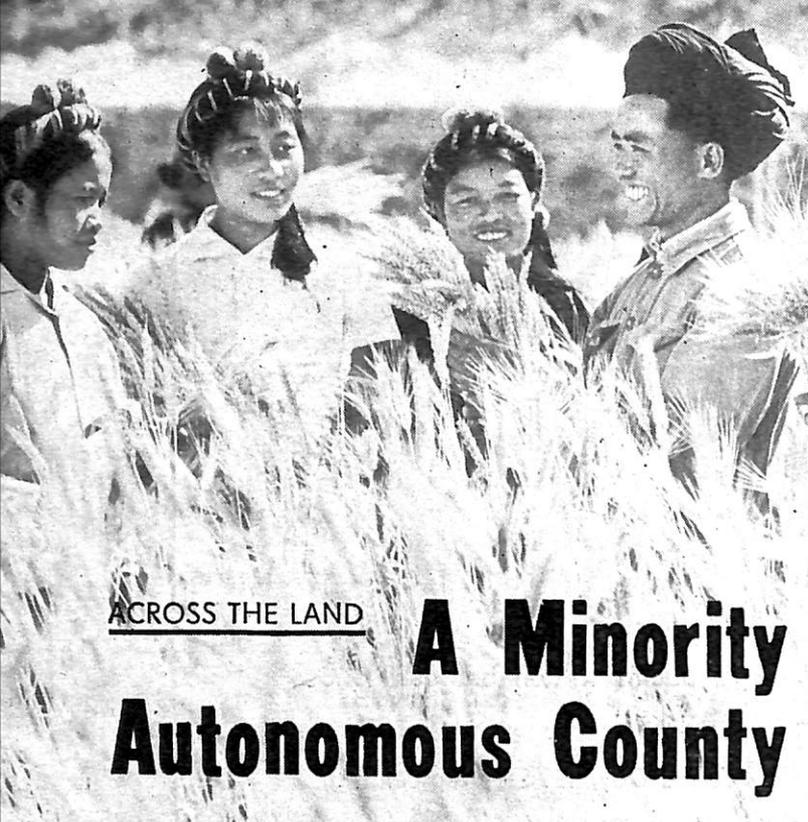
### New Starting Point

As for myself, open-door teaching and research and my efforts to integrate myself with the workers and peasants have given me a new starting point for my life work. For the first time I felt I was really contributing to socialist revolution and construction with my knowledge.

As a teacher I am glad to see that the worker-peasant-soldier students trained in our university possess both a high degree of political consciousness and ability to serve the people. Our entomology graduates have gone out to become a part of the backbone force in the countryside.

We also train large numbers of commune technicians in our short courses. The Tasha commune, for instance, now has 1,700 technicians versed in insect control.

As a scientist I am excited to see entomology playing a more useful role since it has been linked up with production. The theoretical development in my field is being advanced by leaps and bounds through tackling practical problems.



ACROSS THE LAND

## A Minority Autonomous County

A cadre and commune members analyze the results of an experiment with wheat.

**T**HE WA PEOPLE number over 200,000. Most of them live in Tsangyuan county in Yunnan province. Liberation found them still living with their ancient aboriginal tribal organization and the remnants of a primitive communal society.

Under the leadership of the Chinese Communist Party, the people of the Tsangyuan Wa Autonomous County followed Chairman Mao's revolutionary line closely, breaking the fetters of old ideas and habits. With new socialist spirit they have transformed the mountains, harnessed the rivers and gone in for scientific agricultural experimentation. This brought a rapid growth of farming, which in turn caused a corresponding development of industry, commerce, education and health work.

Today socialist revolution and construction in the county is vigorous and thriving. The Wa people live a good life.

These terraced fields were built in places some considered sacred to gods and spirits, areas which poor people dared not touch in old China.



Wa miners in the Manghui coal mine. The development of county-run factories has expanded the ranks of Wa workers.



A Wa student in the Tsangyuan Middle School does an experiment in chemistry. The county had no middle schools before liberation. Today it has three.



In Yenshuai commune's department store.

The county cultural propaganda team gives commune members a performance in the fields.



A Wa tractor driver.

Chao Sai-chia (right), a Wa cadre and vice-secretary of the county Party committee, studies the theory of the dictatorship of the proletariat with brigade leaders.



# National Dance Festival

HU KUO-KANG



"Messenger Behind the Enemy Lines"

A TOTAL of 262 new dances created in recent years were presented by the 1,300 participants in a national festival of dances for one to three performers held in Peking last spring. The performers came from 51 companies which included national troupes and professional and amateur groups from every one of China's 29 provinces, municipalities and autonomous regions (except Taiwan) and from units of the People's Liberation Army.

The festival, coming during the nationwide counterattack against

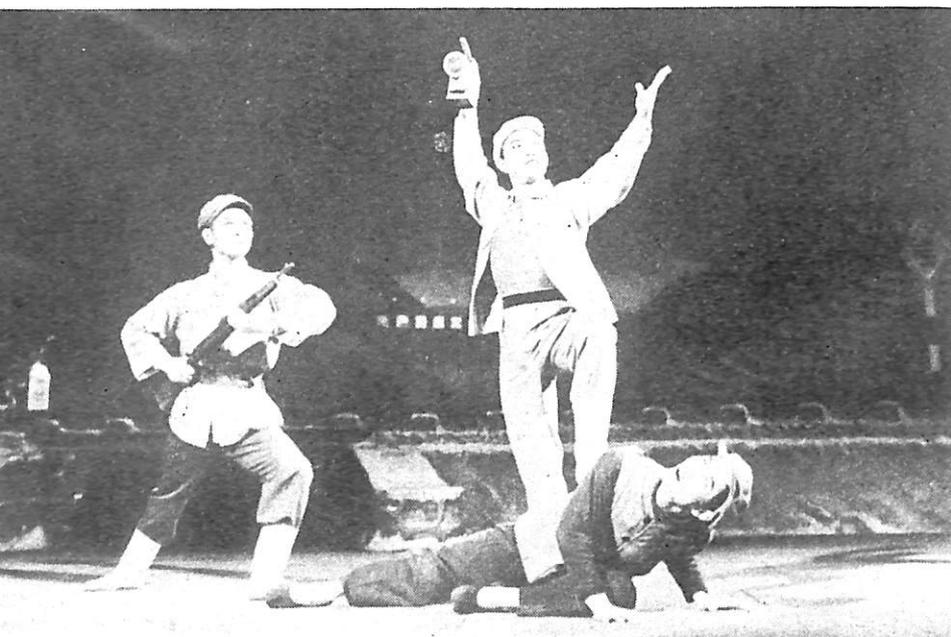
the Right deviationist attempt to reverse correct verdicts, was an eloquent answer to the unrepentant capitalist roader Teng Hsiao-ping's view that our socialist culture was not as good as formerly and that presenting only model revolutionary theatrical works was "letting only a single flower blossom".

Most of the dances portray proletarian heroes and heroines in the present-day class struggle. Many numbers are an affirmation of the cultural revolution and the new socialist things resulting from it;

some deal with episodes from China's revolutionary history.

Both for depth of content and in style there is simply no comparison between the present offerings and dances of pre-cultural revolution days. Then the stage was populated by "butterflies", "flowers", sylphs, princes and the like, appealing to decadent landlord and bourgeois class emotions. This was the result of the revisionist line and it reinforced and spread feudal, bourgeois and revisionist thinking.

"Railroad Patrolman"



"I Hear, I Speak, I'm Going to School"



The many amateurs, both choreographers and performers, featured at the festival are a new force in dance. Many are workers, peasants or soldiers in daily life and portray people like themselves on the stage.

Choreography and performances from the veterans too were in a new spirit. The growing ranks of people in this field are working hard to carry out Chairman Mao's revolutionary line. It points to a bright future for China's socialist dance art.

### Proletarian Figures

The festival was outstanding for its portrayal of proletarian heroes and heroines in the three great revolutionary movements — class struggle, the struggle for production and scientific experimentation. The heroic deeds of workers, peasants and soldiers and their advanced thinking as shown in the dances are an inspiration to viewers in their life and work and in further uniting against the class enemy.

"Railroad Patrolman" by three Shanghai dancers pictures a guard in life-and-death battle with a saboteur who tries to wreck a train.

"Golden Grain" by three Kirin dancers shows the high political vigilance and love of socialism and the collective on the part of two Little Red Guards. They notice a suspicious person who, while pretending to glean wheat, keeps trying to get near some experimental plots, and suspect intent to sabotage. One of them stands in the field in the guise of a scarecrow while the other hides behind some bags of seed to watch. The courageous and quick-witted children catch the saboteur red-handed.

In "Defend the Motherland" three dancers portray the fearless spirit of men of the People's Liberation Army who, though wounded, fight on to defend Chen-pao Island on the northeastern border.

"Keep the Oil Flowing" is about two women oil workers who keep the oil pipes from clogging despite a snowstorm. The performers reveal the revolutionary spirit of the oil workers through lithe, fleet movements, expressive poses and acting.

A duet portrays a couple who are old in years but young in spirit lighting the fire, preparing meals and serving them to commune members hard at work at a water



"Combat Practice"



"Lights of Happiness"

"Meals for the Worksite"



conservation site. Moved by the drive shown by the commune members on the project, they too want to do all they can to help build their locale into a prospering Tachai-type county.

### New Socialist Things

In "The Old Miner Gives a Lecture" a solo dancer from Shantung becomes a miner giving a lecture at a university, telling of working like a slave, of cold and hunger in the old society, of the joy of being among the masters of the new society, and, finally, his happiness that workers like him-



"Keep a Tight Grip on Your Gun"



"Oil Workers"

self are now leading education. He epitomizes the many workers who have been thus brought into universities since the cultural revolution to help with the revolution in education.

The portrait of a young girl, a deaf-mute whose hearing has been restored through acupuncture, and her father preparing for her first day at school, a dance in the style of the Miao people, pays tribute to the radical change since Chairman Mao's revolutionary line emphasizing medical and health work in the countryside has been followed.

Movements from the "Handkerchief Dance", a folk form from northeast China, have been adapted in a solo showing a waitress at her work. With flourishes of her towels she wipes the tables, does the dishes, serves the food. Through highly original choreography the solo dance depicts a young woman who on her graduation from middle school overcomes the old backward thinking that looks down on the service trades to put her heart into her new job. She serves the people well and gives special attention to children and the elderly. Every gesture brings out the pleasure she takes in her work.

### Diverse Styles

The festival was also impressive for its varied styles and rich dance vocabulary, a demonstration of the precept put forward by Chairman Mao that **"Different forms and styles in art should develop freely"**. These included the ballet, folk figures and dances of the minority nationalities, but all have been infused with new ideas and movements in order to better express life and struggle in the socialist era and portray proletarian heroes. This is in accordance with Chairman Mao's principles, **"Let a hundred flowers blossom; weed through the old to bring forth the new"**, and **"make the past serve the present and foreign things serve China"**.

In "Lights of Happiness" members of the Szechuan dance troupe expressed a Yi father and daughter's delight as electricity lights up their mountain village by utilizing the short, swift movements of the hands and feet characteristic of dances of the Yi people. They also combined other dance movements with elements of the ballet to create new figures.

The duet from Sinkiang, "Keep a Tight Grip on Your Gun", utilizes the tambourine and various

movements from folk dances to picture militia members at military drill. A part of the traditional Sinkiang grape-picking dance, the backbend from a kneeling position, is utilized in one exciting sequence in which the dancer does her rifle practice from this position with the tambourine as target. The use of such traditional movements helps define the heroine's character and brings new life to an old form.

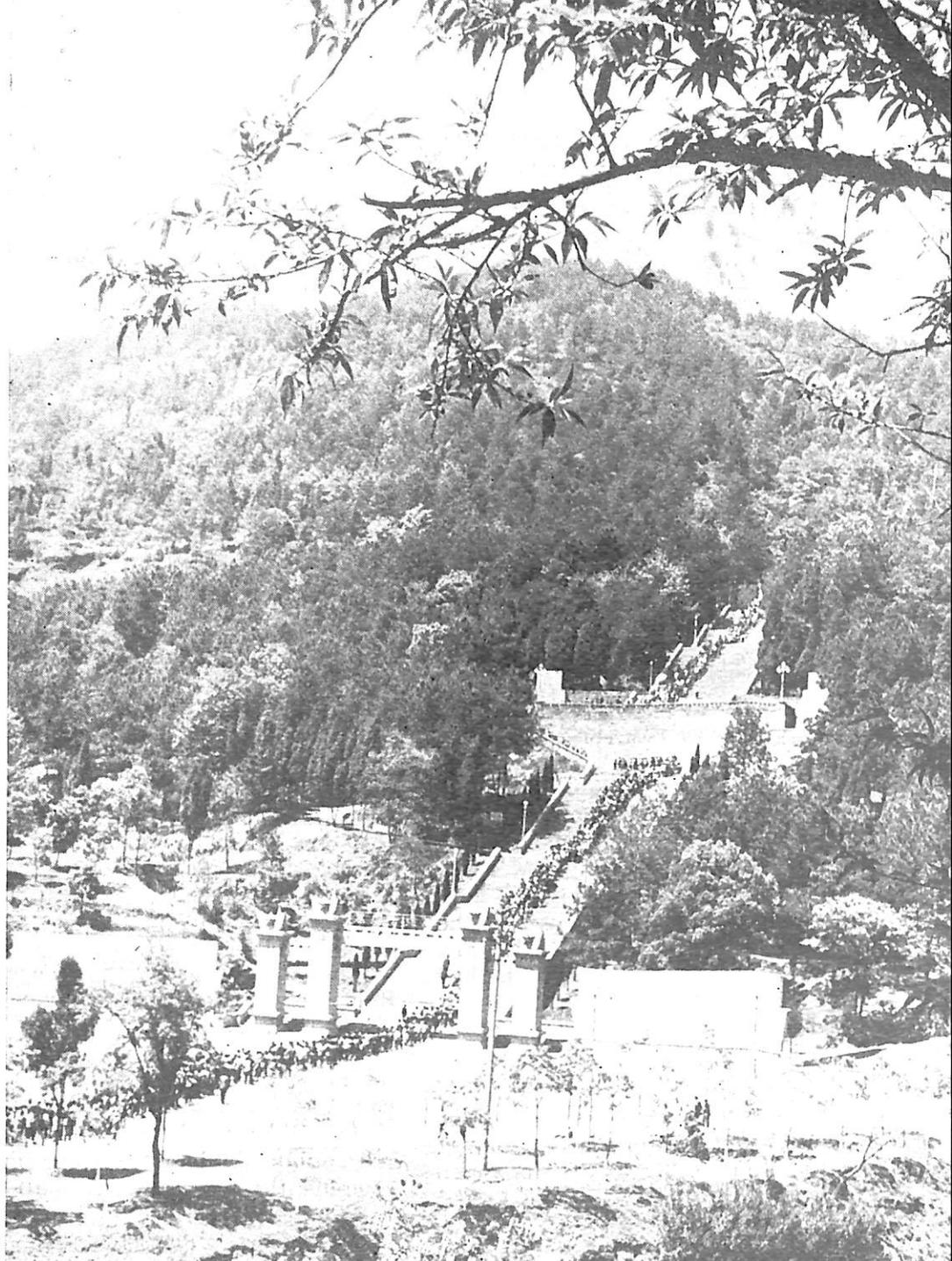
Many of the movements are the result of the choreographers and dancers going deep into the life and work of the people and refining into art the actions they found there. Members of the dance troupes of Lungshien county and the Yenpien Korean Autonomous Prefecture, both in Kirin province, who jointly created the dance about the old couple preparing meals for people at the worksite, spend six to seven months of the year living and working with commune members and performing for them. They do all kinds of things, from transplanting rice to getting up before daybreak to transport the harvested crop on their backs. They were so moved by the commune members' spirit of farming for the revolution that they sought to express it in this dance.

# TSUNYI — City with a Revolutionary History

**T**SUNYI, a city in the Talou Mountains of north Kweichow province, is famous in the history of Chinese revolution. In January 1935 during the Long March, the Workers' and Peasants' Red Army led by the Chinese Communist Party captured the town. Here a very important enlarged meeting of the Political Bureau was called by the Central Committee of the Chinese Communist Party. The meeting ended the Wang Ming "Left" opportunist line and established the leadership of Chairman Mao in the whole Party. This turned the Party line to Marxism-Leninism, laid the foundation for the success of the Long March and ensured the further development of the Chinese revolution.

## Revolutionary Site

Tsunyi is in a long, narrow mountain valley crossed by the Hsiang River. Some 20 kilometers north is Loushan Pass through which the Red Army continued its Long March. Almost the same



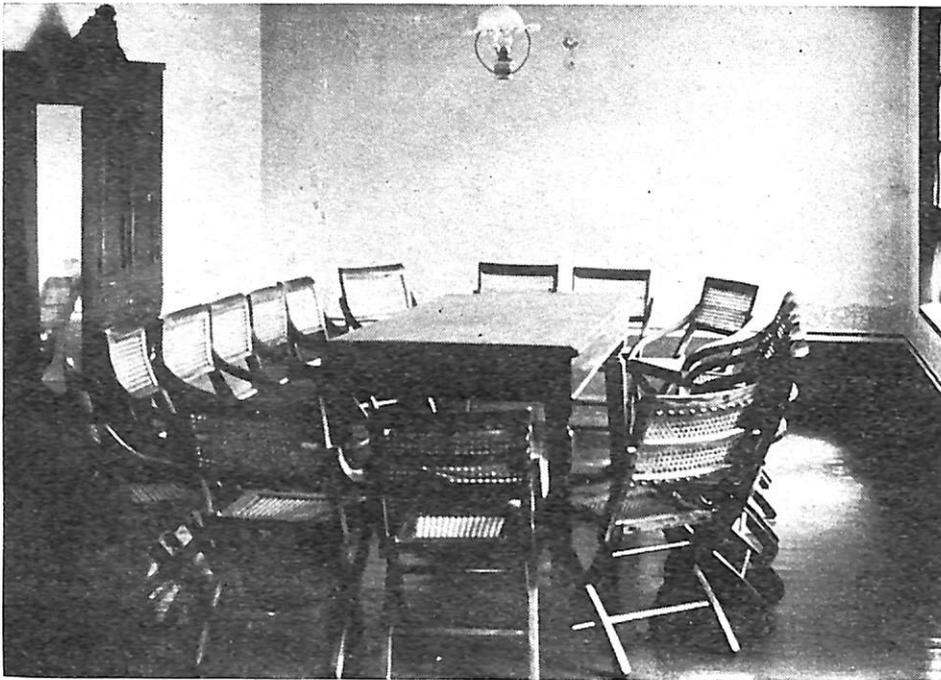
Red Army cemetery

distance south, the Wukiang River rushes below steep cliffs.

The Tsunyi Meeting was held in a building on an old street on the south side of the Hsiang River. On the gate in front, six characters in gold in Chairman Mao's handwriting read: "Site of the Tsunyi Meeting". The meeting was held in a room on the second floor which contained a long dark-red table and 18 chairs. Slogans painted by the Red Army 41 years ago can still be seen on the walls of several rooms, among them, "Support the Communist Party of China!" "The Red Army Is the Workers' and Peasants' Own Army!"

Even these slogans have a revolutionary history. After the Red Army left, the people had to fight the Kuomintang reactionaries to preserve them. The Kuomintang ordered a mason to scrape them off the walls. But the poor people and the Red Army were brothers. The mason only covered them with lime, knowing the Red Army would return one day and they could reappear. That came true when Tsunyi was liberated in 1949. The mason promptly told people about the slogans and the lime was washed off.

At the foot of Phoenix Mountain there is the Tsunyi Meeting Exhibition Hall where over 1,000



Room where the Tsunyi Meeting was held.

relics of the revolution are shown. These include documents and materials of the Tsunyi Meeting, weapons, straw sandals, food bags and a printing machine used by the Workers' and Peasants' Red Army. Many of the items now in the hall were kept from Kuomintang hands and preserved by the people at the risk of their lives.

From the veranda in front of the room where the Tsunyi Meeting was held one can see Red Flower Ridge and other hills rising south of the city like enormous green screens. Here the Red Army defeated two divisions of Kuomintang troops. At that time the ridge was only sparsely covered with brush. Today it is green with pines and cypresses planted by the people in memory of the revolutionaries who gave their lives in the battle.

Historical sites such as those at Tsunyi have now become lively classrooms where people learn from the ideological and political line struggles of China's revolution.

In front of the exhibition hall is the Tsunyi Meeting Memorial Square. It can hold 100,000 people. Across the river from the square is Tsunyi Memorial Park, an area of a dozen hectares. On the western slope of Phoenix Mountain, set among green pines and cypresses, lie the tombs of Red Army men. Many public buildings and places,

including a hotel, theater, street and bridge, are named "Long March" in memory of the Red Army heroes.

#### New City

From the top of Red Flower Ridge people get a bird's-eye view of the new Tsunyi. Like a jade ribbon the Hsiang River divides the new city from the old. Wide paved streets branch off from the T-shaped center of the city where tall public buildings stand out prominently. The southeast, southwest and north parts of the city are new industrial districts. Behind them on bare slopes, some once covered with old graves, are now factories and workers' homes.

Pre-liberation Tsunyi was a shabby city with only an alcohol and a match factory, a flour mill and two small generating plants using truck engines as motors.

After liberation, especially during the big leap forward in 1958, the people of Tsunyi, following Chairman Mao's revolutionary line, went all out for industrialization. They built dozens of factories and mines, putting their main effort into iron, steel, coal and power.

Since the cultural revolution many industries have been expanded and new ones built. The Szechuan-Kweichow railway reached Tsunyi on the eve of the cultural revolution. Highways

lead out in all directions. The old and backward Tsunyi of 30,000 people has grown into a communications center and an industrial city of 300,000. It produces metals, machinery, electric power, coal, chemicals, electronic instruments, building materials, textiles and paper.

During the cultural revolution a complex for manufacturing electrical equipment was built up in the Kantienpa industrial district on the northern edge of the city, a once-barren area overgrown with weeds. It includes factories making parts for electric power control systems. Located at the foot of Red Army Mountain, the complex was named after the Long March. Its builders worked in the spirit of the Red Army which "fears not the trials of the Long March". Living on the worksite, they faced difficulties and hardships by learning to apply the revolutionary traditions of the Red Army to their work. Production started even while construction was still going on. "The Red Army shed blood for the revolution," the workers said. "Today we will sweat to build socialism. We'll start production ahead of schedule to do more for the country!"

Eight factories are now turning out over 100 kinds of products. Their output increases steadily. Workers have made more than 1,000 technical innovations. The complex has become an advanced unit in following the spirit and methods of the Taching oil field.

Tussah silk has been made in the Tsunyi area for centuries. Before liberation it was woven only in small privately-owned handicraft shops. Today it is produced in the Tsunyi Silk Textile Mill, a modern integrated complex with filature, weaving and dyeing plants. The mill has 1,500 workers. All its machines and equipment are made in China. Some of its products are sold abroad.

The area gets its electricity from the Tsunyi Power Plant, which was started by combining the two small pre-liberation power plants and expanding them. It puts out 86,000 kilowatts, 1,700 times as much as early post-liberation days. This supplies over 100 factories

and mines and lights offices, schools and homes. It services the irrigation and drainage of commune land outside the city and four neighboring counties, a factor in doubling grain output since liberation. It also mechanizes the processing of agricultural and sideline products.

The growth of industry and agriculture has not only steadily raised living standards but promoted culture, education and health work. Pre-liberation Tsunyi had only a few primary and middle schools. Today there are dozens of them as well as secondary schools and colleges. The single poorly-equipped hospital of the pre-liberation days has grown into a network of 60 medical institutions with a total of 1,600 hospital beds. There are over 3,000 medical workers. Cooperative medical care has been established throughout the rural areas around the city.

The contrast between pre- and post-liberation times is equally marked in the everyday life of the people. The low huts of straw, stone and broken tiles on rough narrow lanes have disappeared as large-scale construction built a new Tsunyi four and a half times as large.

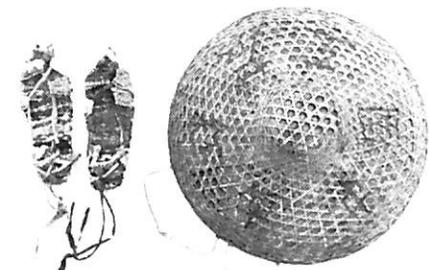
One of these old lanes was Kangshihchiao where more than half of the 60 families were beggars, scavengers or carried sedan chairs and pulled carts. At night they huddled in huts surrounded by stinking pools, mud and garbage. This "beggars' lane" today is a wide stone-paved street with many new buildings, including a theater, workers' housing units and individual homes of brick and wood. Every able-bodied man or woman on this street has work. Even elderly housewives do their share in building socialism in small factories or service shops run by the neighborhood.

### Carrying on the Traditions

Tsunyi people have always proudly followed Chairman Mao's call, "Carry the revolutionary tradition forward, may you gain still greater glory", making great efforts to pass it on to the new generation. Schools organize activities every year to commemorate the Tsunyi Meeting. Every spring

primary school teachers take their pupils to sweep the graves of the Red Army heroes and often have old Red Army veterans tell stories of the Long March. On Children's Day pupils hold ceremonies for new members of the Little Red Guards at the Red Army cemetery.

### ARTICLES USED BY THE RED ARMY:

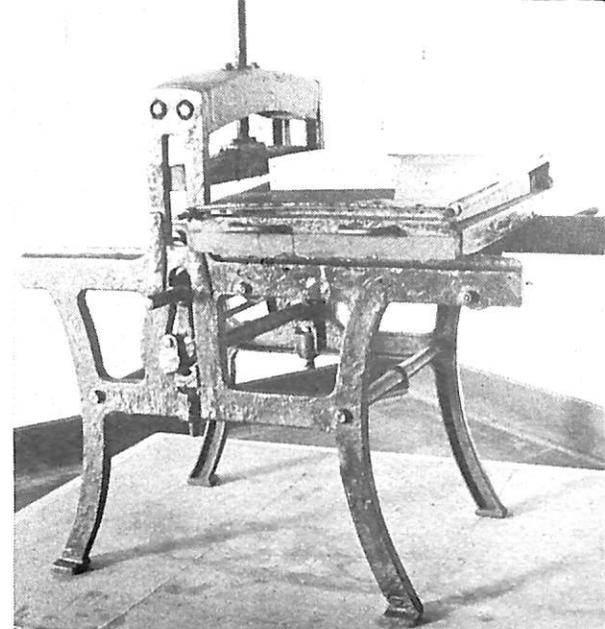
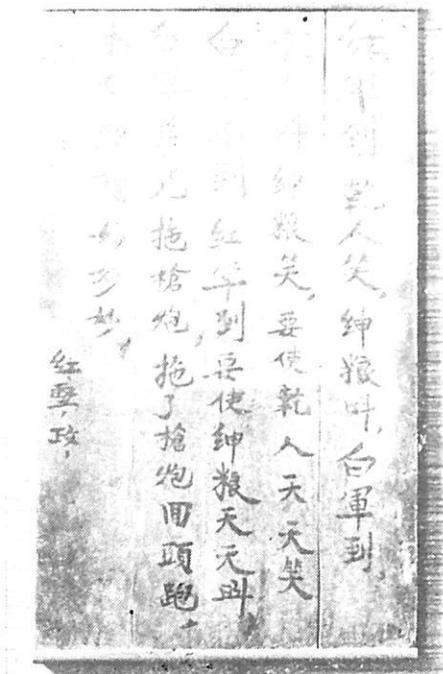


Bamboo hat and straw sandals

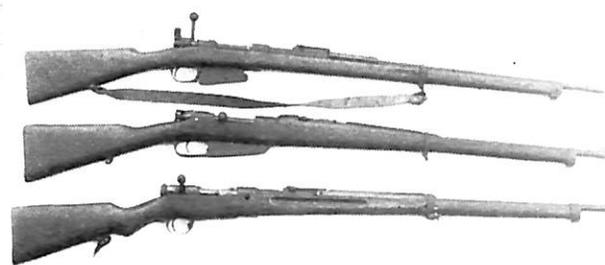


Grain bag and satchel

Slogans written by Red Army soldiers on a wooden wall



Printing press



Rifles

Schools also take groups of children to the site of the Tsunyi Meeting and the exhibition hall to learn more about the whys and wherefores of the revolution. Elementary students hike along the old route of the Red Army 20 kilometers to Loushan Pass where the Red Army fought a key battle. There an old peasant woman who guided the Red Army tells the children about the historic feats of the heroes.

Today people visiting the Red Army cemetery see hundreds of small stone markers set up by Little Red Guards, workers, peasants and soldiers under the pines and cypresses. On these are written such pledges as "We will carry on your task and go on with the revolution all our lives" and "Commemorate the heroes by continuing the revolution."

The people of Tsunyi are continuing the revolution for which the last generation died and giving all their efforts to developing the traditions of the Red Army and carrying the socialist revolution through to the end.

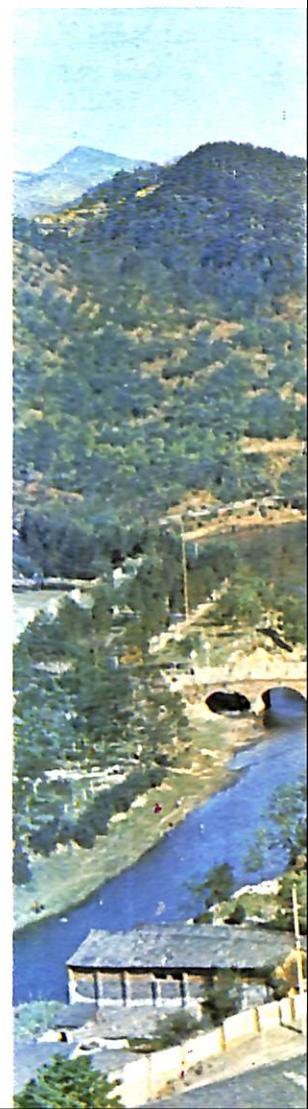
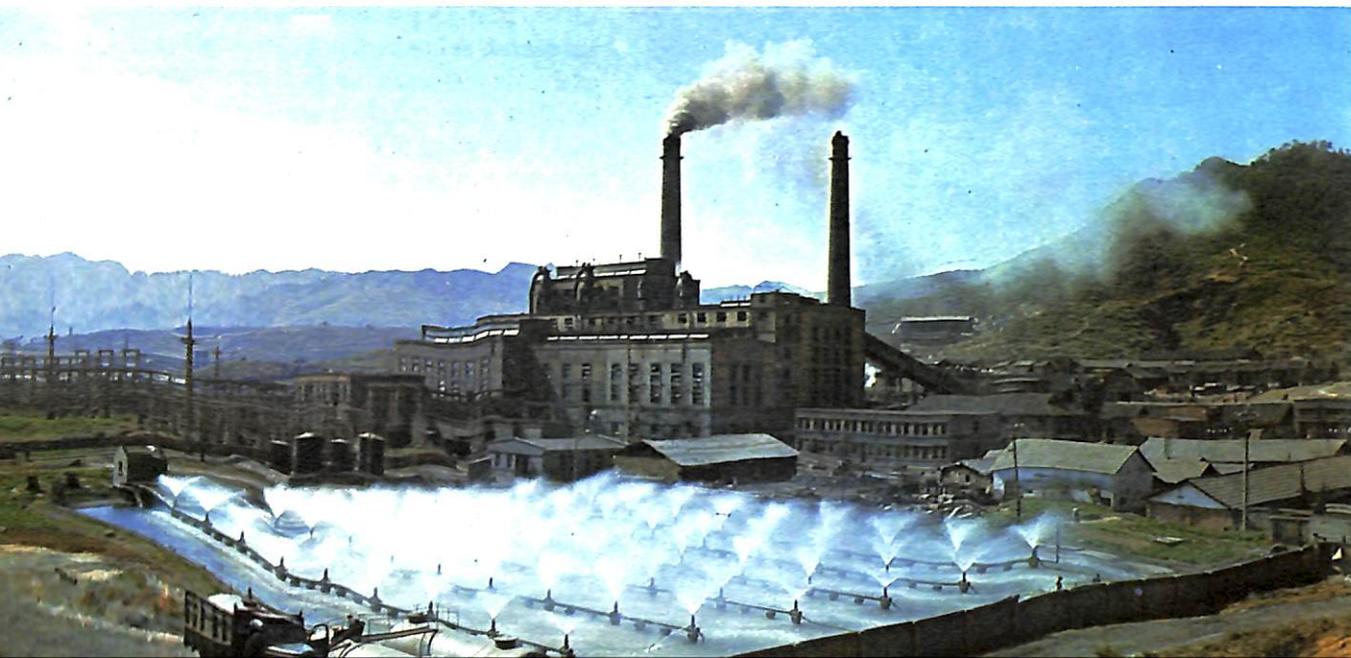


Part of the city.



Members of the Peikuan commune outside the city drive tractors and plowing motorboats.

The power plant,

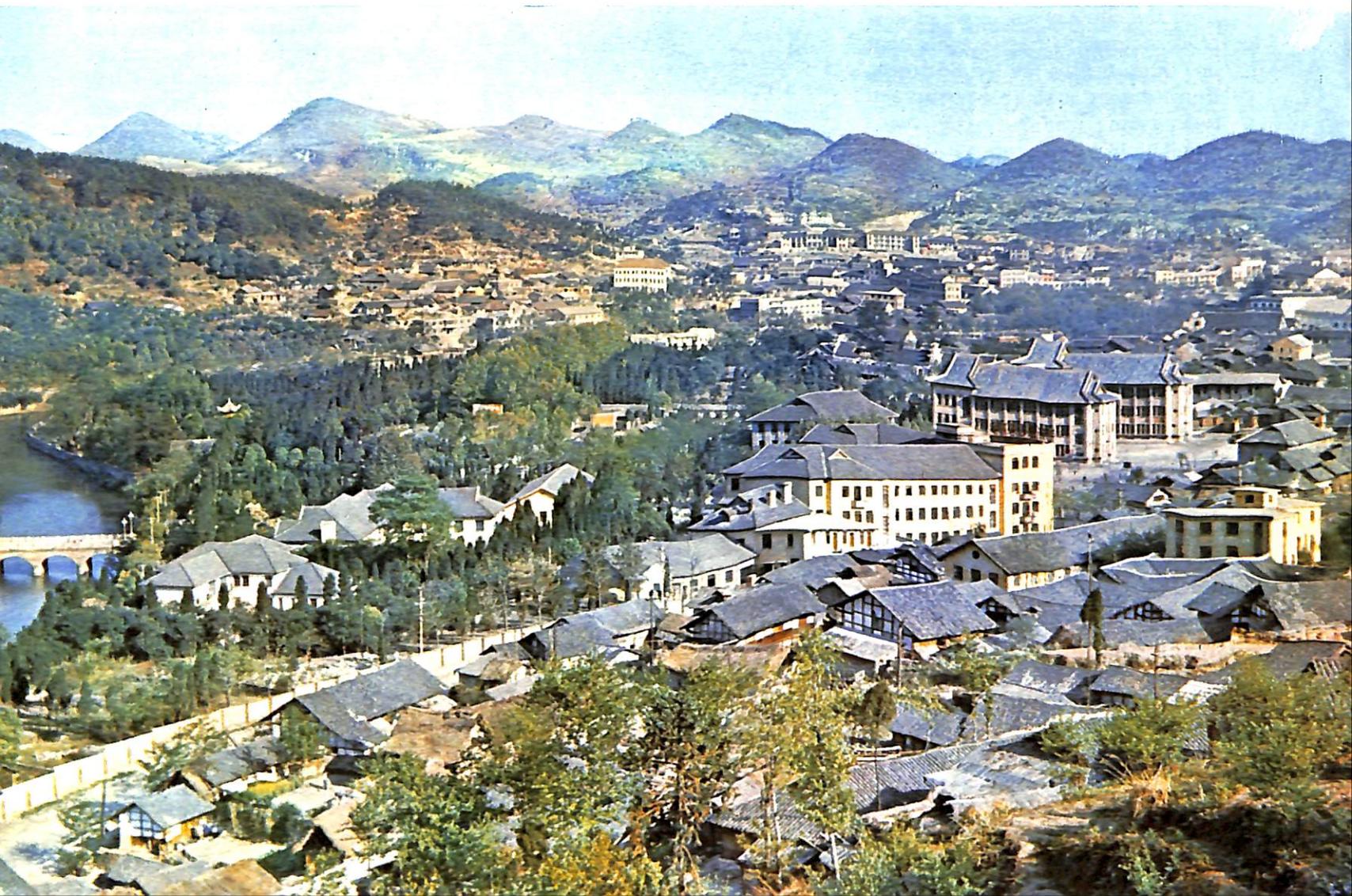




Site of the Tsunyi Meeting.



People's Liberation Army soldiers visit the Tsunyi Meeting Exhibition Hall.



# A Report from an Earthquake Area

Staff Reporter



Newly-built commune housing.

YINGKOU county in northeastern Liaoning province was in the epicenter of an earthquake of 7.3 magnitude which struck on February 4, 1975. The buildings in the rural areas of this farming county suffered severe damages. Today no sign of this destruction is visible. There is only bustling growth everywhere.

The Shihpengyu brigade, for example, where 88 percent of the houses crumbled, is a picture of normal life. Smoke curls lazily from the chimneys of rows of new brick houses with tile roofs that line the neatly laid-out streets. Horse-drawn carts ply back and forth taking manure to the fields past laughing children with bookbags slung over their shoulders on their way to school. On a white-washed wall huge red characters read: "Only socialism can save China."

The 18 people's communes in Yingkou county (population 530,000) grow rice, sorghum and corn. The county is one of the province's granaries. By making prompt repairs on fields and irrigation works after the earthquake the communes reaped a big crop — 6.3 tons per hectare against 6.1 tons in 1974 — on their 55,000 hectares of farmland. Most were able to sell more grain to the state, put more into the collective grain reserve and raise members' individual incomes.

Very few people and animals were killed or injured because the

earthquake was forecast in time to take adequate precautionary measures.

IN 1970 a professional seismological station was set up in the hills of Yingkou county by the city of Yingkou. The station in turn since 1971 helped set up seven observation and prediction groups operated by non-professionals using simple electric-current detectors and other instruments. In addition several hundred observation posts monitored by 2,120 watchers were established. (Since the earthquake the station has been rehoused in a new two-story building and is now equipped with China-made seismographs and tiltmeters.)

Early in 1974 seismic activity increased. Using exhibitions, documentary and scientific films, lantern slides, wall newspaper articles and other forms, county authorities began instructing the people on the causes and effects of earthquakes and what to do to minimize losses.

On February 3, 1975 pre-quake reports streamed in from all stations and posts. Seismologists corroborated these with information from their own instruments.

Chickens in the Chouchia commune suddenly flew into the trees. Geese in the Shihfu commune kept squawking and refused to go into their coops. Pigs in the Kaokan commune tried so hard to get out of their sties that they battered

down a lot of walls. Horses and mules in the Tangchih commune balked and reared wildly, breaking their tethers. Rats were found scurrying out of their holes all over the Tashihchiao commune. Water in the wells at the Kangtu commune bubbled, churned, turned murky and changed in taste.

At midnight February 3 the county Communist Party committee met in emergency session and at 1:30 a.m. on February 4 notified all communes to get ready for a big earthquake. People and animals were to stay out in the open. In the morning the Party committee ordered all work and entertainment suspended and emphasis to be put on precautionary measures and getting rescue and relief materials ready.

At the Shihpengyu brigade that afternoon Party branch secretary Chang Hung-pin called the cadres and militia members together and assigned specific tasks. Li Tehsin, brigade film projectionist, got ready to show four films in the open after dark. This helped bring most of the people out of their homes in spite of the cold night.

At 7:36 p.m. the second reel had just begun when flashes of light lit up the landscape, followed by rumbling sounds. The militiaman on duty immediately fired three shots, the agreed alarm. The earth began to rock violently, lights went out. With Secretary Chang in command, the militia kept order in the pitch darkness and patrolled



Relief goods began arriving immediately after the Yingkou-Haicheng earthquake.

the village and vicinity to guard against troublemakers. Swaying and staggering with the rocking earth, the cadres went from house to house to make sure that everyone had cleared out.

Suddenly water spurted out of cracks in the ground and some began to panic. Keeping his flashlight beam trained on it, the secretary tried to calm the people. "We've got the Party. We've got our socialist collective. We have nothing to fear." Cadres and militia members supervised evacuation of the people to a hillside away from the rising water.

The next day, February 5, a silver-white plane flew over the stricken area. The leaflets it dropped bearing a message of encouragement from the Central Committee of the Communist Party brought shouts of "Long live Chairman Mao" from the people. On February 7 a delegation headed by Hua Kuo-feng, then a Vice-Premier of the State Council, brought a message of concern and support from Chairman Mao and the Party Central Committee. Helicopters arrived with medicine, and soon trains and trucks were bringing relief goods and medical teams from elsewhere in the country.

On the seventh day after the earthquake, which was the Spring Festival, the people in the stricken area were surprised and moved to learn that they would be able to have a *jin* of pork and two *jin* of wheat flour apiece — plenty for

making the dumplings that are traditional eating on that holiday.

**T**HE Central Committee's message gave the people encouragement for rapid reconstruction. As they discussed them eagerly in makeshift shelters of the Yungan commune's Chienhuichuang brigade, the younger ones reading it aloud to the oldsters, a woman of 60 observed, "In the old society, who would have thought of us after such a disaster? But here we have a message from Peking the day after the quake. Chairman Mao thinks about us all the time."

Among the first things to be restored were evening political school classes. At Chienhuichuang members cleaned up a cart shed, moved a table and some benches into it, set up a stove and studies began. The people discussed the Party Central Committee's message in classes of all the county's 1,700 evening political schools and in 11,800 family study classes, and coupled it with their study of the theory of the dictatorship of the proletariat. This gave them more confidence that they could rebuild their homes.

They talked about the famous Tachai brigade in Shansi province, how their fields and homes had been demolished in 1963 by a terrible flash flood. How, led by their Party branch, fighting class enemies and capitalist trends and keeping to the socialist orientation, they had worked building their terraced fields by day and putting up new homes at night.

"We're all alive. We've got our land. We'll learn from Tachai and rebuild our homes," people said.

On the third day after the main shock, members of the Kuantun commune began to repair their

Despite the quake there were dumplings for Spring Festival: Yingkou county Communist Party committee leaders join commune members making them in a shelter.





Chao Kung-an (third right), Yingkou county Party secretary, and other county leaders studied and worked with people rebuilding an irrigation project.

County leaders and commune members remove sand that buried the fields.



terraced fields and carry on with early spring work like hauling manure with tractors and horse-drawn carts. Old people gathered to select seed.

It was at this time that a former landlord spread the rumor, "An earthquake in the second month means the land will sink in the sixth". The Yingkou area was going to become a sea, he said, and taking his bedroll disappeared into the hills.

People recalled the science films they had seen and compared their own observations since the main shock and concluded that such a thing could not happen. Then they related the former landlord's behavior to the political theory they had studied and Chairman Mao's warning to "never forget class struggle". Realizing that this man was trying to create confusion, they found him, brought him back and denounced him.

County leaders were first of all concerned with shelter for the people. Right after the quake most were living in makeshift sheds. Making the rounds, county Party secretary Chao Kung-an saw that one of the communes had devised a simple house with board walls and tarpaper roof covered with layers of sorghum stalks plastered with mud. Inside each was a low *kang*, the platform bed heated by chimney flues running beneath it. This would keep out the rain and cold, and best of all, was shock-resistant. Chao immediately passed the idea on to other communes and large numbers of them were put up in a hurry.

A month later work began on permanent housing with deep foundations, brick walls, a higher *kang* and glass windows. The structure was designed to withstand quakes. Instead of each family building its own house, construction was undertaken and financed collectively under a unified plan and then allocated according to the size of families. For housing at Shihpengyu the brigade contributed 60,000 yuan from its

public reserve fund and production teams under it a total of 50,000.

"The strength of socialism and the collective really showed during those days," an old man named Liu Shou-chun is eager to point out. "Our brigade divided into two groups. The bigger one repaired the fields and began transplanting rice. The other, a group of 100, built houses, joined by the others in the evening."

In this way through their own efforts and with generous help from the government, the Shih-pengyu brigade put up homes for 140 families by the end of last November. The equivalent of 84 rooms was completed to house schools, stores, a grain processing shop and brigade offices. All families will have new housing by the end of this year.

**T**HE greater part of the county's farmland and irrigation network was damaged. At the Shuiyuan commune 1,000 hectares of paddies were buried by 1,100,000 cubic meters of sand spouting from underground. Working at the normal pace it would have taken at least six months to clear the land. But that would mean missing the rice transplanting season and no rice crop that year.

Commune cadres turned out in full force to lead a mass movement to cart away the sand. Everybody joined in, even children and old people, each doing what he or she could. Some brought their own washbasins from home to carry the sand in. By May 10 the fields were cleared and leveled. Transplanting was finished a week ahead of schedule. All the other sand-covered fields in the county were readied in the same spirit.

Simultaneously repairs on irrigation and drainage stations, canals and dykes went on. The Kaokan commune's Tungfeng pumping station, which irrigates 3,300 hectares of paddies, was in bad shape. During the quake the main building had crumbled and machinery, equipment and pipes were badly damaged. Some said the only way was to scrap the



Selecting seed from a bumper crop grown after the earthquake.

whole thing and build anew. But most felt it could be restored fairly quickly if an effort was made.

Work started two weeks after the earthquake. If the station was to be able to provide water for rice transplanting it had to be finished in 40 days. Led by county Party secretary Chao Kung-an and commune leaders, 360 people worked on it in shifts round the clock. They had no tamping machine. The commune farm machinery repair plant forged a 500-kilogram hammer overnight. Fixed on a manpower-operated pulley, it did the work almost as effectively as a machine. "When leaders work with us we can overcome any kind of difficulty," the commune members say. The station was finished in 30 days.

Repairs on all the county's 83 pumping stations were finished in time for transplanting. The earthquake had left a 53-kilometer section of the dyke along the Liaoho River full of cracks and holes. Ten thousand people—with county leaders at their head and the assistance of people from other counties and cities and the People's Liberation Army—repaired the dyke in 12 days.

**S**ELF-RELIANCE and mutual help was widespread. In the Tachai spirit, members of the

Shuiyuan commune refused to take relief funds sent by the government so that they could be used by harder-up communes. When they learned that a lot of straw was needed for building temporary shelters for the people of the city of Yingkou, they gathered 1,500 tons of it and commandeered over 100 trucks, tractors and carts to deliver it.

Without waiting to be asked, the Luwang and Chienyi communes located in the mountains sent huge quantities of firewood and timber to the communes in the plains. A lot of the irrigation works of the Huchuang commune were damaged, but being on the plain the commune lacked stones for repairs. The Kuantun commune in the hilly region sent over 200 cubic meters of rocks, and also 7 hand tractors, 63 oxen and 72 skilled hands for plowing and harrowing led by its deputy Party secretary. They helped out for a whole month until all the paddies had been transplanted.

Five months after the earthquake a two-day downpour caused serious waterlogging. A month later when rice crops needed water most, there was a 40-day spell of drought. But the people of Yingkou county overcame them all and triumphantly brought in the biggest harvest in their history.



An observation team of Huchuang commune members in Yingkou county keeps tab on well water for unusual signs.

# EARTHQUAKE FORECASTING

TI CHIEH-WEN

**T**HE NIGHT of the big Haicheng-Yingkou earthquake in Liaoning province, February 4, 1975, most of the thousand people at the Kuantun commune's Shih-pengyu brigade, one of those in the epicenter, were safely out of their houses and in an open area. They were watching an open-air film which brigade leaders had arranged for after they received word from the earthquake prediction network that a big quake was likely to occur that night.

Midway through the film there were flashes in the sky and sounds like thunder. The earth shook and buildings collapsed. Though the quake was of 7.3 magnitude the vast majority of the brigade members were unharmed. Because effective forecasting made precautionary measures possible, throughout the entire stricken area damage was greatly reduced and loss of life was minimal. In 72 percent of the brigades in the epicenter not one person was killed.

The prediction of the Haicheng-Yingkou earthquake was the most

accurate among a number of successful forecasts of quakes above 5 magnitude done by Chinese scientists in recent years. This progress has been made under a policy which, under the unified leadership of the Communist Party, stresses forecasting and precautionary measures, work by both professionals and non-professionals, use of both modern and "home-style" equipment and reliance on the masses.

China has records of numerous earthquakes throughout history. Study of them began over 2,000 years ago. The world's first seismograph was invented in A.D. 132 by the scientist Chang Heng. In A.D. 138 it recorded a great quake that took place in today's Kansu province. A 16th-century document records warning signs of quakes and discussions of earthquake-resistant buildings. As a science, however, seismology developed slowly because throughout China's long feudal and later semi-feudal, semi-colonial society the Confucian concept that things were caused by the "will of Heaven" promoted by the reac-

tionary ruling classes held back scientific progress. Under the Kuomintang there was only one seismological station in all of China, and it had a staff of three. Even as a showcase it was negligible. It was not even able to report earthquakes promptly, much less forecast them.

## Professional Teams

A national bureau of seismology was set up after the People's Republic of China was founded. Under it are institutes of geophysics, geology and engineering mechanics and units for surveying geological mechanics, deformation of the earth's crust and the deep structures of the earth, for conducting model experiments and for



Checking the radon content of water at the seismographical post in the Lantsang Lahu Nationality Autonomous County, Yunnan province.

developing and producing seismological instruments.

Many provinces and autonomous regions now have seismological departments with trained staffs linked with forecast networks composed of both professionals and non-professionals. There are special arrangements for watching for big earthquakes in some places. Located throughout the country, with the exception of Taiwan, are altogether 17 standard stations,

300 regional stations and a good number of observation posts run by factories and mines. There are over 10,000 professional seismological and administrative personnel.

In predicting earthquakes seismologists first map out a rough earthquake zone based on a systematic study and analysis of China's rich data on earthquakes and on their own observations of seismic activity, deformation of the earth's crust and the relationship of these to the structure of the earth. After close observation for premonitory indications, the danger area is narrowed down and the approximate scale and time of occurrence determined. Within the smaller area more intensive observations are made to pin down pre-quake signals, which are the basis for forecasting the specific time, place and intensity of a big earthquake.

Much public education is carried on to help the people understand the causes of earthquakes and the kind of damage they can do. This

**Monitoring Peking's seismographical network at the Institute of Geophysics under the Chinese Academy of Sciences.**



**The staff of the Yingkou city seismographical station, assisted by the army, continuing to keep watch after the big 1975 earthquake.**

is done through broadcasts, films, lantern slides, posters and pamphlets. At the same time there is criticism of Confucian idealist concepts and the revisionist lines of Liu Shao-chi and Lin Piao. People see more clearly that there is no such thing as the "will of Heaven" and that it is possible to predict earthquakes. This gives them greater confidence that the precautionary measures they are asked to take can minimize losses.

### Mass Participation

China has numerous quake-prone areas but they are widely scattered and it is usually a long time between big quakes in a given locality. Therefore for collecting pre-quake signals it is not possible to depend only on a small number of people making methodical observations. This can only be done by mobilizing the masses of the people.

Located in different parts of the country are well over 5,000 observation stations and no fewer than 45,000 smaller posts, manned by 100,000 spare-time observers — workers, peasants, teachers, stu-

dents, telephone operators, radio announcers, weather forecasters and stock keepers. With technical guidance from the professionals, they operate in shifts round the clock to keep tabs on the earth's pulsation and gather material leading to an understanding of the laws of earthquakes.

These watchers often make their own equipment for measuring changes in the earth's electric and magnetic fields. Electrodes planted in the ground and connected to an ammeter serve to measure electric currents in the earth. Recordings made by these non-professionals are reported to seismological centers in each county where they are summarized by trained seismologists and forwarded to regional stations.

People on their ordinary jobs are taught to keep an eye on changes in underground water and unusual behavior in animals. They are asked to report any sharp rise or fall in the water table or if water bubbles in the well, becomes murky or changes in taste. Commune and brigade animal and

*(Continued on p. 40)*

# Builders of the Taching Oil Field

Staff Reporter



A women's perforation team.

**T**ACHING, China's biggest oil field, opened up against enormous odds in the early sixties under the leadership of Chairman Mao and the Communist Party, has made China more than self-sufficient in oil. Averaging a 30 percent increase each year since 1961, it is producing six times as much oil as in 1965. Today in its 16th year it is pushing toward still higher goals.

What are the builders of Taching like?

## A Driller

Under a tent in a new drilling area I met members of Drill Team 1202. They were discussing their new target, fired with enthusiasm by the long-range national plan to put China in the front ranks of economic development by the year 2000. "We're masters of a socialist enterprise," a driller in his forties said. "Our job is to consolidate the dictatorship of the proletariat and produce more oil faster — and

for that we must work harder than ever. We must try and break the records we've already set."

This was Wu Chuan-ching, the team's present leader, cited as a "Driller of Steel".

In 1960 the Khrushchov revisionist clique in the Soviet Union suddenly tore up contracts with China and recalled all its experts in order to put pressure on China. Not intimidated, China determined to go on in the spirit of independence and self-reliance. Oil workers, scientists, engineers, technicians and cadres from all parts of the country gathered at Taching for a "mass battle" to open up the oil field. Oil began flowing the following year, construction developed apace.

Wu Chuan-ching came to the field after his discharge from the People's Liberation Army and became a member of Drill Team 1202. Following the revolutionary example of Comrade Wang Chin-

hsi the "Iron Man" (*more about him on next page*), he was determined to help smash social imperialism's sabotage and bring an early end to China's lack of oil. This meant drilling wells as fast as possible. When he learned that a team abroad had drilled 31,000 meters in a year, he and the rest of the team decided to break this record in spite of antiquated equipment 20 years old.

That year Wu ate and slept at the rig. One winter night at 40° C. below zero two water pipes cracked, bringing the drilling to a stop. The mud pump was in danger of freezing, which would cause a real breakdown. In a blizzard, Wu and his comrades rushed to a nearby pond, broke the ice with axes, and carried water in buckets and basins to keep the drilling going. That year Drill Team 1202 sank a total of 31,746 m. in 9½ months.

In his 16 years at Taching, Wu has been cited as a pacesetter year

after year. He has been seriously injured three times risking his life to protect his comrades and public property. The last time the oil workers were going all out to top their production quotas. Suddenly team 1202's drill bit got stuck underground. Wu Chuan-ching was sick at home with enteritis but, worried about damage to the machine and the well itself, he went to the site. On the platform he took over the brake lever and told the operator, "It's dangerous to handle this in such an accident, let me do it." Sending the others out of danger, he began cautiously to release the brake control. Just as he was succeeding, a 50-kilogram lift broke away and fell on him.

When Wu regained consciousness in the hospital, his first demand was, "Were any of the comrades hurt? The equipment? And production?" Greatly moved by Wu's selfless spirit, his teammates salvaged the equipment and began a new well.

In 16 years Wu Chuan-ching and his teammates have drilled over 500 wells with a total of 620,000 m., equivalent to drilling through 68 Mount Jolmo Lungmas,

the tallest peak in the world. Their highest record was 100,000 m. in one year, for which the team was cited as "an ever-sharp sword".

Someone once asked him, "Why do you work so hard now that China has become self-sufficient in oil?" The question sounded strange to him. A cowherd before liberation whose parents had been driven to death by a landlord, Wu answered, "If we divide the tons of oil our wells have produced by the number of drillers in our team, we get a figure in the thousands. But if we divide them by China's 800 million people, the result is practically nothing. Measured by our great goal of communism, our contribution is pitifully small!" Drillers like Wu Chuan-ching don't rest on past high records.

#### A Pipe Fitter

Sun Hai-chen, aged 22, is a pipe fitter well known among the oil workers. Born five years after new China was founded, she is part of the generation which has grown up under the socialist system. After finishing junior middle school in Chekiang province, she went to take part in the

development of a frontier region in the northeast. Her diary is filled with descriptions of her deep love for socialist life.

In 1973 she was transferred to the Taching oil field. Everything seemed new and strange. She was fascinated by the boundless prairie, the towering derricks, the "mysterious" Christmas-tree connections, and many other things. Assigned as a pipe fitter, she worked hard. Some time later, however, she began to waver. She didn't feel that installing oil, water and gas pipes day in and day out in all kinds of weather had much to do with her great desire to help build socialism.

The Communist Party branch secretary found out what she was thinking. He took her to the first well ever drilled in the field and told her the story of "Iron Man" Wang Chin-hsi, leader of the first team to drill in this wilderness.

Wang Chin-hsi, an ordinary driller, had come from a poor family. When he arrived at Taching from the old Yumen oil field he was furious over the Soviet pressure and technological blockade. "I'd give 20 years of my life to get this oil field going!" he said. Defy-

Wu Chuan-ching (second left) studies political theory with the other members of Drill Team 1202.



Leaders of the Taching oil field drilling headquarters go to the field to study where to open up a new drilling area.



ing the lack of transport machinery and the bare necessities of life, he worked tirelessly to drill the first well. For his iron will and communist spirit of self-sacrifice, his fellow workers called him "Iron Man". An exhibition room in his memory near the first well tells the remarkable story of this worker-pioneer.

Sun Hai-chen was shaken. She thought of how "Iron Man" Wang and the other pioneering workers had never considered their personal interests in helping to develop China's oil industry. In spite of hardships and incredibly difficult working conditions, they had thrown their whole lives into their work. "Why did I begin to think only of myself after I came here to work?" she wondered.

She was greatly moved by the old workers' stories of their bitter past. Born in the new society, she was shocked to learn that old China had had to import all her oil, and that by claiming that China was poor in oil, the imperialists had attempted to throttle the Chinese people. What kind of future could young people have had in those days? The socialist system had opened the way for youth to realize its ideals, and veteran revolutionaries are concerned about helping them. With the contrast between the present with the past now more real to her, Sun Hai-chen began to love her work. She became proud to be a pipe fitter who could do her part in developing China's oil industry.

In the winter of 1973 Sun Hai-chen organized the oil field's first women's pipe-fitting team — 12 girls averaging 20 years of age — and she was elected their leader. They had missed the great battle to open the field in the sixties, but they were determined to make up for it.

City girls, they had to have help in climbing to the top of well houses. It took more than six of them to lift a steel pipe 20 m. long. Today two of them can carry one for 400 m. without putting it down. They walk on high walls without help. With Sun Hai-chen's leadership and the help of veteran workers, the girls quickly learned their job.

When the girls did their first pipe installation at an oil well, it was deep winter. In the cutting north wind, they broke the frozen earth, carried pipes and fitted them together. They sometimes worked at new well locations in marshland, standing in water to install pipes.

In 1974 Sun Hai-chen boldly proposed that they match the quota for a skilled-workers' team — installing the pipe systems for 100 wells in a year. There were skeptics. To figure out how they could speed up their job, the girls made models of their work with wires and wooden sticks. They studied every type of pipe and valve and learned how to handle them deftly. Sun Hai-chen always chose the hardest task. That year the girls surpassed their quota by 50 percent, making the best record in the whole field, and their team became one of the outstanding units.

#### Housewives Get into It

Taching is not a great, sprawling oil city with the refineries, plants and tall buildings of a western oil field. Here the prairie above the vast oil pool is being turned into thriving cropland dotted with communities which encompass both industry and farming.

These communities contain workshops, stores, nurseries, schools, farm machine stations, dining halls, sewing shops and other facilities necessary for small-town life. This is mainly the work of women who were housewives only a few years ago but have organized to do their full share in building the new socialist field.

Li Fa-lan of Vanguard Village is one of them. Arriving in Taching in 1962, she was among the first of the wives to go out to turn the prairie into farmland. Regarded as a model worker for her leadership of the women, she is now a vice-secretary of the construction headquarters and takes part in the management of the oil field.

When I met her, she was seated in a tamped-earth house discussing with other village cadres how to apply fertilizer to a wheatfield. Her oil-worker husband was cooking. Such a scene, common today,

was unheard of when she first came here.

At that time the Confucian idea that women are inferior was still strong. Women were thought of as an appendage of their husbands and tied down to the house by cooking, washing, child care and waiting on their husbands. In 1962 one of the mothers, 49-year-old Hsueh Kuei-fang, led a rebellion against this situation. She and four others, taking shovels and carrying their babies on their backs, went out to break the prairie land for farming in order to help supply food for the oil field. The first year they got a good harvest.

Inspired by Hsueh Kuei-fang's example, Li Fa-lan organized 17 of her neighbors to do the same. Her bitter memories of the miserable life her parents led in the old society strengthened her determination to get out and help build up the oil field. Someone said to her, "You're a woman with some schooling. Why don't you stay home and take it easy instead of working hard all day long in the field?" Li Fa-lan replied, "If we women want liberation, we must take part in social labor."

By the autumn of 1963 Li Fa-lan's group had opened up 30 hectares of land on which they got good harvests of grain and vegetables. At that time most families were still living in tents. The following year she organized more housewives and built 82 tamped-earth houses in the slack farming season.

Thus Vanguard Village was born. It has 135 families and its team cultivates 70 hectares of land. By 1974 they had harvested a total of 750 tons of grain. Now production is such that the village is entirely self-sufficient in grain and nearly so in vegetables. Under Li Fa-lan's leadership the women have set up an evening political school, a library, an art propaganda team and a women's militia unit. The former housewives have become builders of the oil field with both socialist consciousness and culture.

For the past 10 years Taching has grown enough grain for 50,000 members of workers' families,

which consequently did not have to be bought from the state. Over 98 percent of the able-bodied women are in collective production. As a new force in socialist revolution and construction, they really "hold up half the sky".

Since becoming a leader, Li Fa-lan has paid even more attention to arming herself with revolutionary thought. Every night after putting her three children to bed, she studies works by Marx, Engels, Lenin, Stalin and by Chairman Mao Tsetung. She acts like an ordinary worker and continues to take part in everyday work with the other women of the village.

### A Young Technician

In 1975, at a meeting on technology sponsored by the Taching Oil Field Research Academy, a young technician read a paper on how to increase the production rate of crude oil through correct knowledge of the subsurface oil-bearing strata and their movements. He asserted that the wells in the older areas of the Taching field are still in their "youth" and can continue to give high and stable yields. His well-organized and convincing arguments won the praise of many veteran workers and engineers.

The technician was Huang Yuan-hai, a graduate of the Sian Petroleum Institute who came to work at the Taching academy in 1964. Since his arrival he has assiduously studied works by Marx, Engels, Lenin, Stalin and by Chairman Mao, tried to integrate himself with the workers and remold his world outlook. He tries to do his studies and scientific experiments with the workers. Joint work like this has solved a number of important technological problems.

Chairman Mao says that **"intellectuals will accomplish nothing if they fail to integrate themselves with the workers and peasants"**. Huang feels this is particularly pertinent to his experience over the last 12 years.

When he first arrived he thought well-tenders were only capable of measuring oil output and pressure, dewaxing and sweeping floors. Because they lacked knowledge of the oil field and its subsurface



Now a leading cadre, Li Fa-lan (left) continues to work with other workers' wives.

conditions, he felt he had nothing to discuss with them. Only engineers and technicians, he thought, could work out methods of increasing output.

In 1971 Taching's old oil-producing areas were asked by the state to increase their rate of output. These wells had been producing for 10 years, he thought, even beyond their designed rate. How could output be increased? He calculated, using the basic parameters of the old drilling area and formulas from standard texts. Considering all the technological measures he knew, he concluded it could not be done. Thus when two workers from an oil extraction team said it could be done, he was astonished. With their suggestions, based on long years of experience, the rate of production was increased.

Huang Yuan-hai remembers this incident even today. "The workers' intelligence and enthusiasm, he said, "opened my eyes and increased my understanding. Seeing how workers do things that we intellectuals in our offices never think of, I realize more than ever that we have to learn from the working class and rely on the workers in our scientific studies."

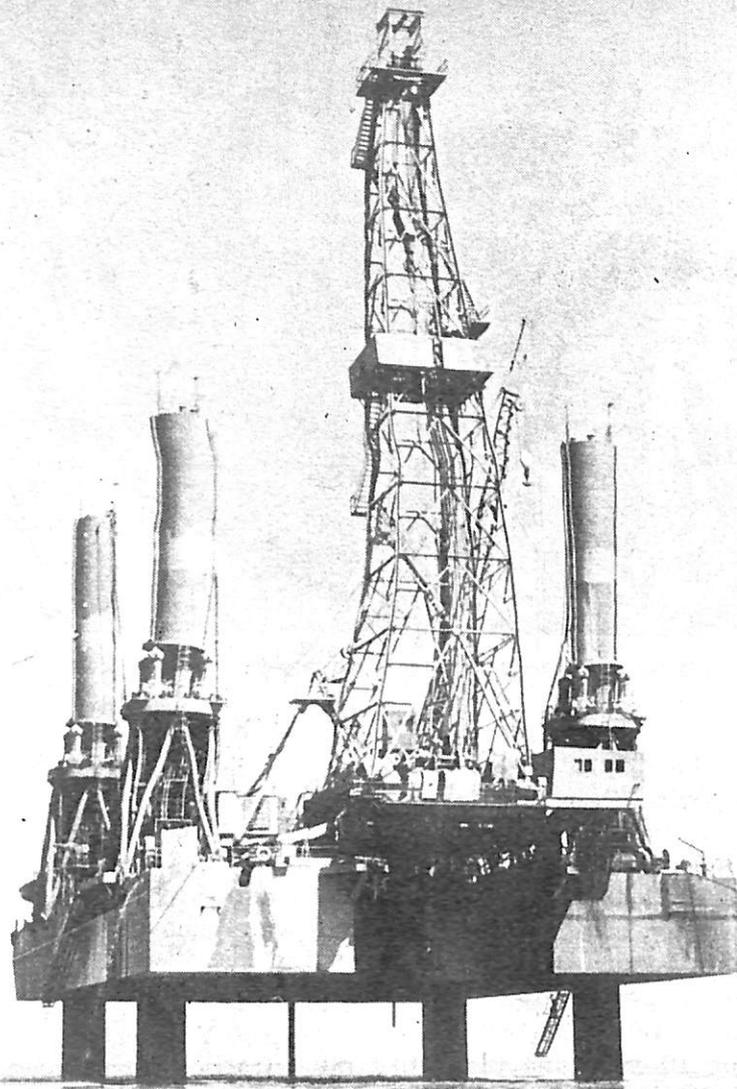
According to foreign technical materials, the pressure in a producing well drops as pressure lessens in the subsurface oil strata. After studies and experiments, Taching workers, technicians and engineers found ways to counter this "law". They injected water

into the oil strata to maintain the high output of crude oil, but then many wells began producing water instead of oil. They decided they needed to seek methods of injecting water suited to the peculiarity of the formations in Taching's oil-bearing strata.

Huang Yuan-hai moved to an oil extraction team's headquarters at an experimental area where he worked, ate and slept with the workers. Together they carried out a scientific analysis of the oil wells. He sometimes worked several days and nights at a stretch at a drilling site. He avidly asked the advice of the workers, accumulated a great amount of data and practical experience, and with their help finally learned how to inject water into individual formations and prevent the influx of water. This new technology for oil recovery equals advanced world standards.

Last year, cooperating with workers and engineers of the research academy's Oil Extraction Technology Institute, he worked out a method of extracting oil with double pipes — a new way of ensuring stable high output.

This young college graduate who once worried that his clothes would get stained with oil is now loved by the workers and praised by the leaders and the research academy. Having developed a deep love for the oil field, he is continuing to integrate himself with the worker-and-peasant masses of China.



## China's First Oil-drilling Ship

A new page has been turned in the history of China's oil industry. While the Taching, Shengli and Takang oil fields on land are being expanded, prospecting and test production of oil resources offshore is also going on.

China has 18,000 kilometers of coast. The continental shelf is broad and flat, and contains great oil reserves. But for almost two decades new China's young petroleum industry was unable to explore or develop them. After 1966, however, the cultural revolution spurred oil workers and engineers, in spite of their lack of experience, to design and build China's first fixed platform, drilling vessel and equipment for offshore prospecting. A year after drilling began, oil was struck in shallow water. In test production, output figures from the wells drilled have surpassed their quota every year since.

In 1974, China drilled her first deep-water well in the southern part of the Yellow Sea (see "First Geological Prospecting Ship", China Reconstructs, April 1975).

The article below describes the difficulties and struggles encountered in building the country's first drilling vessel for prospecting in shallow water, the *Bohai No. 1*.

— Editor

*Bohai No. 1*, China's first jack-up drilling vessel, at work in the Takang oil field.

ONE CALM DAY in May 1971 the sea off the China coast was a scene of great activity. Her pioneer oil drilling vessel, the *Bohai No. 1*, was finishing its first exploratory well. The place for the fixed platform had been chosen and it was ready to be put up. The red flag of the People's Republic of China flying proudly on its derrick, the ship's drill roared as it bored down into the seabed.

The *Bohai No. 1* is a jack-up drilling platform, a rectangular flat-bottomed vessel with four piles which can be raised or lowered. It carries complete drilling machinery and equipment and quarters for the oil workers. When drilling is finished, the ship is lowered into the water, the piles pulled out of the seabed and it is then towed to the next drilling site.

The *Bohai No. 1* does not seem complicated to look at, but the performance demands on such a vessel are high. Only a few countries make them. In 1961 Chinese workers and engineers decided to design and build one themselves.

### Nine Years of Delay

A fierce struggle between the bourgeois and the proletarian lines promptly arose around the designing and making of the *Bohai No. 1*. Chairman Mao's revolutionary line is that the main thing is self-reliance, that foreign aid should be subsidiary, that the Chinese people should break through all mental blocks and build up industry on an independent basis. The revisionist line of Liu Shao-chi and Lin Piao, however, in effect advocated worshipping everything foreign, following

foreign techniques blindly and thus always lagging behind.

One technician who had taken part in the designing and making of the *Bohai No. 1* recalled, "In 1961 we got the assignment to make our first design for the ship. When the state examined it, they pointed out that because we lacked meteorological and geological data, our design had an inadequate basis.

"It wasn't until 1966 that we got our second assignment to make a new design. Why were five years wasted before we were asked to draw up a new plan? Because in those years some authorities were engrossed in chartering or buying foreign ships and never believed that the Chinese people could build their own. It was only after the cultural revolution started that we saw this was the fault of Liu Shao-chi's revisionist line which held that it's 'better to buy than to make ships and better to charter than to buy them'. We're not against buying ships, of course, but the important thing is that it should be done on the basis of maintaining independence, sovereignty and self-reliance.

"Our second design was much better and the state approved it in 1966. But construction never started until 1970. Why were four more years wasted? As we found out later, this was chiefly due to the revisionist line pushed by the Lin Piao anti-Party clique which did everything it could to block it."

The workers and technicians recalled this history with fury in their voices. When the order to build the *Bohai No. 1* finally came in 1970 they were jubilant. Their enthusiasm turned to strength and they put it all into their new job.

### Technical Hurdles

The workers and technical personnel not only had to fight the

interference of the revisionist line but overcome many technical difficulties.

Since it was to do exacting work, the vessel had to be able to withstand the strongest winds and waves in the area to be prospected. How strong? There was insufficient data on conditions along China's coastline. Old China had left no useful data and that collected by socialist China covered less than 20 years.

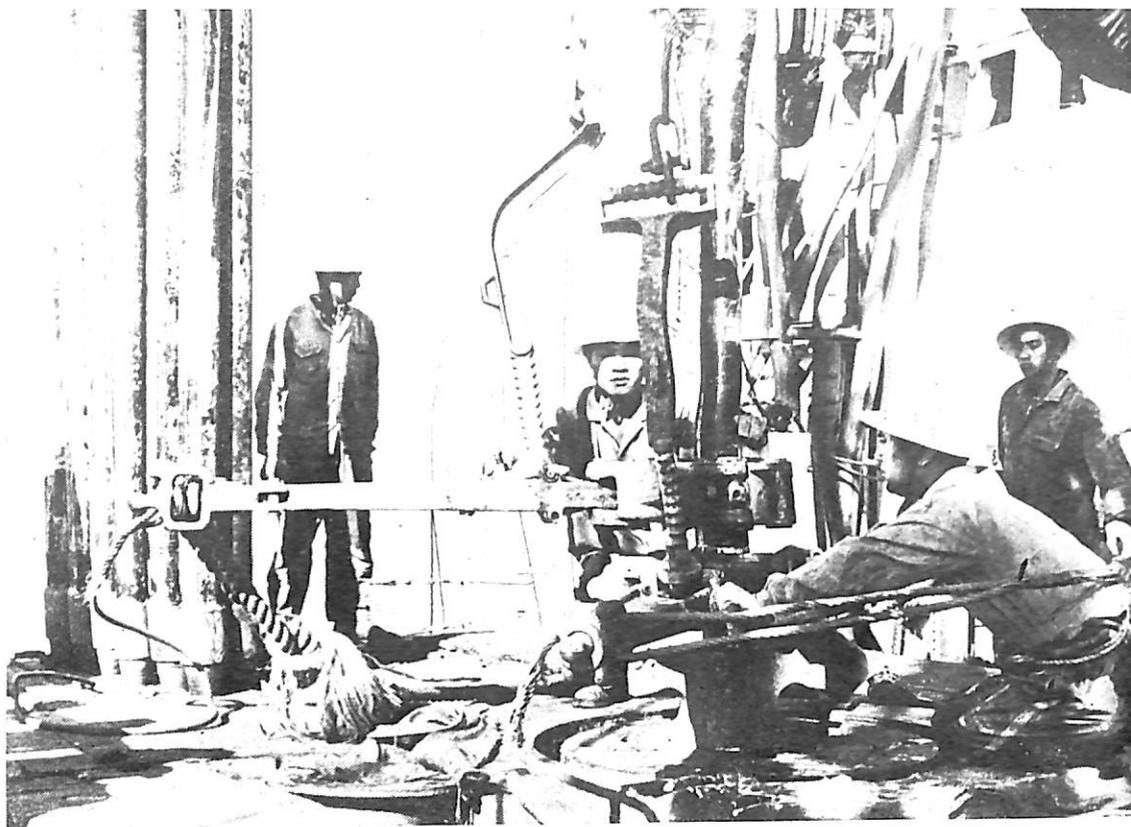
The builders of the *Bohai No. 1* turned to every possible source of scientific information, including old retired seamen and captains.

One captain over 70 recalled that in 1920 in the area where the ship would work, he had gone through the biggest gale of his lifetime at sea. "What was the force?" asked the technicians. "Couldn't say," the old captain answered, "but I remember looking ahead from the wheelhouse and seeing waves as long as my boat cresting at eye level."

From this the designers figured out the amplitude, length and force of the waves. By comparing valuable information such as this with the scientific records kept since liberation, they finally came up with fairly reliable data on the strongest winds and waves the ship would have to withstand.

In Chairman Mao's philosophical writings the workers and engineers found the key to their most complicated technical problem in designing—the piles. By studying *On Practice* and *On Contradiction* they came to see that although the drill ship has its particular characteristics, it also shares common characteristics with other constructions of a similar kind. It should be possible to solve the particular problems of the vessel by referring to how similar problems had been solved on other projects. Thus the principles governing bridge piles in a riverbed would apply to the piles of a drilling vessel in the seabed. So they went to bridge builders for advice.

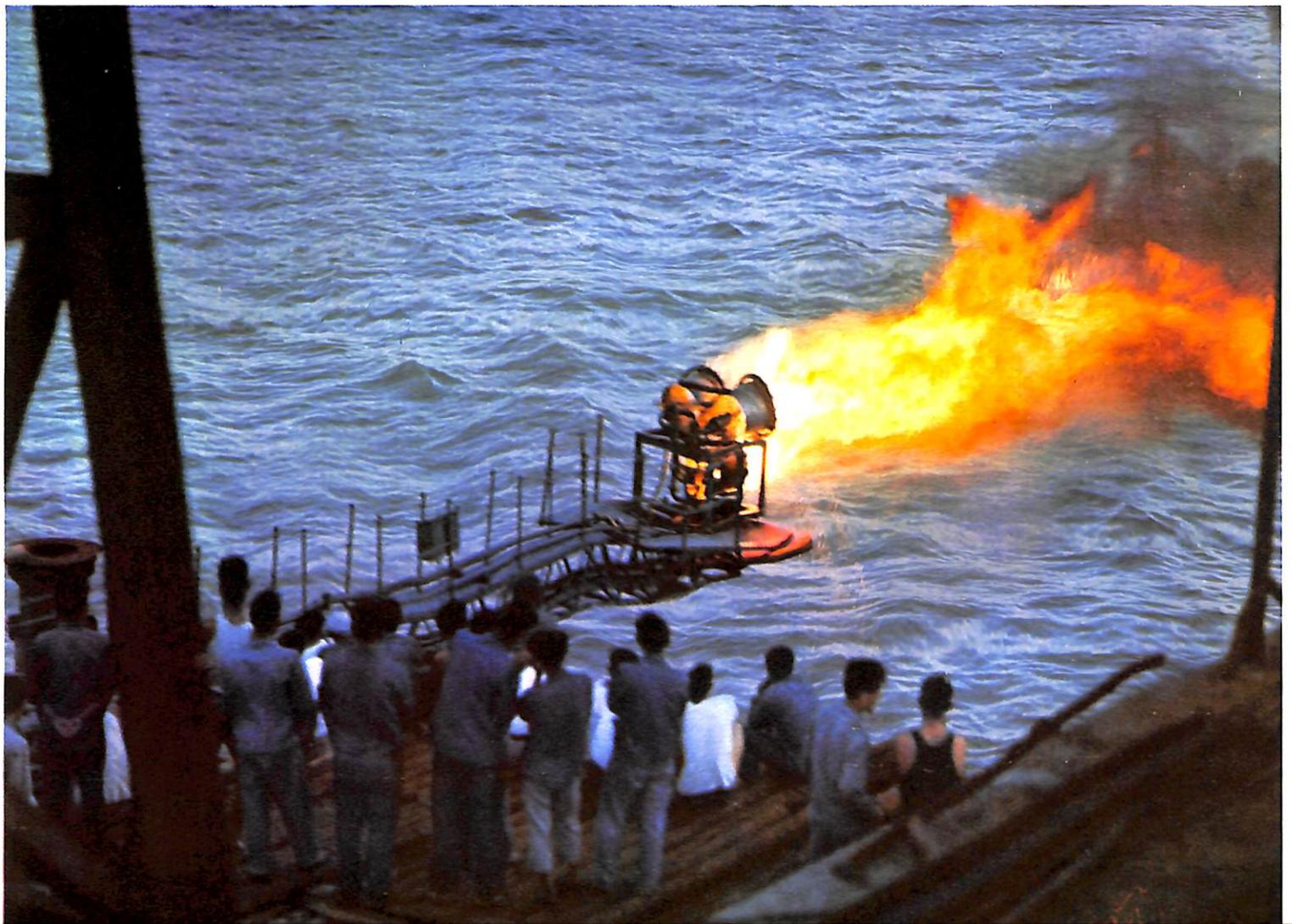
Drilling a deep-water prospecting well in the southern part of the Yellow Sea.





The Bohai No. 1, first China-made oil-drilling ship, in position on the sea and drilling a well.

To prevent sea pollution, oil gushing from a new well is burned off until the well can be capped.





Yu Li-ping, driller.



Materials and equipment being delivered to the drilling ship.

A fixed platform for undersea oil extraction.



The hydraulic control system for jacking up the ship was also a new technical problem. China had already built a 10,000-ton hydraulic press. Its hydraulic control system had some points in common with the kind needed for the drilling ship. The designers and builders of the press gave them every help.

As the chief engineer for the entire project put it, "If you just look at us few designers, we don't count for much, but if you see all those backing us up the strength is tremendous. The workers were our teachers and we had many technical personnel to advise us. The *Bohai No. 1* is a concentrated result of the wisdom and strength of the masses."

#### Success

The piles for the ship are 2.5 meters in diameter and 73 m. long, made of sections of steel tubes welded together. Each section was made of four steel plates welded together and then rolled. The high-tensile strength, low-alloy steel used is made in China. Some

plates are almost as thick as a building brick.

Rolling such heavy plates was very difficult. The factory doing the job had no machine to do it. The workers, however, put their long years of practical experience to use. They used their small hydraulic press to bend the plates millimeter by millimeter. When welding the sections, they checked the quality of the seams with X ray. Heat deformed the steel. The workers found the laws governing the deformation and adopted measures to counter it.

Once several sections were lined up for welding using optical techniques. When the noon shift came on they found the sections were no longer exactly in a straight line. Everybody was puzzled. After careful examination a welder said confidently, "It's all right. Let's wait until the sun has set for a couple of hours and check them again." Sure enough, when they examined them that evening they were in a straight line again. The heat of the sun had caused the steel to expand, which made a

slight deviation. Learning from their experience, welders worked at night from then on. The workers had thus solved a problem that the designers had not thought of.

This kind of cooperation between workers, technicians and engineers finally completed the vessel. It was hauled to sea for testing. After careful preparations, the order to jack up the ship came. The four piles sank firmly into the seabed. As the hydraulic pressure continued to rise, the ship broke free from the surface with a roar and lifted itself above the water to cheers from ship and shore.

Since the *Bohai No. 1* was turned over to the oil workers, it has bored many oil-prospecting wells in coastal waters. The oil workers on board are proud of it. "Our ship," one of them said, "has drilled one high-quality well after another. Its design conforms with China's marine conditions. There is still room for improvement, of course, but in the past four years it has remained stable through every big storm and drilled good wells."

---

(Continued from p. 31)

poultry keepers are asked to report when animals are uneasy, refuse to eat or keep away from their coops or pens.

Such reports have aided making accurate forecasts. Extremely abnormal behavior of tigers and other animals observed and reported by keepers at the zoo in the city of Tientsin on July 18, 1969 helped the municipal seismological department know that an earthquake was coming and it would be big. Two hours later a shock of 7.4 magnitude occurred in Pohai Sea. When a home-made electric current detector in Pu-erh county,

Yunnan province, showed sudden changes on August 10, 1973 and other observation posts also reported unusual phenomena, the county Communist Party committee immediately notified the people to take precautionary measures. No one was killed in the 6.2 magnitude quake that struck the area on August 16.

This mass line in earthquake forecasting not only cuts losses in life and property but also provides data for new progress in seismology. Study of the big quake at Hsingtai in Hopei province in 1966 has led seismologists to first formulate what later became a new law of earthquakes. The proc-

ess is: close successive foreshocks followed by a period of calm, and then the big shock. They were able to come to this conclusion because they had at hand a wealth of phenomena on the early stage reported by the people. The law, proven again and again in subsequent smaller quakes in the Hsingtai area in Hopei province, was of great use in obtaining an accurate prediction for the Haicheng-Yingkou earthquake.

The progress that has been made in seismology in China shows that reliance on the working people and their practical experience can raise the level of a science and make it better serve the people.

# The Struggle Between the Confucian and Legalist Schools During the Middle Western Han Period

CHUNG CHEH

*Seventh and final article of a series on the Confucian-Legalist struggle in Chinese history. The previous articles appeared in our March, May, July, September and November 1975 and May 1976 issues.*

— Editor

WHEN Emperor Han Wu Ti (157-87 B.C.) came to the throne in 141 B.C. the Western Han dynasty (206 B.C.-A.D. 24) had existed for more than 60 years. Centralized feudal rule was being increasingly consolidated and the economy had made great advances. The royal princes with their fiefs, however, remained strong, and the remnant slaveowner forces still existed. In fact, handicraft and merchant slaveowners controlled the greater part of the production and trade in iron and salt, lifelines of the economy. These two groups, backed by economic might, joined up to match strength against the centralized feudal rule.

The military regime of the slaveowning aristocrats of the Hsiung Nu, a people in the northern part of the country, made constant predatory incursions against the central plains, often doing so in league with the separationist forces within the Han nationality. Together they constituted a grave threat to the Western Han rule of the rising landlord class. Faced with these contradictions Han Wu Ti pursued the Legalist line of reducing the power of the local principedoms, hitting at remnant slaveowner forces, consolidating centralized rule and repulsing the Hsiung Nu raids. As a result, Chinese feudal society made considerable progress politically, economically and culturally. As a

Legalist statesman Han Wu Ti ranks in importance with emperors Chin Shih Huang (259-210 B.C.) and Han Kao Tsu (256-195 B.C.).

## Stronger Central Authority

One measure Han Wu Ti took to curtail the power of the local forces was a decree for the "extension of favors". It specified that while the eldest son of a prince's principal wife inherited the title and fief, the other sons should also receive lands within the principedom and lesser titles. The smaller estates, however, were to be under the authority of the local prefecture which was linked with the central government. Thus in the name of extending favors the actual size of principedoms was being steadily cut down and the territory under central government expanded.

Another measure was to divide the country into thirteen supervisory districts and appoint authorities empowered to look into illegal activities of the princes and local officials in these districts. This also strengthened central government control over the local areas.

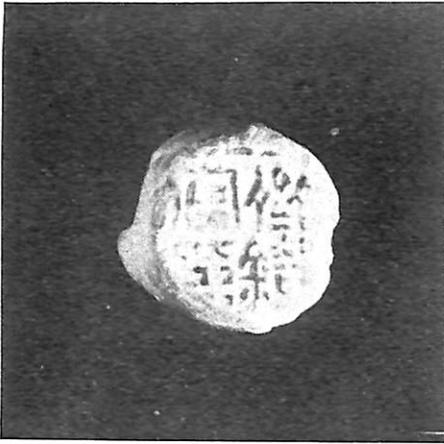
The princes and Confucian scholars tried desperately to resist these measures. The Prince of Huainan called together Confucian scholars to write books and create public opinion against the em-

peror's Legalist line. He and the Prince of Hengshan joined forces in a rebellion. Han Wu Ti refuted the Confucian scholars and suppressed the rebellion. This finally ended rebellions by the princes, which had been going on ever since the founding of the dynasty.

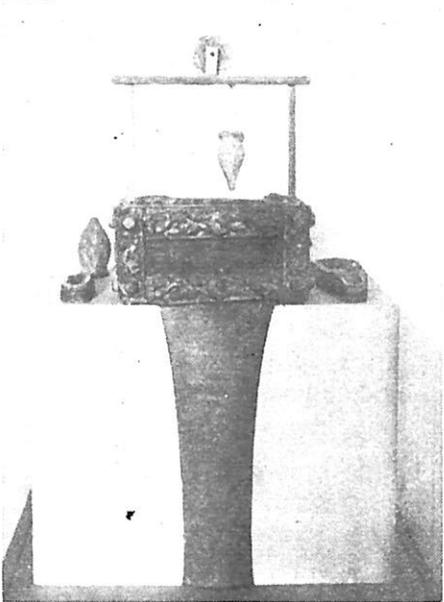
In the economic field, following the suggestion of Legalists Chang Tang (?-115 B.C.) and Sang Hung-yang (152-80 B.C.), Han Wu Ti stressed farming and restricted commerce. He instituted financial and economic reforms.

First on the list was financial reform. Coin-minting by feudatory states and individuals was strictly prohibited. Money minted by the central government became the only legal tender. Next, salt refining and iron smelting were put under state management. This undercut much of the power of the big handicraft and merchant slaveowners.

The emperor then decreed that all handicraft and merchant slaveowners and all usurers had to declare the value of their possessions and pay taxes on them. When many of these people tried to avoid paying taxes by putting their possessions in the names of others, the emperor issued a second decree calling on those with information on such activities to report it. The wealth thus uncovered was confiscated and the owners



Seal (original size) used by officials in charge of iron production after Emperor Han Wu Ti put it under central control in order to curb handicraft slaveowners.



Clay model of a water well with windlass unearthed from a Western Han tomb.

sentenced to physical labor on the frontiers. Many of the big and medium-sized handicraft and merchant slaveowners were bankrupted.

These reforms facilitated the development of the social productive forces. Iron-smelting technology made steady progress under government administration. New iron farm implements made their appearance and their wide use led to vastly improved farming. Water conservation also developed. Irrigation canals were dug in the Kuanchung area (the plain around present-day Sian) where the capital Changan was situated, the northwest and many places south of the Yangtze River. Some extended for 150 kilometers and irrigated up to 10,000 *ching*\* of land. Silk and cotton weaving also

\* 1 *ching* = 6.6 hectares or 15.13 acres.

flourished. The fame of Chinese silks spread to many countries and China began to be known as Seres, the "silk country".

Economic progress helped further strengthen centralized feudal rule. It also provided the material basis for repelling the Hsiung Nu raids.

### Hsiung Nu Defeated

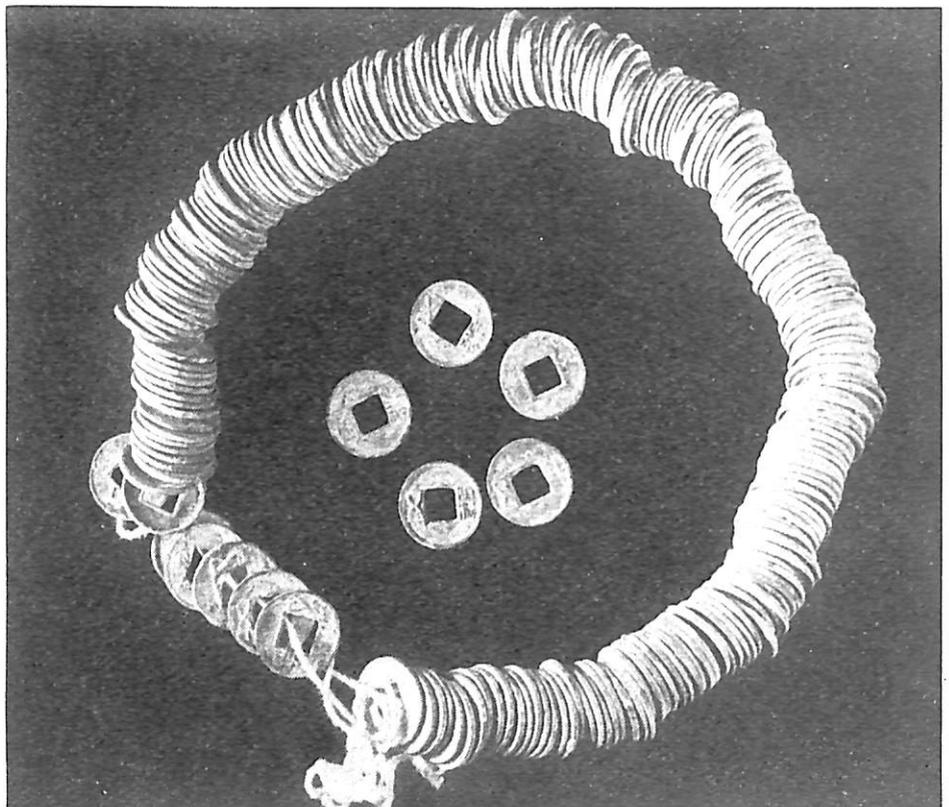
The Confucians and Legalists held sharply differing views on how to deal with the Hsiung Nu. The Legalists were for armed preparedness. The Confucians urged intermarriage with Hsiung Nu leader families which was a form of capitulation. Han Wu Ti, following the Legalist line, mustered troops and matériel for resistance. Overruling the Confucians' objections, he appointed Wei Ching (?-106 B.C.) and Huo Chu-ping (140-117 B.C.), both soldiers from slave families, as generals to lead wars against the Hsiung Nu. Excursions in 127, 121 and 119 B.C. thoroughly crushed the Hsiung Nu army. With the removal of the Hsiung Nu threat that had hung over the central regime since the time of the Chin dynasty (221-207 B.C.), the feudal economy and culture in the central plains flourished.

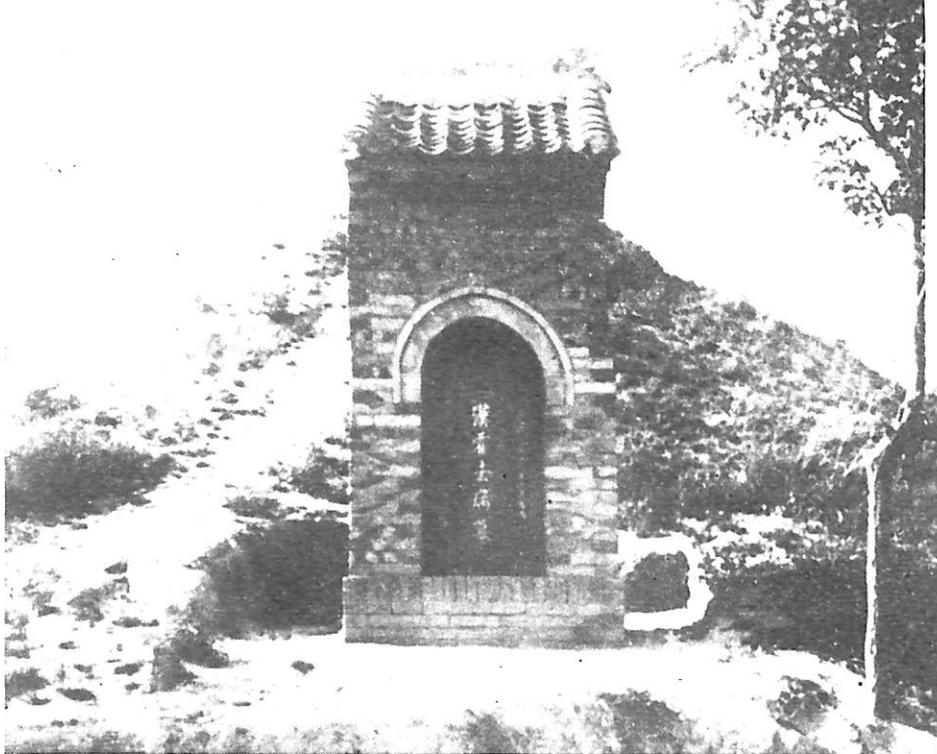
While resisting the Hsiung Nu, Han Wu Ti had twice sent Chang Chien (?-114 B.C.) as envoy to the Western Regions (today's Sinkiang and areas further west). He also appointed military officials for the northwest with headquarters at Bugur (today's Luntai county, Sinkiang). These measures increased economic and cultural ties between the Hans and the nationalities of the Western Regions and promoted friendly exchanges between China and the countries of Central and West Asia. Chinese silk goods found their way to these countries and through them to Europe. The trade route through these regions came to be known as the Silk Road.

### Re-enter Confucianism

Han Wu Ti's Legalist line advanced the centralized feudal rule started by emperors Chin Shih Huang and Han Kao Tsu. The Western Han period reached its pinnacle during his reign. But Han Wu Ti was after all a statesman of the landlord class and was subject to the limitations of his time and the nature of his class. Although feudal society was still in its ascendancy, as it became stronger, restoration of the slave

Coins minted by the central government was made the only legal tender under Han Wu Ti.





Tomb of General Huo Chu-ping (in today's Hsingping county, Shensi province), one of the soldiers from slave families Han Wu Ti chose to fight Hsiung Nu invasions.

system became less and less of a danger. As the contradiction between the slaveowner and landlord classes receded, the basic contradiction of feudal society — between the landlord class and the peasantry — gradually sharpened. Small-scale peasant uprisings were constantly breaking out. Trying to maintain the landlord class vested interests, Han Wu Ti stepped up exploitation and oppression of the peasants and consequently found it necessary to make them believe that such was their lot. Inevitably he turned to Confucianism in the ideological field.

Tung Chung-shu (179-104 B.C.), a reactionary thinker representing conservatives in the landlord class, using the Confucian belief in the "will of Heaven", built up a whole idealist rationale for feudal rule around the idea that the feudal emperors had been invested by Heaven with the power to rule. His philosophical conclusion that "Heaven changes not, and neither does the Way" refers specifically to the way of rule to buttress feudal power. He presented the "three cardinal guidances and five constant virtues"\* as the theoretical basis for feudal rule.

\*The "three cardinal guidances" means the sovereign 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, which Confucians used to uphold and regulate the relationship among the three cardinal guidances.

Siding with the royal princes holding independent power and the remnant forces of slaveowners, Tung Chung-shu proposed that the emperor "follow only the teachings of Confucius and ban all other schools". In other words, abandon Legalist ideas and make Confucian doctrine the orthodox thinking. On the surface Han Wu Ti accepted his proposals, appointed Doctors of the Five Classics\*\* and instituted various rituals and ceremonies.

In political, economic and military affairs, however, he continued the Legalist line. His leading ministers and generals were Legalists. Confucians such as Tung Chung-shu were never placed in important positions. But his verbal acceptance of the idea of adhering to the Confucian school only and the steps he took in that direction showed that to a certain extent the historical role of the landlord class was beginning to change.

#### The Great Debate

Emperor Han Wu Ti had been on the throne for 54 years when he died. He was succeeded by Emperor Han Chao Ti (95-74 B.C.). As Han Chao Ti was a minor, Legalist ministers appointed by Han Wu Ti such as Sang Hung-

\*\*The Five Classics are *The Book of Odes*, *The Book of History*, *The Book of Rites*, *The Book of Changes* and *The Spring and Autumn Annals*.

yang remained in office and still controlled vital departments in the central government so that the Legalist line continued to be followed.

As the feudal economy advanced, within the landlord class there appeared powerful big landlords holding special privileges. They formed a conservative faction within the ruling clique. This faction, in league with the remnant slaveowner forces, set themselves against the landlord class reformists.

In 81 B.C., backed by Minister of War and Chief Marshal Huo

Bronze mirror, Western Han period.



Kuang, leaders of the conservatives, sixty Confucian scholars from all over the country gathered at the capital for a conference on salt and iron. At the conference these people launched a concerted surprise attack on the Legalists, represented by Sang Hung-yang, and the policies of Han Wu Ti. They hoped to force the dismissal of Sang Hung-yang and to replace the Legalist line with the Confucian line.

Claiming to be "speaking in the interests of the people" and quoting the Confucian precept that "the princely man understands things in terms of righteousness, the common man in terms of gain", they argued that putting salt and iron production under state management "wrested gain from the people". It enriched the state but

impoverished the people. Behind this welfare-for-the-people pose, they were actually trying to kill the policy that had curbed the handicraft and merchant slave-owners, to put economic power once more in the hands of the slaveowners and local princes and to weaken or even abolish centralized rule.

Giving tit for tat, Sang Hung-yang pointed out that state management of salt and iron not only increased state revenues but would destroy the economic basis of the separationist and restoration forces and consolidate centralized feudal rule. It was "a vital state concern and must not be abolished".

The Confucian scholars also attacked Han Wu Ti's policy of resistance to the Hsiung Nu. "Set great store by virtue and scorn the use of arms," they said. To "abandon virtue and resort to the use of arms" would bring endless disasters.

Sang Hung-yang pointed out that the Hsiung Nu slaveowners were greedy and aggressive by nature and would "sign a hundred agreements only to break them a hundred times". It would be of no use to try to move or influence them with "benevolence, righteousness and virtue". The only alternative was to be prepared for resistance and to strike back at any incursion. To do otherwise would be to "abandon the people to the enemy" and invite "endless outrages". A price would have to be paid for war, but "toil and suffering in the beginning would finally bring peace and happiness" to the country and the people.

Sang Hung-yang said Confucius and Mencius "knew nothing of the affairs of the world" and showed their adherents to be diehards and hypocrites "of greedy heart and boastful manner", parasites who "never work for the food they eat". They were evils that had to be done away with.

With cogent arguments rooted in reality Sang Hung-yang roundly defeated the Confucians and their restoration schemes and ably defended Han Wu Ti's Legalist line and policies.

The struggle did not end with the close of the conference. The Confucian scholars continued scheming. The following year, with Huo Kuang pulling the strings, Sang Hung-yang and his whole family were executed. Han Chao Ti's successor, Han Hsuan Ti (91-49 B.C.), however, continued the Legalist line.

### Confucianism Grows

The class struggle and the Confucian-Legalist struggle began to undergo a change after Emperor Han Yuan Ti (reign 48-33 B.C.) succeeded his father Han Hsuan Ti. As the Western Han dynasty entered the late period, the feudal system became firmly entrenched. The danger of restoration of slavery was a thing of the past. With the sharpening of the contradiction between the landlord class and the peasantry, peasant uprisings were almost constant. The need to strengthen their rule over the peasantry made the landlord ruling class gradually change from a progressive class promoting social reform to a conservative, reactionary class which obstructed social progress.

Under the circumstances, Confucianism, once the ideology of the slaveowner class, with slight modifications became suitable for the political needs of the landlord class. Confucian preachings were used to delude the people and uphold feudal rule. As the rule of the landlord class changed, the feudal rulers representing its interests changed from anti-Confucian to pro-Confucian. It became correct to be conservative, stand for no change and be content with one's lot.

Han Yuan Ti was the first feudal ruler who openly advocated adherence to Confucianism. While still crown prince he had opposed rule by law and urged important appointments for Confucian scholars, which brought a severe reprimand from his father. Immediately after his accession to the throne he appointed Confucian scholars to many important government posts and carried out in earnest Tung Chung-shu's idea of

"following only the teachings of Confucius and banning all other schools". He elevated Tung's Confucian preachings to a high place.

In fact, from the time of Han Yuan Ti to the end of the Western Han period, Confucian thinking as interpreted by Tung Chung-shu held complete sway. The struggle between the Confucians and Legalists continued, but its class content changed and it took a different form. It was no longer a struggle between the line pursued by the rising landlord class and that of the declining slaveowner class, but one between the lines pursued by two factions within the landlord class.

Intensification of the contradiction between the landlord class and the peasantry hastened a new division within the landlord class. Influenced by peasant uprisings, statesmen and thinkers appeared representing the interests of the non-aristocrat landlords, who advocated reforms. In their conflict with the conservatives they often sought ideological weapons in Legalist thinking. But in a situation where Confucian thinking officially represented orthodoxy, the reformists could not openly proclaim themselves Legalists but had to set forth Legalist views from behind a façade of Confucianism. This was to be a characteristic of all subsequent Confucian-Legalist struggles in China's long history of feudal society.

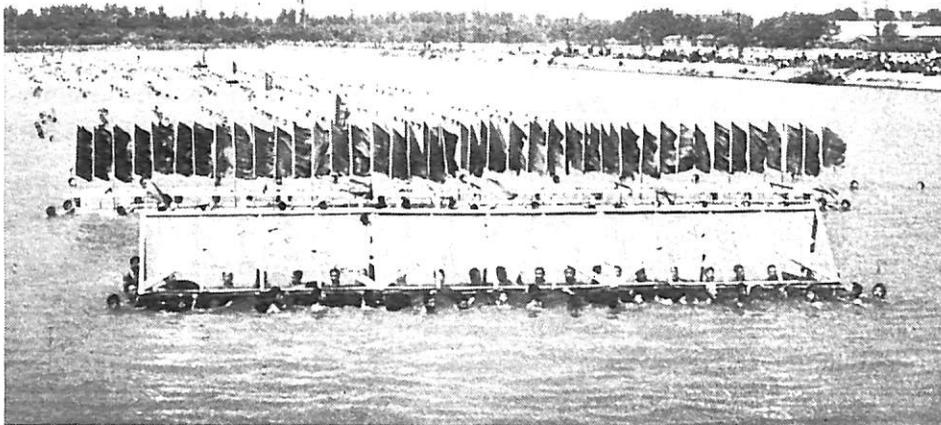
### Answers to LANGUAGE CORNER Exercises

#### I

1. 中文广播你听得懂听不懂?
2. 这座山很高, 你爬得上去爬不上去?

#### II

1. 这些衣服太脏, 洗不干净了。
2. 那个同志叫什么名字, 他想不起来了。



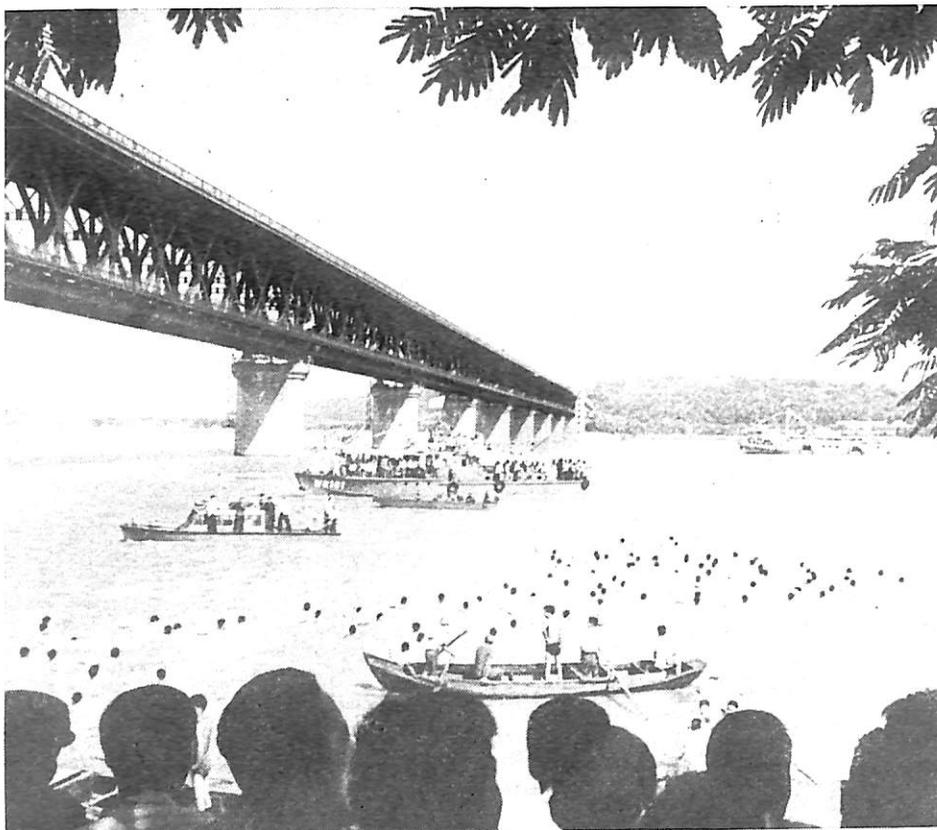
Workers' swimming team of Peking's Capital Iron and Steel Company takes part in the annual water sports meet on July 16.

## SPORTS

# Swimming in the Stormy Waters

YEN NAI-HUA

Swimming across the Yangtze at Wuhan is a big event commemorating Chairman Mao's swim on July 16, 1966.



Let the wind blow and waves  
beat,

Better far than idly strolling  
in a courtyard.

THESE LINES come from Chairman Mao's poem "Swimming — to the tune of *Shui Tiao Keh Tou*" which he wrote in June 1956 after he had swum across the Yangtze at Wuhan for the third time.

Ten years later, on July 16, 1966, soon after the cultural revolution had begun under his call and leadership, Chairman Mao, then 73, again swam the great river. This time he stayed in the water for 65 minutes, swimming downstream 15 kilometers.

Chairman Mao encourages everybody to learn to swim: "The Yangtze with its deep waters and swift current helps to build up physical strength and willpower," he said. "Swimming is an exercise in struggling with the forces of nature and you should toughen yourselves in big rivers and seas."

Another ten years has gone by. On July 16 every year, in all parts of China people mark the anniversary of Chairman Mao's swim in the Yangtze with swimming events across rivers, lakes, bays and reservoirs. Millions take part. Today swimming is a mass sport.

Tungkuan county in the Pearl River Delta near Canton is a famous example of mass swimming activity. Known as the "Home of Swimming", it is crisscrossed by rivers and dotted with lakes and ponds. Every spring when flowers are in bloom, people flock to these places to swim. Since the cultural revolution began, the people of the county have built 15 swimming pools. The communes and brigades have also built many swimming places in the rivers, reservoirs and ponds.

SWIMMING activities have spread from the plains to the county's hill and mountain areas, and to all its 33 communes and towns. About half the population of 400,000 has learned to swim. Three quarters of the Taochiao commune's 50,000 people, for example, can swim. On July 16, over 100,000 people take part in a big cross-river swimming event.

The weather of Linhsien county in Honan province in the Taihang Mountains is very dry and water sources were extremely scarce in the past. People could not even get enough water to drink, let alone to swim in. After ten years of hard struggle, the people constructed the 150-km. Red Flag Canal across mountains and valleys and built hundreds of ponds and reservoirs. Water, once as precious as oil in the county, became plentiful. This also provided places for thousands of people to swim in the summer. In 1974, even though there had been a dry spell for several months, a swimming competition took place on July 16. The peasants called it "a challenge to nature".

In the Kwangsi Chuang Autonomous Region, 70 percent of the 7,000 members of the Wuchow Navigation Bureau work on ships the year round. They swim, row boats or play water-polo in their off hours.

The People's Liberation Army practices swimming as part of its military training. Officers and soldiers of a regiment in Yunnan province, for instance, often swim fully equipped across the main rivers and lakes of the province, including the Chinsha and Lantsang rivers and Tienchih and Erhai lakes. Shang Hsiao-tsung, a soldier of Lahu nationality in the regiment, grew up in the mountains where there was no swimming. In the army he practiced rigorously and learned five swimming styles in three months. Now able to swim 10,000 meters at a stretch, he has crossed the swift Lantsang River many times with full equipment.

**W**OMEN, as part of their struggle against the Confucian doctrine that they are inferior to men, are taking up swimming in increasing numbers. For example, even in Tungkuang county where swimming has been popular, some people had still thought it was "bad-mannered" for women to swim. As the movement to criticize Lin Piao and Confucius freed minds from the fetters of Confucian ideas, more and more women took up swimming. In Taochiao

commune alone over 2,000 have learned.

Along the Tahsi River in the Lihsiaho area of Kiangsu province, people often see lively young women swimming. They are the militiawomen of the Hsiho commune's Chuchow brigade. After six years of rigorous training winter and summer, these 300 women can swim across rivers with equipment, shoot while swimming, transport supplies and give first aid in the water. In a recent winter-swimming demonstration, 20 of them jumped into icy swimming lanes opened up by the people in a pond and breaststroked

the full length. Full of pep when they climbed out, they received stormy applause from the spectators.

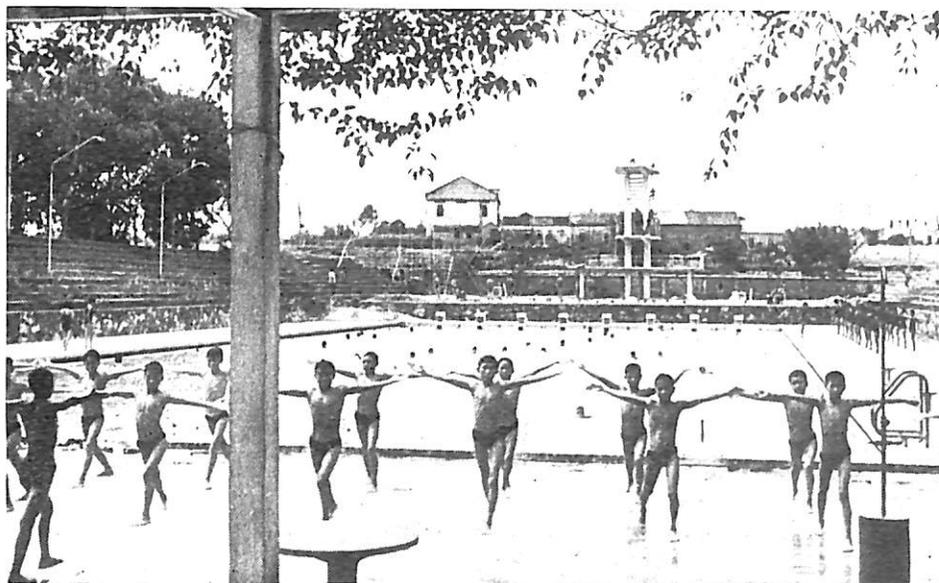
Children too have become a vigorous new force in swimming. Every year lots of children's teams take part in cross-river and lake swims in provinces and municipalities. In the annual event across the Pearl River in Canton on July 16, many children from 4 to 7 take part.

Mass swimming activities have steeled the Chinese people's revolutionary spirit and strengthened their physique. They have also helped improve swimming records.

#### Beginners



Amateur sports school students in Tungkuang county, Kwangtung province, warm up before jumping into the water.



## Lesson 19

在 飞 机 场  
Zài Fēijīchǎng  
At the Airport

女 旅客: 服务员 同志, 坐 这班 去  
Nǚ lǚkè: Fúwùyuán tóngzhì, zuò zhèbān qù  
Woman passenger: Stewardess comrade, (to) sit this flight go  
上海 的 飞机, 最 晚 什 么 时 候  
Shànghái de fēiji, zuì wǎn shénme shíhòu  
Shanghai plane, most late what time  
上 飞机?  
shàng fēiji?  
get on plane?

服务员: 十 点 大家 一块儿 上。 怎么,  
Fúwùyuán: Shí diǎn dàjiā yíkuài shàng. Zěnmē,  
Stewardess: (At) ten o'clock all together board. How (is it),  
你 有 什 么 事 吗?  
nǐ yǒu shénme shì ma?  
you have what business?

女: 我 和 我 爱 人 回 上 海 去 探 亲,  
Nǚ: Wǒ hé wǒ àiren huí Shànghái qù tànqīn,  
Woman: I and my husband return (to) Shanghai to visit relatives,  
可 是 今 天 早 上 我 爱 人 的 工 作 单 位  
kěshì jīntiān zǎoshang wǒ àiren de gōngzuò dānwèi  
but today morning my husband's work unit  
有 一 件 急 事, 要 他 去 办, 他 让 我  
yǒu yí jiàn jí shì, yào tā qù bàn, tā ràng wǒ  
had an urgent matter, want him go (and) do. He let me  
先 带 着 孩 子 到 机 场 来 等 他, 可 是  
xiān dàizhe háizi dào jīchǎng lái děng tā, kěshì  
first take child to airport come (and) await him. But  
到 现 在 他 还 没 有 来, 我 有 些  
dào xiànzài tā hái méiyǒu lái, wǒ yǒu xiē  
until now he still has not come, I (am) somewhat  
着 急。  
zháojí.  
worried.

服务员: 别 着 急, 时 间 还 早。 万 一 赶  
Fúwùyuán: Bié zháojí, shíjiān hái zǎo. Wànyí gǎn  
Stewardess: Don't worry, time still early. In case catch  
不 上, 可 以 退 票, 或 者 改 坐 下  
bù shàng, kěyǐ tuì piào, huòzhě gǎi zuò xià  
not on, can return tickets, or change (to) sit next  
一 个 班 机。  
yí ge bānjī.  
a flight.

(男 旅 客 急 急 忙 忙 走 来)  
(Nán lǚkè jíjí máng máng zǒu lái)  
(Man passenger hurriedly comes walking over.)

男: 你 们 好! 为 我 着 急 了 吧?  
Nán: Nǐmen hǎo! Wèi wǒ zháojí le ba?  
Man: You fine! For me worried?

女: 哎 呀! 真 急 死 人 了。 工 作  
Nǚ: Āiyā! Zhēn jí sǐ rén le. Gōngzuò  
Woman: Oh! Really worried to death people. Work  
怎 么 样?  
zěnmeyàng?  
how?

男: 都 安 排 好 了。  
Nán: Dōu ānpaihǎo le.  
Man: All arranged well.

服 务 员 (对 男 旅 客): 你 还 带 了  
Fúwùyuán (Dui nán lǚkè): Nǐ hái dài le  
Stewardess (To man passenger): You're still carrying  
这 么 一 个 大 皮 箱, 请 赶 快 到  
zhème yí ge dà pítxiāng, qǐng gǎnkuài dào  
such a big leather suitcase, please hurry to  
那 边 行 李 托 运 处 去 过 磅 吧。  
nàbiān xínglǐ tuōyùnchù qù guò bàng ba.  
that side baggage check counter go have (it) weighed.  
旅 客 每 人 可 以 带 十 五 公 斤, 超 过  
Lǚkè měi rén kěyǐ dài shí wǔ gōngjīn, chāoguò  
Passenger each person can take 15 kilograms. Over  
这 个 重 量 要 另 外 缴 费。  
zhège zhòngliàng yào língwài jiǎo fèi.  
this weight must extra pay fee.

男: 好 吧, 我 去 托 运 行 李。  
Nán: Hǎo ba, wǒ qù tuōyùn xínglǐ.  
Man: All right, I go check baggage.

女: 请 问, 到 上 海 要 多 少 时 间?  
Nǚ: Qǐngwèn, dào Shànghái yào duōshao shíjiān?  
Woman: Please (I) ask, (to) arrive Shanghai needs how much time?  
服 务 员: 一 个 小 时 零 四 十 分 钟。  
Fúwùyuán: Yí ge xiǎoshí líng sìshí fēnzhōng.  
Stewardess: One hour (and) forty minutes.

女: 在 上 海 哪 个 机 场 降 落?  
Nǚ: Zài Shànghái nǎge jīchǎng jiàngluò?  
Woman: At Shanghai which airport land?

服 务 员: 在 虹 桥 机 场。 那 里 有 汽 车 送  
Fúwùyuán: Zài Hóngqiáo jīchǎng. Nǎlǐ yǒu qìchē sòng  
Stewardess: At Hongqiao Airport. There have bus (to) take  
旅 客 到 市 中 心。  
lǚkè dào shì zhōngxīn.  
passengers to town center.

男: 好 了, 行 李 托 运 了, 登 机 牌  
Nán: Hǎo le, xínglǐ tuōyùn le, dēngjīpái  
Man: Well, baggage (is) checked, boarding cards  
也 取 来 了。  
yě qǔ lái le.  
(I) also brought.

服务员: 现在离起飞还有二十分钟,  
 Fúwùyuán: Xiànzài lí qǐfēi hái yǒu èrshí fēnzhōng,  
 Stewardess: Now (from) takeoff (time) still has 20 minutes,  
 你们可以到候机室再休息一会儿。  
 nimen kěyǐ dào hòujīshì zài xiūxi yíhuìr.  
 you can go to waiting room again rest awhile.

### Translation

Woman passenger: Comrade stewardess, when is the latest time for boarding the plane to Shanghai?

Stewardess: At ten everybody boards the plane together. What's the matter, do you have something you need to attend to?

Woman: My husband and I are going back to Shanghai to visit relatives, but this morning my husband's office had some urgent business for him to do. He asked me to take the child to the airport first and wait for him. But he hasn't come yet. I'm a little worried.

Stewardess: Don't worry, it's still early. In case you can't make this plane, you can return the tickets or take the next flight. (Man passenger hurriedly arrives.)

Man passenger: Hello. Were you worried about me?

Woman: Oh! I was really worried. How about your work?

Man: Everything is arranged.

Stewardess (To man passenger): You're still carrying such a large leather suitcase! Please go to the baggage check counter quickly to have it weighed. Each passenger is allowed 15 kilograms. Over that one must pay extra.

Man: All right, I'll check the baggage.

Woman: Please, how long does it take to get to Shanghai?

Stewardess: One hour and forty minutes.

Woman: Which airport do we land at?

Stewardess: Hungchiao Airport. There is a bus there to take travelers to the center of town.

Man: Well, I've checked the baggage and also got the boarding cards.

Stewardess: There is still 20 minutes before the plane takes off. You can go back to the waiting room and rest.

### Notes

1. *Expressing possibility with de 得 or bu 不.* When **de 得** is placed between a verb and a complement showing result or direction it means the action is possible. (A complement is anything placed after a verb to complete its meaning.) This is sometimes called the potential complement form. **Tīng de qīngchū** 听得清楚 (can hear clearly); **gǎn de shàng** 赶得上 (can catch up); **jìn de qù** 进得去 (can go in); **xià de lái** 下得来 (can come down).

When the action is not possible **bu 不** is used. **Tīng bu qīngchū** 听不清楚 (cannot hear clearly); **gǎn bu shàng** 赶不上 (cannot catch up); etc.

This form is not used when asking permission. For instance, for the question "Can I come in?" we must say **Wǒ néng jìn lái ma?** 我能进来吗? and cannot say **Wǒ jìn de lái ma?** 我进得来吗?

2. *De 得 in the "alternative" form of question* (See Lesson 3, March 1975). **Wǒ jiǎng de huà nǐ tīng de qīngchū tīng bu qīngchū?** 我讲的话你听得清楚听不清楚? (Can you hear my words clearly or not?)

**Zhèbān fēijī tā gǎn de shàng gǎn bu shàng?** 这班飞机他赶得上赶不上? (Can he catch this plane or not?)

3. **Shàng 上 (up) and xià 下 (down).** Some basic uses of this pair of antonyms are as follows:

(1) As verbs: **shàng lóu 上楼** (go upstairs); **xià lóu 下楼** (go downstairs); **shàng fēijī 上飞机** (board the plane); **xià fēijī 下飞机** (get off the plane); **shàng bān 上班** (go to work); **xià bān 下班** (leave work).

Some combinations in which **上** is used but not **下** are: **shàng yóu 上油** (to oil); **shàng yīyuàn 上医院** (go to the hospital).

Some combinations in which **下** is used but not **上** are: **xià yǔ 下雨** (it is raining); **xià xuě 下雪** (it is snowing).

(2) As complements: **páshàng shāndǐng 爬上山顶** (climb up to the top of the hill); **pǎoxià lóu qu 跑下楼去** (run downstairs); **zǒushàng fēijī 走上飞机** (board the plane); **zhāixià yí ge píngguǒ 摘下一个苹果** (pick an apple).

Some combinations in which **上** can be used but not **下** are: **suǒshàng mén 锁上门** (lock the door); **gǎnshàng nàbān qìchē 赶上那班汽车** (catch that bus); **kǎoshàng dàxué 考上大学** (pass a college entrance examination).

Some combinations for **下** but not **上** are: **zuò de xià sānqiān rén 坐得下三千人** (can seat 3,000 people); **dīxià tóu 低下头** (bow one's head); **tǎngxià 躺下** (lie down).

(3) As nouns. In Chinese, unlike in English, **上** and **下** in the following combinations are regarded as nouns. We introduced these first in Nouns of Location in Lesson 10, October 1975. **Shānshàng 山上** (on the mountain); **shānxià 山下** (below the mountain); **wàng shàng kàn 往上看** (look up); **wàng xià kàn 往下看** (look down).

(4) Others: **shàngcè 上册** (first volume); **xiàcè 下册** (second or last volume); **shàngcì 上次** (last time); **xiàcì 下次** (next time); **shàngxīngqī 上星期** (last week); **xiàxīngqī 下星期** (next week).

### Exercises

I. Change the following into the "alternative" question form:

1. 中文广播你听得懂吗?  
 (Can you understand the Chinese language broadcast?)

2. 这座山很高, 你爬得上去吗?  
 (This hill is very high, can you climb up?)

II. Translate the following into Chinese:

1. These clothes are too dirty and cannot be washed clean.

2. He cannot remember what that comrade's name is.

(Answers on p. 44)



