

China Today

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China Welfare Institute at 60

Using Animal Cloning Correctly



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Daniel and His Chinese Family

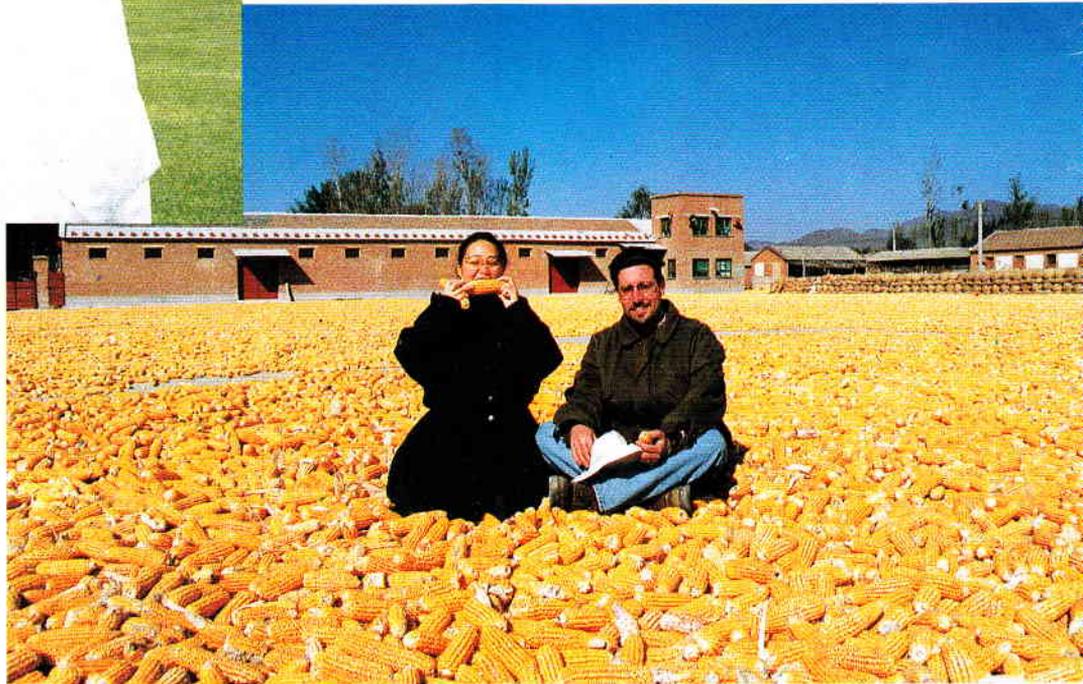
(See article in this issue.)



An American groom and Japanese bride.



Living the peasant life in China.



Enjoying a bumper harvest (at the country home of a friend).

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Together with the "Chinese family."



Taking part in a Chinese talk show on China Central Television.



Having breakfast — Chinese style.



Daniel Delisi is the director of the education center of the China-USA Business University. Here he presides over the opening ceremony for the university, on September, 9th, 1997.

Photo courtesy of Daniel Delisi

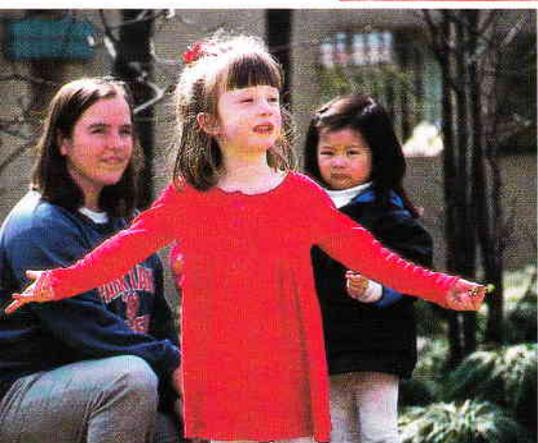


The Maternity and Child Health Hospital advocates keeping mother and child together.

China Welfare Institute at 60



Outdoor activities.



Teachers and children at the Soong Ching Ling Kindergarten.

A birthday party.





Learning computer skills.



A teacher using audio-visual aids at the Preschool Education Information Center.

Playing in the swimming pool.



A state-of-the-art incubator.



Children: Masters of the 21st Century

THE front cover of this issue is a photo of children in the Soong Ching Ling Kindergarten in Shanghai, and in the background is a statue of Soong Ching Ling (1893-1981). We used this photo to mark International Children's Day and commemorate the 60th anniversary of the China Defense League (the predecessor of the China Welfare Institute), founded by Soong Ching Ling in 1938. The photo, taken by our staff photographer Zhou Youma, reminds people of the close relationship Soong Ching Ling enjoyed with children.

Zhou Youma served as the personal photographer to Soong Ching Ling. He recalls that Soong Ching Ling usually did not like to have her photo taken, but was willing to pose with children. One year late in her life, on the eve of Children's Day, Soong invited children as guests at her home, where they received candies and gifts. Zhou recorded the gathering, maybe her last photo taken with children.

Today, as we look through these old photographs, we can see how hard Soong worked for children, and how much she enjoyed being with them. These photos vividly record how Soong Ching Ling, while dedicated to a strong China and world peace, also furthered children's education and welfare. "My entire life," she would say, "is associated with work for children." In 1938 Soong founded the China Defense League, which included relief efforts for the 3 million Chinese children who were war victims. After the founding of the People's Republic of China in 1949, Soong, though busy as a state leader, still showed deep concern for children's undertakings, and personally oversaw work on a maternity and child-care hospital, a kindergarten, a children's art theater, a children's palace and a children's magazine in Shanghai run by the China Welfare Institute. The last article she wrote before her death was for children, entitled "I Hope the Young Grow Healthy."

"Children are the hope of humankind," Soong liked to say. "They represent the future of our motherland and nation, and our hopes are placed with them." She believed that to

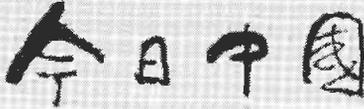
work with children was to shape the future, and many of her articles on children's education reflected these concepts. Since her death, the China Welfare Institute and various children's and women's organizations around China have carried forward her ideals to "shape the future," and to better serve the development of Chinese children.

The world is approaching the 21st century, and the masters of the 21st century are now in our nurseries, kindergartens and classrooms. Government officials, parents and teachers have all felt an urgent sense of responsibility to "shape the future." Over the past 50 years, child care and the education system in China have been improving, but still children face new problems. One is that only children have become the little "emperors" or "empresses" of their families, with their retinue of grandparents and parents. Children are receiving too much care, and are growing spoiled. Many teachers and parents have realized that living in affluence does not necessarily ensure healthy morals. Emphasis should be placed on education so that children can develop in an all-around way — morally, intellectually and physically. With moral education, they learn to love their country, respect people, appreciate hard work, work for the goals of the common good, respect their teachers and elders, and strive for peace and friendship. This requires cooperation from all members of society, not just schools and families. Various localities are already making coordinated efforts in this aspect. School for parents is one way of teaching them how to correctly raise and educate children.

China is accelerating the implementation of "The Outlines of Chinese Children's Development in the 1990s," to improve nutritional intake, strengthen maternity and child-care, popularize compulsory elementary education, develop after-school activities, and improve legislation on protecting children's rights and interests, to better prepare the citizens of the 21st century. □

China Today

(formerly *China Reconstructs*)



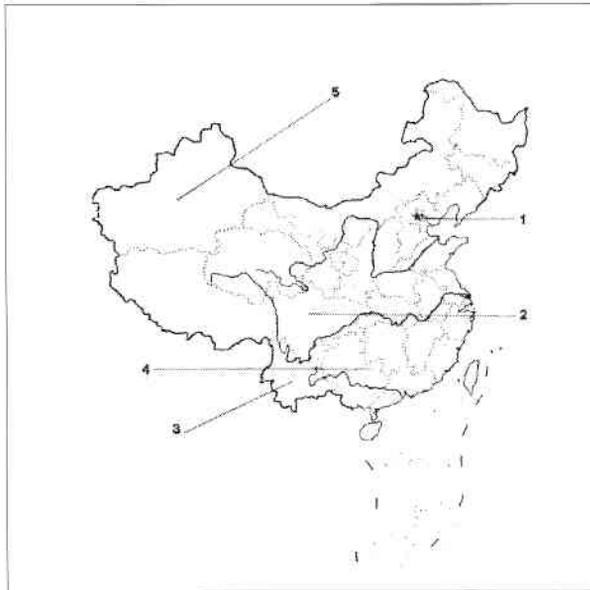
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China Welfare Institute at 60

The China Welfare Institute, founded in 1938 by Soong Ching Ling, the late Honorary President of the People's Republic of China, celebrates its 60th anniversary in June. In wartime it made great efforts in aiding China's revolutionary cause and helping women and children, and in peacetime its causes have seen new developments.

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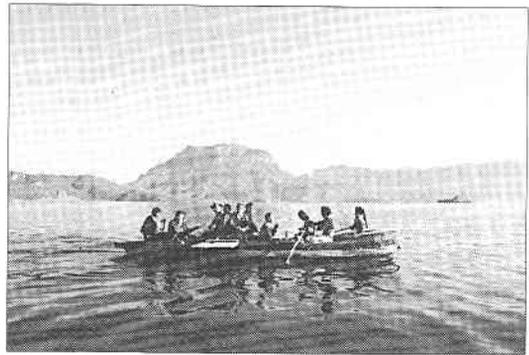
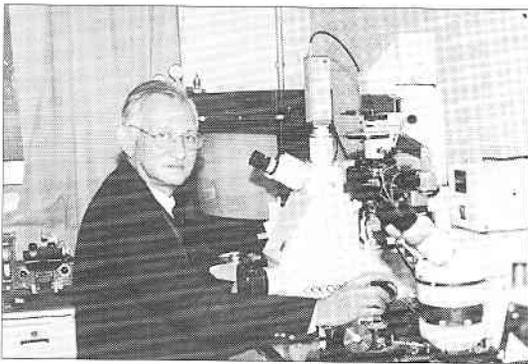
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Since Dolly was created, animal cloning has developed rapidly, arousing much controversy. What are the latest developments in this field in China? How would Chinese view the cloning of human beings?



A Land of Virtue

- An Interview with Ethnologist Yan Ruxian

The 21st century is approaching, but the Mosuo of southwestern China's mountainous areas still retain their matriarchal society, a true anomaly in this day and age.

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China Welfare Institute at 60

Born during wartime and persevering during peace, CWI is still going strong as it celebrates its 60th birthday.

By HUANG HUA



Soong Ching Ling invites children to her home on the eve of International Children's Day.
Zhou Youma

SOONG Ching Ling (Mme Sun Yat-sen) founded the China Defense League, later to become the China Welfare Institute, in Hong Kong in 1938. Over the past 60 years, the Institute has made great contributions to the liberation and socialist construction of China. On its sixtieth anniversary, we should pay tribute to this great woman, to all who worked with her and especially to the people of Hong Kong.

The Institute was born during the war against the Japanese invaders. At the suggestion of

Zhou Enlai, Soong Ching Ling traveled from Shanghai to Hong Kong with the help of foreign supporters, announced the founding of the China Defense League in June 1938, and published the *China Defense League Proclamation* under her own name. She served as chairperson of the League, which provided hope and courage to the soldiers fighting the invaders.

The China Defense League attracted a great number of friends from home and abroad who supported the Chinese peo-

ple's struggle for independence, democracy and freedom. It became an important international aid organization, with headquarters in Hong Kong and well known throughout Southeast Asia, Europe and America.

Soong Ching Ling understood that success depended on getting as many people involved as possible. She continually wrote to overseas friends and made speeches on the radio. At the

The China Defense League attracted a great number of friends from home and abroad who supported the Chinese people's struggle for independence, democracy and freedom. It became an important international aid organization with headquarters in Hong Kong and well known throughout Southeast Asia and Europe.

same time, she published the *China Defense League Newsletter* in both Chinese and English reporting on the war against the invaders and the hardships it engendered. In the first few months alone, 12 truckloads of medical supplies were collected and transported to the Base Areas under the supervision of a young German doctor, Hans Mueller,

and J. M. Bertram. In Hong Kong, the China Defense League sponsored a "One Bowl Dinner" Movement to help the Yellow River flood victims, selling 10,000 dinner tickets at two HK dollars each. Mme Soong served as honorary chairperson of the activity. People from all walks of life responded and the tickets sold out quickly. Restaurants and tea-houses throughout Hong Kong participated. The League also organized performances, auctions and exhibits to raise funds for its work. CDL received many cash and in-kind donations, all used to support the war effort.

In northwest China, the League set up homes and schools for children orphaned by the war, providing them with food, clothing and medical care. In Shanghai they opened a Children's Center to introduce Chinese literary and performing arts to children. Soong Ching Ling was personally involved, becoming a pioneer in the cause of children in China.

After liberation, Mme. Soong continued her efforts. "To work with children is to shape the future, for the future belongs to them," she said. "Children are the rising sun, our future and our hope."



Shanghai, 1948: Mme. Soong Ching Ling checking medical supplies for the front.

Work with women and children is the most important mission of the China Welfare Institute, because a nation's strength begins with its women and children. Soong Ching Ling donated the International Peace Prize awarded her to raise funds for enlarging the Health Room of the Child Welfare Center in Shanghai, to become the International Peace

Maternity and Child Health Hospital. Between 1949 and 1950, she helped found a boarding nursery school and kindergarten to further develop and disseminate ideas on child rearing methods.

According to Soong, children should have interesting extracurricular activities in science, literature, arts and sports to broaden their views and develop their minds. She converted the Child



Institute staff in Jinzhai County, Anhui Province train local teachers and health workers.

After the 1950s, the China Welfare Institute focused its work on the health and education of Chinese women and children. The International Peace Maternity and Children's Hospital was equipped with modern facilities and became a model infant-care center.

Welfare Center into a Children's Palace, choosing the best marble building in Shanghai for its home and asking Chairman Mao Zedong to personally inscribe its name. She also built the first Chil-

dren's Art Theater and started the first Chinese children's magazine, *Children's Epoch*. In the inaugural issue, she exhorted all to "show children the way forward, and enlighten their minds to ensure a splendid future."

After the 1950s, the China Welfare Institute focused its work on the health and education of Chinese women and children. The International Peace Maternity and Child Health Hospital was equipped with modern facilities and became a model infant-care center. It has cooperated with domestic and foreign organizations on research projects and has trained many maternal and infant health care specialists.

The nurseries and kindergartens run by the China Welfare Institute are test stations for preschool education in China, and participate in many international educational exchange activities. The Children's Palace attracts hundreds of thousands of children every year with its scientific, literary, artistic and musical activ-

ities and training programs. The Children's Art Theater trains actors, dramatists and stage designers and has staged many a popular play for its young public. The Children's Epoch Press publishes two magazines, a newspaper, and many interesting children's books. The recently issued *Student's Computer World*, with its title in the calligraphy of Deng Xiaoping, has proven very popular. The Children's Educational Television Center is a new organization set up by the China Welfare Institute to further enrich children's lives.

Impelled by the magnanimous personality of Mme Soong Ching Ling, the China Welfare Institute attracts excellent people concerned about China's future, and it often sends its employees to training courses at home and abroad. CWI has worked with domestic organizations and WHO on research projects.

Headquartered in Shanghai, CWI has become a truly national organization. It arranges frequent

international exchanges and often sends its doctors, teachers and staff members to poor areas of the country to train local residents.

CWI has always attached importance to the media to make itself known to the outside world. Its first publication was *China Today*, now distributed worldwide in eight editions and seven languages. Today CWI publishes eight magazines for the betterment of Chinese children and to introduce the achievements of Chinese women and children to the rest of the world.

CWI has instituted the Soong Ching Ling Scholarship for primary and middle school students with excellent academic records. It has also sponsored two International Children's Cultural Festivals, bringing together young people from all around the world to promote peace and friendship. □

HUANG HUA is the chairman of the China Welfare Institute.

Recalling the Origins

An institution that has helped shape modern China is remembered and celebrated.

By ISRAEL EPSTEIN

THIS month, June 1998, the China Welfare Institute is celebrating its 60th anniversary. It was founded, under its old wartime name of the China Defense League, in 1938 by Soong Ching Ling (Mme. Sun Yat-sen) who led it till her death in 1981. Its birthplace was Hong Kong. The celebration, appropriately, will also take place in that city — now justly re-united with the rest of the motherland.

I was privileged to join the

League in its first year, to work intermittently with it for several years, and to have maintained the connection throughout its six decades of life (the China Welfare Institute is the publisher of this magazine). The experience was decisive in turning me towards service to the Chinese people, and to mutual knowledge and friendship between the Chinese people and those of other lands. As the only survivor of the League's original leading committee, I have the duty to give my recollections.

Looking back to those days in the opening period of the Chinese people's war of resistance against invasion by Japan (1937-45), I must say something about Soong Ching Ling at that time and about the many friends, Chinese and foreign, who joined in the work, mostly as volunteers. And I must try to link the meaning of what was done then with the present, a very different time. The heritage, I think, is in the spirit which Comrade Soong Ching Ling represented and advocated — the spirit of

patriotism, of striving for the progress of the Chinese people and all humankind, and of being creative, hard-working and selfless in the service of that cause.

One question I've often been asked when talking about the origin of the China Defense League is: Why did Soong Ching Ling start it in Hong Kong — and not elsewhere?

Let us recall: Inland China, fighting against the Japanese aggressors, was blockaded from much of the outside world. One blockade was by the invaders who occupied all of the country's major seaports. And Chiang Kai-shek's Kuomintang government was increasingly blocking off the anti-Japanese forces and bases led by the Chinese Communist Party, preventing supplies from getting through to them, trying to keep the news of their crucial part in the war for China's national existence from getting to the outside. Under those circumstances, the League's task was to help puncture both blockades and ensure that no one was unfairly excluded from what got through.

Hong Kong, which until Pearl Harbor in late 1941 was not itself a scene of war, was still a "window" for such an effort. Hence Soong Ching Ling decided, in consultation with the Communist Party center in Yan'an, and specifically with Comrade Zhou Enlai,



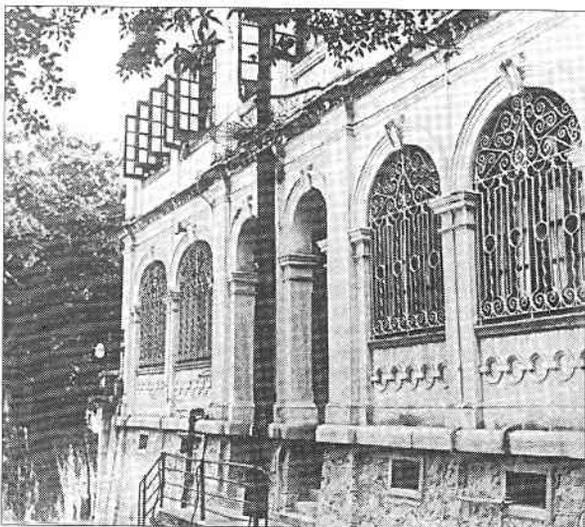
Soong Ching Ling (fourth from left) and the Central Committee of the China Defense League, Hong Kong, 1938. Israel Epstein (first left) is the only surviving member.

that this was the place through which to receive support from anti-fascist forces throughout the world and from overseas Chinese in many countries.

Because history had created such a figure as Soong Ching Ling, she became the natural pillar and soul of the work. She was respected throughout China and the world as Mme. Sun Yat-sen, widow of the father of the Chi-

nese Republic. She was so known for her principled judgment that people all over the country and often beyond it looked to see how she would react to a given situation in China, as a guide to the attitude they themselves should take. And such was her character, repute and personal charm that she could unite the maximum number of people with similar views and interests, and indeed many people of different views but with areas of common interest. She could make friends, and keep friends, whether Chinese or foreign. She could both maintain China's dignity before the leaders of the world and make the simplest and youngest people instantly feel at home and at ease.

Our China Defense League committee in Hong Kong was small, vigorous — and young. Soong Ching Ling, our oldest member, our leader, in our eyes almost our mother, was 45. Everyone else was ten years younger or more. Liao Chengzhi, a key member who was also the representative in Hong Kong of the Chinese



The China Defense League Office, Seymour Road, Hong Kong.

Communist Party and its armies, was 30; his sister Liao Mengxing, Soong Ching Ling's Chinese secretary, a couple of years older. (Their father, Liao Zhongkai, had been a close lieutenant of Sun Yat-sen's from the earliest beginnings of the Kuomintang, and a pioneer in its cooperation with the Communist Party — a stand for which he was assassinated by reactionaries.) Our treasurer, Deng Wenzhao (M.C. Tang), a progressive banker Hong Kong born and bred, was also 30. Roughly the same age were our chief international members, Mrs. Hilda Selwyn-Clarke, Honorary Secretary and Prof. Norman France of Hong Kong University, Honorary Treasurer, both British. The New Zealand writer James Bertram, who was one of the founders of the League although he did not sit on the committee, was 28. I was the youngest — only 23. — one reason I'm still here.

Politically, at our broadest we had as our President T. V. Soong, brother of both Soong Ching Ling and Soong Mei Ling (Mme. Chiang Kai-shek), himself a top-level official of the Kuomintang government, though he chose to leave the committee when it condemned Chiang Kai-shek's actions tending toward civil war.

On the working level, we had noted supporters who were not formally on that first body. One was Prof. Chen Hansheng, who is still living in Beijing at the age of 101. In addition, he played an important role in forming in Hong Kong the International Committee of the Chinese Industrial Cooperatives, of which Soong Ching Ling was the honorary chairperson. There were progressive publicists noted across China, like Zou Taofen and Jin Zhonghua, who was later vice-mayor of Shanghai. Working closely with us were people who represented the strong patriotic sentiment in Hong Kong — the noted chartered accountant Chen Yimin (J.M.Tan), who audited our accounts, Xu Naibo (Koh Nai-po), a scientist at Hong Kong Univer-



New Zealander Rewi Alley (1897-1987), a supporter of the CDL, at the home of Soong Ching Ling.

sity, and Professor Xu Dishan, likewise with the same university, whose ancestral home was in Taiwan.

Among our staunch and effective international supporters were Edgar Snow, the renowned American author of *Red Star Over China* and Rewi Alley of New

Zealand, famous field organizer of the wartime Chinese Industrial Cooperatives. (It was Alley, an old friend of Soong Ching Ling's, who helped her to get safely to Hong Kong from Japanese-occupied Shanghai.) Internationally, our sponsors included Jawaharlal Nehru, leader of India's independence movement, Paul Robeson, the world-renowned Afro-American singer and activist, and others.

Soong Ching Ling, in her relations with co-workers in the League in Hong Kong, set a splendid example of democratic leadership. She treated everyone as an equal. No matter how routine the job, she lent a hand, whether it was a secretarial or manual task, such as packing relief supplies to go to the anti-Japanese resistance bases. At our meetings, everyone felt free to say what was on their minds, not only before Soong Ching Ling, who chaired, made her summaries but also if they wanted to comment further. This was the result of our unity in principle and aims. On the part of the Chinese members the root was loyalty to the nation and people, in a progressive spirit. On the part of the foreign mem-

Because history had created such a figure as Soong Ching Ling, she became the natural pillar and soul of the work. She was respected throughout China and the world as Mme. Sun Yat-sen, widow of the father of the Chinese republic. She was so known for her principled judgment that people all over the country and often beyond it looked to see how she would react to a given situation in China as a guide to the attitude they themselves should take.

bers it was also sympathy with China as a victim of aggression and as a key part of the fight against world fascism. Around Soong Ching Ling and this small core there was a very large body of volunteers. Especially because of Soong Ching Ling's unmatched prestige, they would gather at her every call.

Soong Ching Ling, personifying both strict principle and broad unity, drew on deep historical roots. In China's earlier great patriotic and democratic revolution of 1925-27, she had strongly backed Sun Yat-sen's policy of cooperation between the Kuomintang and Communist parties. Let us think: If that cooperation had not been shattered by Chiang Kai-shek in 1927 and if that revolution had therefore succeeded and not been followed by ten years of civil war and foreign invasion, Hong Kong would have been recovered by China in the 1920s or early 1930s rather than just last year.

In the anti-Japanese war of 1937-45 there was a second coop-

eration between the two parties. Soong Ching Ling backed it and fought to preserve it. If it had persisted and Chiang Kai-shek had not launched a new civil war after Japan's defeat, it is an even bet that Hong Kong might have been restored to China soon after World War II, and the "Taiwan question" would not exist.

It was the Liberation in 1949 and the strengthening of China to her present solid international position that made it possible, the retrocession of Hong Kong — a very great event because it ended 150 years of the unjust and humiliating consequences of the Opium War and the era in which China was shackled by forcibly imposed unequal treaties.

Soong Ching Ling's path from 1937 on led from Shanghai to Hong Kong, then on to Chongqing where the China Defense League faced new challenges and difficulties, then back to Shanghai and the founding of the China Welfare Fund (later Institute), then to Beijing as one of the founders and top leaders of

the New China.

How happy she would be, if still living, to return to Hong Kong to celebrate the 60th anniversary of the organization she founded! How good it would be to hear her voice, quiet, concise, crystal-clear in explanation summing up both the immediate and wider symbolism of the occasion.

My own hope is that, consequently on the meeting, something meaningful and lasting will be set up in Hong Kong in her memory and that of her labors there. For one, it would be fitting to have a bust of Soong Ching Ling and an explanatory plaque on the site of 21 Seymour Road, where the China Defense League had its office, and that of her former residence in Kowloon. Perhaps, too, Seymour Road, named after a colonialist armed invader of China, can one day become Soong Ching Ling Road. □

ISRAEL EPSTEIN is the editor-in-chief emeritus of *China Today*.

Creating a Bright Future for Women and Children

Health care and education go hand in hand at a pioneering hospital.

By ZHANG XUEYING & SHEN HAIPING

IN Shanghai, many pregnant women choose to give birth at the International Peace Maternity and Child Health Hospital in spite of doubts about the hospital's ideas on early bonding between mother and child. The advanced medical facilities and the conscientious approach of the doctors and nurses are reassuring.

Scientific Exploration

The International Peace Maternity and Child Health Hospital was the first hospital in China to allow mother and child to stay together from birth on, a radically new concept for all. Ms. Pan Jifen, president of the hospital, thinks it is a worthwhile venture. "Keep-

ing mother and child together is scientifically sound," Pan notes. "We might not have initially met all the needs of patients, but we managed to make it work because it benefits both mother and infant. And that is the spirit instilled by Soong Ching Ling, the founder of our hospital." The practice has since spread to hospitals through-



Soong Ching Ling visiting a mother and her baby.

out China.

This was not the first time the hospital had taken the lead. In the early 1980s, it opened a "whisper room" — as the birth control and family planning center was euphemistically called. Then in 1985 it set up a sex education program for newlyweds, which created quite a stir at the time as sex was still a topic to be avoided by most Chinese. "We still think we set up the course too late," said Jiang Yunfen, who was in charge of the program. According to a survey in Shanghai, one in four divorces is caused by an unsatisfying sex life. Some women just do not have any knowledge of their sexuality, and 30 percent of the women surveyed said they are confused by contraception methods, increasing the psychological pressure they already feel. The sex education program attracted many eager pupils, some already married for years.

Training and Demonstration

To disseminate knowledge on health care for women and children, the International Peace Maternity and Child Health Hospital provides regular training

courses for doctors working at smaller hospitals. Doctor Chen works in a small local hospital and is thrilled to have the opportunity to come for a week-long course. "The medical equipment in our hospital is not advanced enough, but people have no other place to go when they are sick. I used to worry that my limited knowledge and experience might keep me from correctly treating some of the new, complicated diseases. The training here has

increased my knowledge and taught me new techniques to cope with the situation."

The hospital now offers over 40 courses, all taught by chief physicians from various departments of the hospital. It also provides meals and accommodations and students pay only 100 yuan for teaching materials. "We expend a great amount of energy and money to run these courses, in order to spread knowledge on women and children. As a part of the China Welfare Institute, we are not profit-oriented; that has always been one of the principles advocated by Soong Ching Ling," commented Dong Chuanliang.

The International Peace Maternity and Child Health Hospital has an excellent reputation for serving women and children. Country girls in Shanghai seeking work cannot afford what the hospital charges, but they are treated with the same hospitality as all other patients.

Besides the in-house training program, the hospital has also established medical service networks in Anhui Province, Inner Mongolia Autonomous Region, Hainan Province and other poor areas to provide regular lectures, much-needed equipment, and voluntary diagnostic clinics.



Xu Dexin, secretary general of the China Welfare Institute, with Mrs. Boris Yelsin.

Qi Enwei



Guo Henian donating 10 million yuan for maternity and child care.

Funding and Development

Although the local finance bureau has done its best to assist the International Peace Maternity and Child Health Hospital, it is still short of money. "Some of our buildings were constructed in the 1950s and are falling apart," explained Pan. "What worries me most is that some of our medical equipment is out-of-date, and the quality of our staff is going down because many experienced employees are looking for better paying jobs."

"Funding is the biggest problem we face," echoed Xu Dexin, secretary general of CWI. "All ten of our subsidiary units complain about their financial situation." A ticket for the Children's Art Theater is only 1.5 yuan, not even enough to cover rehearsal costs. *Children's Epoch* is cutting the number of copies it prints to reduce costs. In the China Welfare Institute Kindergarten, the teachers make toys themselves to save money. Still, all these organizations manage to provide the best service possible. The Children's Art Theater has won many awards; Children's Epoch Press

recently published *Student's Computer World*, and the China Welfare Institute Kindergarten is still admired and approached by many parents.

With donations from overseas, a Preschool Information Center

has been set up by CWI, which has also established ongoing collaboration with many domestic and foreign early-childhood education research institutes. An indoor recreation center was built at the Soong Ching Ling Kindergarten, and Guo Henian from Malaysia donated 10 million yuan to construct a new gynecology and obstetrics building at the International Peace Maternity and Child Health Hospital.

The maternity ward at the new building is filled with bright, warm sunshine. Nicely furnished, with a telephone and private toilet in every room, it makes the patients feel at home. There are also facilities for fetal heart and neonatal biomotor monitoring, and standard urgent-care equipment. In spite of all these improvements, charges are low and don't cover expenses. Guo is planning to donate another 20 million yuan. □

SHEN HAIPING is deputy director of the Administrative Office of the China Welfare Institute, and ZHANG XUEYING is a staff reporter for *China Today*.

Cartoon



A pastoral symphony.
Liu Yong

How China Fights Floods and Droughts

Water: at times too much, at times not enough. What can be done?

By **YANG LIANKANG**



The Three Gorges Project on the Yangtze River is the largest water conservancy project in China. It combines flood control, power generation and extended navigability. *Pi Dawei*

KOFI Annan, secretary-general of the United Nations, pointed out in a speech on International Disaster-Reduction Day that among natural disasters, floods, droughts and desertification cause the greatest loss to humankind. Disasters of these kinds cause heavy casualties, and water-related losses reach US \$100 billion each year, making up half of all losses caused by natural disasters. Annan made an appeal to all countries to strengthen awareness of disaster prevention, increase cooperation, and strive to build a more stable world in the 21st century.

Frequent Floods

China has a vast territory and

many rivers. Disasters related to water are closely linked with the country's development. China has always attached great importance to flood control. More than 4,000 years ago, its first dynasty, the Xia Dynasty, was founded by the descendant of a leader of a flood control project — Yu the Great.

Over 2,000 years ago, China had already developed a flood control network and a water conservancy system. The most representative element was the Dujiangyan Water Conservancy Project in Sichuan Province, the world's oldest water conservancy project still in use today.

Reviewing the history of China's flood control, we see that although a wealth of experience was accumulated over millennia,

backward productive forces meant that floods and droughts frequently had a major effect on the country. Following economic development, disasters related to great rivers became a latent problem for the country. Take the Huanghe (Yellow River), the second longest river in China, as an example. In the 2,540 years between 602 B.C. and A.D. 1938, the Yellow River changed its course 32 times, causing many a disaster.

Water Control After 1949

After the People's Republic of China was established in 1949, the Chinese government paid great attention to harnessing rivers. Given the economic difficulties,

the government organized people to build a solid embankment system, including the 1,356-kilometer Yellow River Embankment and the 3,570-kilometer Yangtze River Embankment, as well as many reservoirs. In the past 50 years these two great rivers have never breached their dikes nor changed course. Lives and property have been saved and the country's economic development guaranteed. The past 50 years have been the most successful in China's 5,000-year history of flood control. From 1981 to 1984, I spent 1,111 days surveying the courses of these two rivers, and was deeply impressed by the strong flood-prevention systems. Over the past 50 years China has built 80,000 reservoirs with a total storage capacity of 450 billion cubic meters, able to hold 16.6 percent of China's runoff. China has also built 170,000 kilometers of embankments, effectively reducing floods and the adverse effects of drought. However, as a large developing country with many rivers, water-related natural disasters are still frequent, often at a cost of tens of billions of yuan.

It is gratifying that Chinese scientists have been stressing research on controlling and miti-

gating the effects of floods and droughts.

Comprehensive Measures

Floods and droughts have two aspects: meteorological and hydrological factors on the one hand, and geomorphic and geological factors on the other. The

Over 2,000 years ago, China had already developed a flood control network and a water conservancy system. The most representative element was the Dujiangyan Water Conservancy Project in Sichuan Province, the world's oldest water conservancy project still in use today.

former affect the waters of rivers and lakes, and the latter affects river basins and lake beds.

At present, China is among the most advanced countries in the field of meteorology and hydrology. Meteorological and hydrological forecasting and monitoring are both timely and accurate. Chi-

nese scientists pay great attention to the evolution of rivers. They sort out data on the geological history of a river over millions of years, the written records of a river for thousands of years, and hydrological measurements of a river for hundreds of years. Based on these data, they work out the best strategy of flood control, creating an immense body of research. In line with its geomorphic features — high in the west and low in the east — China has adopted the following flood control measures.

— Most of China's floods occur on the middle and lower reaches of great rivers, especially the lower reaches. The embankment systems on the middle and lower reaches of the Yangtze and Yellow rivers have been very effective. The work on embankments should continue without any slackening. To harness rivers with heavy silt flows (such as the Yellow River), an alternative river course should be planned.

— Lakes on the lower reaches of great rivers are mostly natural reservoirs in flat areas. Dongting, Poyang and Tai lakes on the lower reaches of the Yangtze River are good examples. A good job of dredging and protecting the ecology of these lakes must be done so that they will continue to absorb overflow.

— River deltas are threatened by floods. Fish ponds can be constructed in river deltas to serve as small reservoirs and reduce flood damage.

— Reservoirs on the upper and middle reaches of great rivers can raise the level of flood control on the lower reaches. Consideration should be given to the impact they have on the ecology of the whole river basin. The upper and middle reaches of China's great rivers are mostly located in mountainous areas where the earth's crust is rising. Research should concentrate on the relationship between dam construction and earthquakes.



Gaozhou Reservoir in Guangdong Province, China has built 80,000 reservoirs in the past 50 years.

Tian Lihua

— The Yellow River is a heavily silted river. Since the 1970s, with socioeconomic development the areas on the upper and middle reaches have consumed more water. As a result, several hundred kilometers on the lower reaches dry up for a part of each year. Water shortages present a more serious problem than flooding in northern China. One solution is to broaden sources of water and reduce water usage by diverting water from south to north and by developing water-saving measures. In addition, afforestation should be carried out along rivers to further conserve water.

— Tropical storms mainly occur on the southeastern coast. Although measures can be taken to minimize damage, we have no way to control or prevent storms. One important measure is to reduce artificial barriers. Practice has shown that it is an effective way to contain the damage caused by storms and surge tides.

International Cooperation

Since the 1970s, China's survey

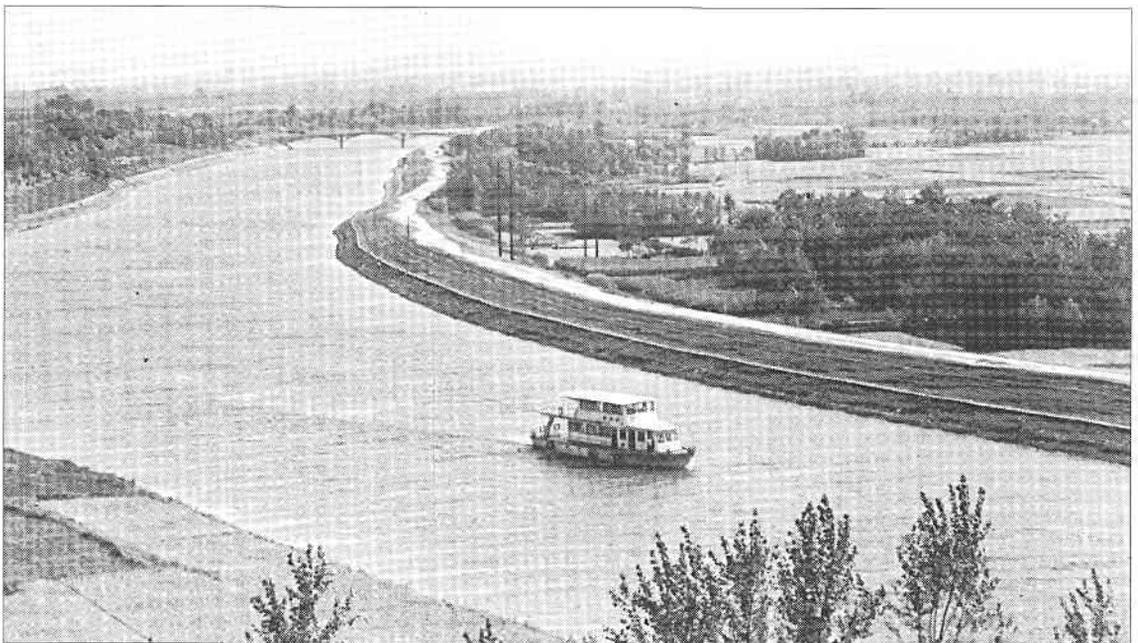
Chinese scientists pay great attention to the evolution of rivers. They sort out data on the geological history of a river over millions of years, the written records of a river for thousands of years, and hydrological measurements of a river for hundreds of years. Based on these data, they work out the best strategy of flood control, creating an immense body of research.

of and research on the evolution of its great rivers have drawn attention worldwide. At the 14th meeting of the International Quaternary Period Research Federation held in Berlin in 1995, a working group on the world's great rivers was established at the suggestion of experts on the Yellow, Yangtze, Amazon, Ob' and Yenisei rivers and of delegates from Chi-

na, Brazil, Russia and Italy. Scientists from various continents endorsed the idea. The task of the group is, through cooperation among scientists from various countries, to develop prediction and control methods. China, a land of high plateaus, deep seas, great rivers, and a 4,000-year history of flood control and successful experience in harnessing rivers, has a special role to play.

The decade from 1990 to 2000 has been designated the International Disaster Reduction Decade, with the aim of reducing losses caused by natural disasters by 30 to 50 percent through international cooperation. China's systematic experience in flood control, no doubt, will be a reference point for countries with similar river conditions. Through the common effort of scientists and people the world over, we can achieve the goal of reducing losses by 30 to 50 percent. □

YANG LIANKANG is a research fellow and an expert on river evolution.



The Pishihang Irrigation Area is a major component of the Huaihe River Project. More than 570,000 hectares of farmland in Henan and Anhui provinces now receive water.

Xinhua

The Mysterious Lop Nur

China's mysterious desert attracts attention for its extremes.

By staff reporter **YAN FENG**

THE Lop Nur borders the Taklimakan Desert in northwestern China. It remained unknown to the outside world until Sven Hedin, a Swedish explorer, explored it at the beginning of the century. In the summer of 1980, Chinese biochemist Peng Jiamu disappeared while leading an expedition to Lop Nur. Many planes and people were sent out to find him but to no avail. The nightmare was repeated in 1996 when Chinese explorer Luo Chunshun, who escaped from death countless times during his eight years of exploration on foot, also died here. Thus many people

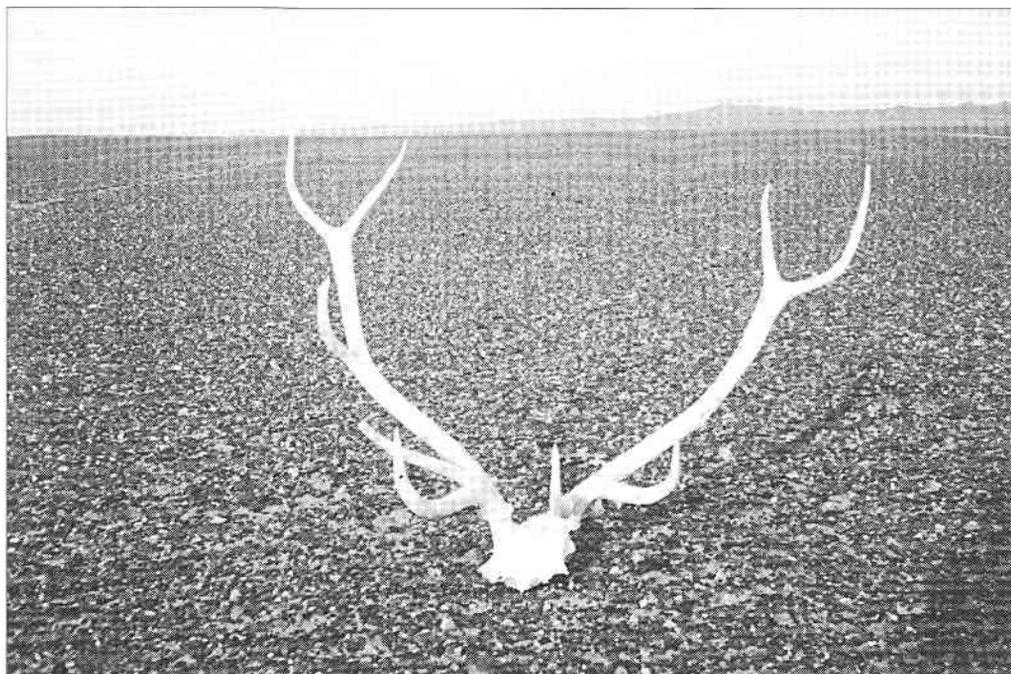
turn pale at the mere mention of the place. This huge, desolate tract (some 100,000 square kilometers) was already a desert by the time of the Han Dynasty (206 B.C. - A.D. 220) and nobody knows how many traders lost their lives traveling the Silk Road through the Lop Nur.

The Lop Nur is the driest place in China and has an adverse climate. Annual precipitation is only 10-60 mm and some parts receive no rain at all, but evaporation has been measured at 2,000 mm. It is both dry and hot in the Lop Nur desert, with temperatures as high as 50° Centigrade. On the surface

the temperature can climb to 80° Centigrade — stick an egg in the sand and it will be done in half an hour.

Life is hard in the Lop Nur due to the lack of water. If you stay too long under the sun, the skin on your hands begins to peel off and your lips chap. Even a pair of new shoes will be deformed in a couple of days because their moisture content will be “robbed” by the dry air. Your skin turns red and becomes itchy very quickly here.

It is very windy and dusty in the Lop Nur. When the wind picks up to force 7 or 8, the desert around you is veiled in a



Antlers in the Gobi desert.

Li Delin

curtain of sand. Even if you have tightened the ropes and pounded the stakes deeper to reinforce your tent, the howling wind is still frightening. And in the morning you will wake up to find your mouth, nose, ears, hair and anything else outside the sleeping bag full of sand.

Although adverse, the environment of Lop Nur is quite mysterious and appealing. Take the Yardang region as an example. In the Uygur language "Yardang" means "steep slopes," and is used to describe terrain with alternating eroded ravines and ridges.

There are many theories to explain the origin of the Yardangs, but generally people believe that they are shaped by the wind. Sand is blown away, leaving only stone and clay strata, which are then further eroded into irregularly shaped land forms. The Yardangs are usually a dozen or so meters high and several hundred meters long, and thousands of them, grand and majestic, extend for hundreds of kilometers in a maze. You may lose your way almost as soon as you enter, and therefore the Yardang is also called "the ghost layer."

Mirages also add mystery to the Lop Nur. When the sun rises over the desolate desert, a mirage might appear just a few steps ahead of you: A pool of beautiful water surrounded by towering trees, or people moving about in a village. But when you head towards it, it may disappear mercilessly or simply stay always a few feet in front of you, luring you forward, until you have totally lost your way.

According to Wang Mili, a researcher at the Chinese Academy of Geological Sciences, there are neither water nor roads in the Lop Nur, nor a single blade of grass or a single



Specialists at an experimental potassium-rich pond in the Taklimakan Desert.

brook. Birds don't ever fly over this desert. You can imagine how dangerous it is — you may walk for half a day only to find that you are back where you started.

The existence of Lop Nur dwellers makes the desert even

If you stay too long under the sun, the skin on your hands begins to peel off and your lips chap. Even a pair of new shoes will be deformed in a couple of days because their moisture content will be "robbed" by the dry air.

more mysterious. "Nur" means "lake" in Mongolian. The Lop Nur people once lived in houses beside a giant lake. As Lop Nur lake gradually dried, they began to move to Milan, about 50 kilometers west of Lop Nur. History books on the "Western Regions" (a Han Dynasty term for the area west of Yumen Pass, including what is now Xinjiang

and parts of Central Asia) record that the migrations, extinction of ancient kingdoms, and the sudden disappearance of a civilization in this area were all related to water. Milan was built during the Tang Dynasty (618-907) under the reign of Tubo and is now an archeological site. In the ruins of a Buddhist temple near Milan, a large number of precious cultural relics and a mural depicting angels have been found. The houses of the Lop Nur people were very simple, made of reeds and mud and basically unfurnished. The Lop Nur people themselves were neat in appearance and dress.

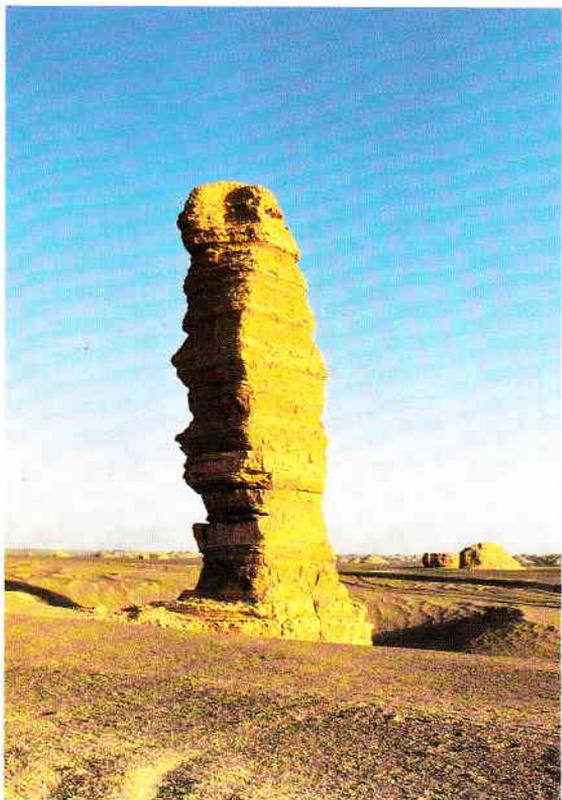
Lop Nur is the only gateway to the southern and middle routes of the ancient Silk Road. Today more and more explorers, archeologists, geologists and even tourists are drawn here. As potassium-rich and fresh water are now tapped beneath the Lop Nur, this once "hostile wasteland" can be expected to become an "underground sea of gold" very soon. □



The Yardang. *Wang Mili*



A wind-eroded column. *Li Delin*

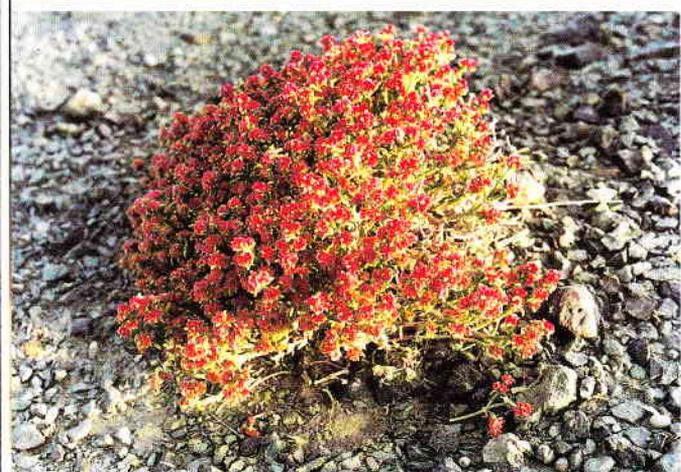


A post station along the ancient Silk Road, now buried by sands.
Li Delin

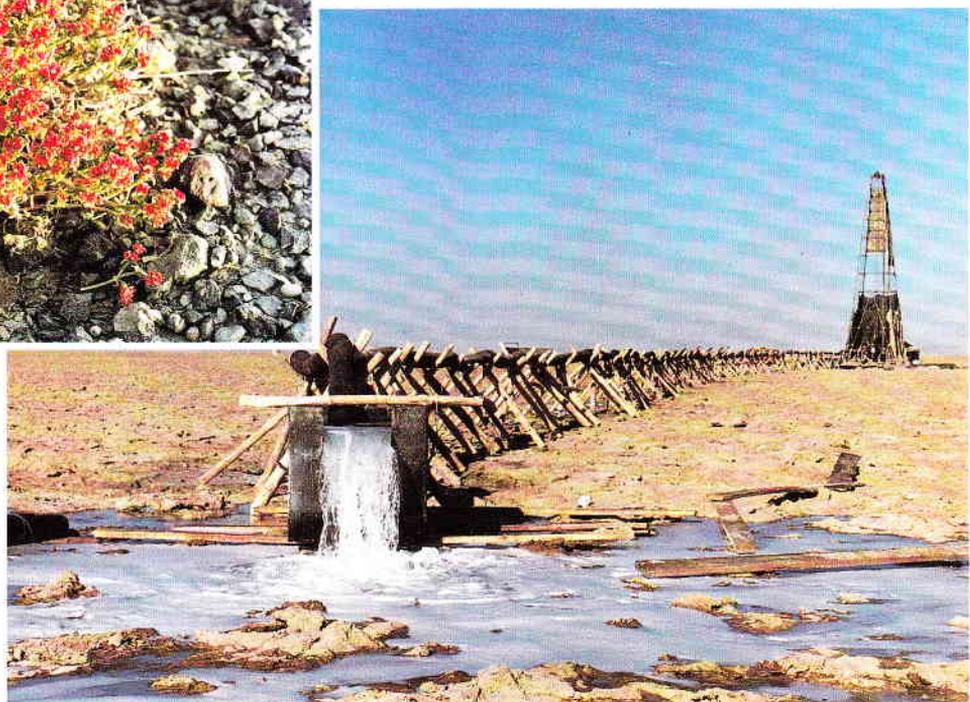


Geologists at work. Wang Mili

Tenacious flowers growing in the Lop Nur. Li Delin



Tapping potassium-rich waters from under the desert in the Lop Nur. Wang Mili



Clones in China

One man looks at a new science through the viewpoint of a traditional society.

By CHEN DAYUAN

THE cloning of Dolly the sheep attracted as much attention throughout the world as the discovery of nuclear energy several decades before. For the first time the traditional concept of the "non-reversibility of highly differentiated somatic cell genes" has been overturned, and the follicular plasm of the nucleated somatic cell can be reprogrammed. Dolly has ushered in a new era for asexual reproduction of complex life forms.

Cloning is the formation of a pure cell system through differentiation and multiplication of an ancestral cell. The heredity of every cell in this system is the same as the donor, thus cloning is also called asexual reproduction.



Chen Dayuan, the author, in his laboratory.

Animal Cloning in China

Dolly is the result of hard work by many people. Spemann, a German scholar, proposed the idea of cloning for the first time in 1938. His ideas were not immediately put in practice due to a lack of technical means, but the theory became the blueprint of today's cloning science. An African toad (*Xenopus*) and an American leopard frog (*Rana Pipiens*) were cloned in the 1950s. In the 1960s Chinese scientist Tong Dizhou cloned fish by transplanting blastomeres. Cloning of mammals became theoretically possible only in the early 1980s. In 1981 Illmensee and Hoppe cloned a mouse by transplanting embry-

onic cells, but failed in their next experiment. In 1984 Willadsen cloned a lamb using an embryonic cell. In 1990 Du Miao from the Developmental Biology Institute of the Chinese Academy of Sciences cloned a rabbit. After that, several animals were cloned in China, including a sheep (1990)

Finally, will cloning affect the normal growth and reproduction of the giant panda? Dolly is one example of cloning, but given the low birth rate for the giant panda, the Dolly method is not feasible.

and a pig (1995), by the Northwestern Agricultural University, plus a rabbit (1991) by the Jiangsu Academy of Agricultural Sciences; a sheep (1996) by the Developmental Biology Institute of the Chinese Academy of Sciences and the Agricultural College of Yangzhou University; a cow (1995) by the South China Teachers University and the Guangxi Agricultural University; another cow (1996) by the Chinese Academy of Agricultural Sciences; a rabbit (1996) by the Northeastern Agricultural University; and a mouse (1996) by the Human Reproduction Engineering Institute of the Hunan Medical University.

In 1994, a scientist in the Unit-

ed States succeeded in cloning a cow with a 120-period cell. In 1996 Wilmut duplicated this experiment and produced a lamb. In 1997 Meng Li, a Chinese scholar studying in the United States, cloned a monkey.

Although certain progress has been made over the past several decades, source cells for cloning continued to be all embryonic cells. Before 1997 cloning with donor cells had not achieved any impressive results. In 1997 the Roslin Institute in Britain produced the world's first lamb by

transplanting a nucleus from a highly differentiated mammary gland cell of a six-year-old sheep. At present cloning techniques are basically the same as those of the traditional micro-conception and nuclear transplantation methods, but the Institute of Zoology of the Chinese Academy of Sciences is now conducting research on cloning animals with primordial cells and somatic cells.

Cloning the Giant Panda

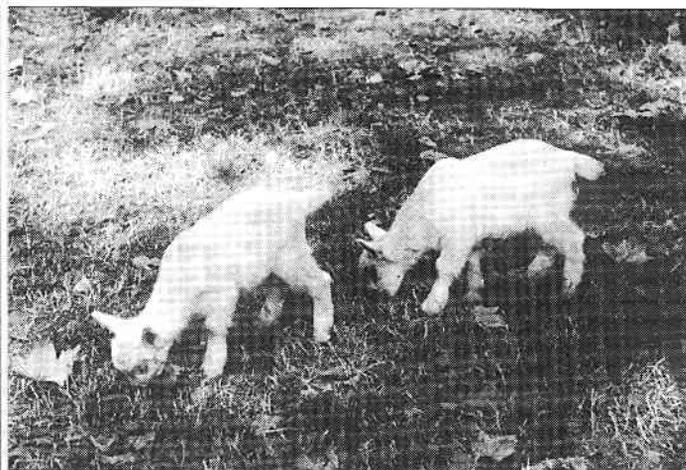
Cloning is a powerful way to understand life and the possibilities of asexual reproduction. It has changed the traditional concept that heredity as transmitted by genes could not be reversed. The new science will help improve the quality of domestic livestock, and allow them to be bred more extensively. Cloning can also be used in the production of biological reactors, to produce new medicines and bio-products, and to save and protect endangered species. Cloning may be the only hope to save some animals in China from extinction (such as the giant panda), despite the continuous efforts of Chinese scientists in artificial reproduction. Pandas have

great difficulty breeding even in the wild, and at present the death rate is higher than the birth rate. In the 1970s and 1980s there were fewer than 1,000 giant pandas in all of China.

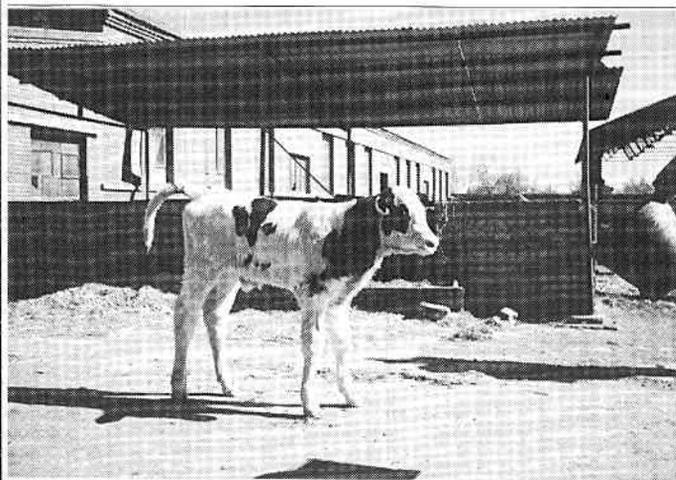
There are problems in cloning a giant panda. First, cloning might affect the diversity that heredity brings. Naturally any donor cells must be top quality, so that future pandas are better able to survive than their predecessors, but there seems to be little likelihood that diversity will be negatively affected. There is also the question whether cloned pandas are able to reproduce normally. Assuming they will be able to, both sexual and asexual reproduction will ensure that the diversity of the panda population will not be affected. In the natural world some animals reproduce both asexually and sexually, with no impact on the diversity of their heredity.

Finally, will cloning affect the normal growth and reproduction of the giant panda? Dolly is one example of cloning, but given the low birth rate for the giant panda, the Dolly method is not feasible. A heterogeneous cloning technique should be used, which needs only the somatic cells of the giant panda so that the panda's health will not be harmed. In March 1997 a plan was drawn up to research the cloning of giant pandas.

There are risks, but given the panda's desperate situation cloning may be the only way to save this endangered animal. In recent years the Institute of Zoology of the Chinese Academy of Sciences has been experimenting with allogenic and heterogeneous cloning techniques and has achieved some positive results. Recently the University of Wisconsin cultivated a pig embryo using an alien cell taken from a cow. All this shows that it is not impossible to clone using heterogeneous donors.



Sheep cloned by the Institute of Developmental Biology under the Chinese Academy of Sciences and the Agricultural College of Yangzhou University.



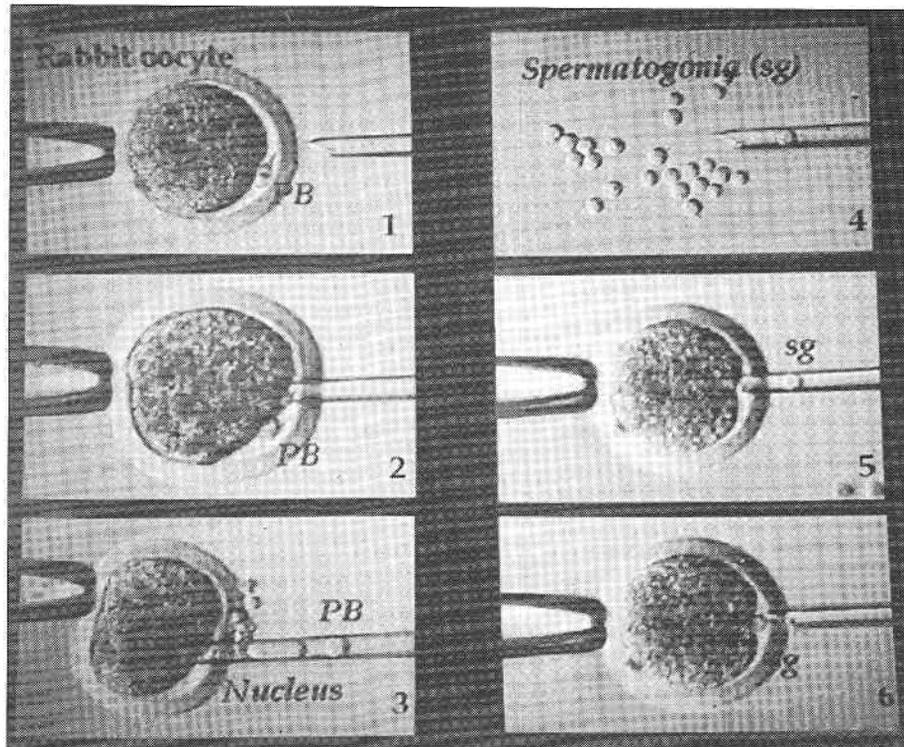
A calf using an embryo cell at the Institute of Animal Husbandry under the Chinese Academy of Agricultural Sciences.
Zhu Yuding

So Why Not Humans?

Some people advocate cloning human beings. It is possible to do so as far as techniques are concerned, but why should we artificially produce copies of ourselves? Only the body of a human being can be cloned, but not the thinking, acquired knowledge and world outlook — cloning is a strictly congenital discipline. It is also impossible to reproduce the same man or woman at different times, and under different circumstances and different conditions. Biological evolution is irreversible, and a species cannot regress to its primitive state in a natural way. The same thing happened when asexual reproduction advanced to sexual reproduction, and it was unable to regress in the animal world to asexual reproduction. If we reproduce human beings asexually, then what is the impact on our own evolution? Human reproduction is a natural phenomenon, a born ability, so to clone ourselves could only be immoral and injurious to the family structure. With heredity in mind, cloned people would not be able to establish family relationships, or have true brothers or sisters. Clones would definitely affect the society in which they live, and they would impact religion and moral principles in a detrimental way. As a scholar I oppose using cloning technology to reproduce human beings.

Cloning as a New Industry

Dr. Sgaramella of the University of Calabria, Italy, and Dr. Zinder of Rockefeller University in New York recently published an article in *Science* magazine which raised doubts about Dolly's background. First they suspected whether Wilmut and his colleagues had used dried or embryonic cells instead of cells from the mammary gland. The birth of Dolly has been widely hailed, but



Photos 1, 2, 3 show egg cells with genetic material extracted; photos 4, 5, 6 show sperm cells injected into the egg cell.

has also created panic and a lot of suspicion, inevitable reactions when something of this magnitude appears.

On January 21 it was reported in Japan that the Animal Products Experimental Farm under the Ministry of Agriculture had carried out the nuclear transplantation of a somatic cell taken from a cow's ear, and would graft the reorganized cell into the body of

Human reproduction is a natural phenomenon, a born ability, so to clone ourselves could only be immoral and injurious to the family structure. With heredity in mind, cloned people would not be able to establish family relationships, or have true brothers or sisters.

another cow. It was estimated that cloned cows could thus be produced in large numbers. Even if Dolly is a ruse, it would still be possible to clone with the methods claimed to have been used, so one should wait until Wilmut and his colleagues reveal their results of follow-up checks and repeated experiments.

Although China has just begun research into singular cell cloning, it has experience in micro-fertilization and transplanting embryonic nuclear cells, and has the equipment to go further. Animal cloning can become an important industry in the 21st century, but it is up to humans to use this new science for common benefit instead of detriment. □

CHEN DAYUAN is a research fellow at the Institute of Zoology of the Chinese Academy of Sciences, an expert on fertilization and a consultant to the China Technical Committee for Giant Panda Reproduction.

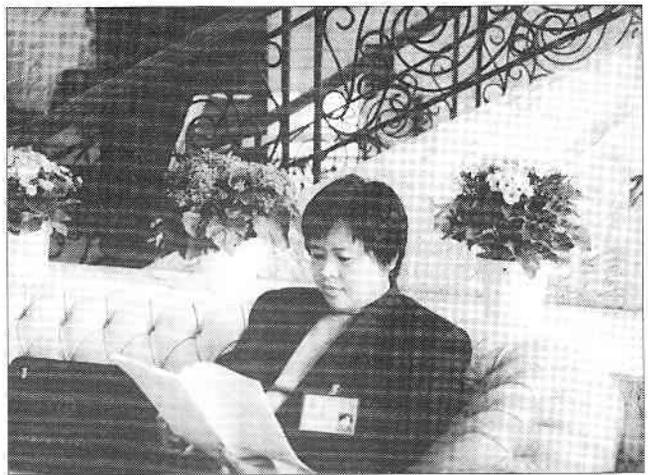
NPC Deputies Speak of State Affairs

During the First Session of the Ninth National People's Congress (NPC), China's top legislature, China Today spoke with four NPC deputies. They were either managers or distinguished figures in their trade, and they talked about national affairs, the development of different trades and their own life experiences.

By staff reporter HOU RULI

Publicity of Law Remains an Arduous Task

Chi Susheng, head of the Susheng Law Office in Qiqihar, Heilongjiang Province.



I WAS 24 when China allowed lawyers to practice again in 1979. A college graduate majoring in chemistry, I was assigned to do office work at the law consulting department, which serves as a functional organ of the Court of Qiqihar. After several months of training in criminal law and procedure, I began to appear in court with other veteran lawyers.

Fifteen years later I quit my job and opened my own law office with the help of my younger brother in Australia. "You're doing so much work for so little money," he said. "Having a law office of your own, you may feel better." But have I really relaxed and begun to make serious mon-

ey?

It took Western countries centuries to build their legal systems, but China managed to establish a Constitution-centered legal system in 20 years, which gave the

It took Western countries centuries to build their legal systems, but China managed to establish a Constitution-centered legal system in 20 years, which gave the country laws for every major aspect of national development and social life.

country laws for every major aspect of national development and social life. Between 1993 and 1996, the NPC Standing Committee established 95 laws and law-related decisions. Standing Committees of the local People's Congresses with legislative power drew up more than 2,500 local laws and regulations. The First Session of the Ninth National People's Congress didn't pass any new laws. I think it's normal, because the major issues in front of us now are not legislation but enforcement and supervision of law enforcement, and above all, the publicity of law among the masses. These are issues we must face and tackle along with our efforts in building and perfecting

our legal system.

So I haven't made my law office a money-making machine, as some others do. As soon as it opened I started a free consulting service. In an effort to make law publicized among the people, several employees and I gave answers to innumerable law-related questions from morning to night every day. It was arduous work. We kept talking all day, even on holidays, when we provided a consulting service on the street. I was so tired that I had a heart attack. But I'm pleased to see that the small effort we made has helped raise local people's legal consciousness. At the time I started my career as a lawyer only those working at legal departments knew enough to employ a lawyer when encountering legal problems. Today, however, people from all walks of life, even farmers in remote areas who used to submit disputes to the judgment of village

heads, have become aware that they can resort to the law to protect their rights.

I presented some law proposals to the NPC session. For example, I proposed that litigation fees for juvenile criminals should be cut by half and as much legal support as possible be provided for those in economic difficulties so that they will know they have not been abandoned by society.

By the way, the First Session of the Ninth National People's Congress endorsed the plan for government institutional reforms, according to which the number of officers with government organs will be reduced by half. I think it is necessary. The judicial bureau of the city where I live has six officers in charge of work concerning lawyers. They have little to do all day. It's not practical, and for the officers themselves, it's a waste of energy. □

The Constitution Guarantees Freedom of Religious Belief

Fu Tieshan, vice chairman and general secretary of the China Catholic Bishops' College, chairman of the Beijing Patriotic Catholic Association and chief of its Administrative Commission, and bishop of Beijing parish.



CHINA is a multi-religious country. All major religions in the world, including Buddhism, Taoism, Islam and Christianity, have followers in China. Believers of various religions total more than 100 million throughout the country. The religious issue in China has therefore become one of the most important social issues, which has an important bearing on freedom of belief.

The Chinese Constitution, with articles clarifying respect for and protection of religious belief, fully guarantees the freedom of belief of Chinese citizens. At present there are more than 5,000 Catholic churches throughout China, and some 60,000 people are baptized each year. Some theological seminaries are granted state subsidies, and the government also allocates funds needed for renovation of churches and temples on most occasions.

There are religious activities every day in Catholic churches in China. On Christmas and Easter, the churches are crowded with people. Mass can be heard either in Chinese, or in Latin and English. The churches also prepare wedding ceremonies. In Beijing about 100 couples have their wedding ceremonies held in Catholic churches annually. Besides, the churches attach great importance to the dissemination of knowledge about religions. The church at Xuanwumen in Beijing provides twice-weekly lectures on Catholic doctrine by nuns, priests and senior devotees. I myself once lectured there for three months. During summer vacation there are Catholic doctrine classes for young people. Churches in Beijing have launched a spare-time theological course in an effort to improve the quality of the believers. The three-year course requires eight class hours a week. Only fees

for lecture sheets are collected.

Presidents, congressmen, senators and high-level religious personnel from various countries have had religious contacts with China and even participated in church activities here. Meanwhile, personnel from Chinese religious circles also make frequent visits to foreign countries.

Religious figures in China participate positively in the administration and discussion of state affairs. Among deputies to the Ninth National People's Congress there are bishops, monks, ahungs and pastors. I am a member of the Presidium, and so is a Living Buddha.

The Chinese government shows great respect for and trust in personnel in religious circles, which I myself have witnessed from my own experience. I read the draft of the government work report and presented some suggestions involving work related to ethnic groups, religion, overseas Chinese and our compatriots in Taiwan. Consequently all my suggestions were adopted. The

There are religious activities every day in Catholic churches in China. On Christmas and Easter, the churches are crowded with people. Mass can be heard either in Chinese, or in Latin and English.

NPC session pays close attention to the issue of laid-off workers. It is also a problem that concerns me. I hope proper re-employment can be arranged for these workers. Besides, I'm concerned about such issues as environmental protection, welfare for the disabled and the prohibition of pornography, gambling and drugs.

The Catholic Church in China is also facing difficulties, of which the most outstanding is that there is not enough younger clergy to carry on the mission of the Church. There are now only 70 Chinese bishops, far from enough to meet the needs of the 115 parishes throughout the country. Besides, most of these bishops are over 70 years old. As for the number of priests in charge of administrative affairs, there are no more than 1,200 nationwide. There are now more than 900 would-be priests under training, and a group of qualified nuns. But the training of young clergy remains an arduous and most important task. □



Using Foreign Investment is a Way Out for SOEs

Mu Suixin, Mayor of Shenyang, Liaoning Province.

CHINA'S economic reform has come to a crucial stage, and the reform of state-owned enterprises (SOEs) has become the key of keys. The central government has set the goal to extricate most large and medium-sized SOEs from bankruptcy in the next three years, and have a modern enterprise system established for most key SOEs by the end of the century.

Shenyang in northeast China's Liaoning Province, as an old industrial center, has a great number of SOEs in crisis. To make a breakthrough in the reform of SOEs, we should keep in line with the laws of the market economy and, at the same

time, take positive measures to apply modern science and technology and enable our enterprises to adapt to the international economy.

In addition, we advocate the broad use of foreign investment, which will help invigorate SOEs and bring considerable benefit to foreign investors. SOEs in Shenyang are mainly those engaged in traditional industries established in the 1950s with the help of the Soviet Union. Some are in the basic industrial sector, developed by China itself. Most of these enterprises are in urgent need of technical upgrading. In 1997, foreign investment accounted for two thirds of total investment in the technical

upgrading of SOEs in Shenyang, and 37 percent of fixed asset investment came from overseas investors. So we believe using foreign investment is a way out for the reform of SOEs.

Among foreign investors choosing to invest in old enterprises in Shenyang, there is no lack of multinationals and leading international enterprises. For example, General Motors of the United States has cooperated with the Shenyang Golden Cup Automobile Group to set up a joint venture; Hitachi and Panasonic of Japan have established cooperative ties with the Northeast China Power Transmission and Transformation Group and the Heavy Mineral Group respectively; the Northeast Pharmaceutical (Group) Co., Ltd. has attracted Basf from Germany; and the Shenyang Chemical Group is negotiating with Michelin from France. Sufficient investment and cooperation have not only helped these old enterprises start to turn a profit, but also have enabled them to produce brand name quality products with strong competitiveness on the market, and even international famous brands such as Toshiba elevators, Panasonic batteries and Michelin tires.

What makes Shenyang so attractive to foreign investors? Mainly the painstaking efforts we have made to improve the investment environment and services, which meet the satisfaction of overseas investors and consolidates their confidence in investing in the city. New foreign investment in Shenyang totaled US \$130 million in 1997. The experience of the ITT Feili Golden Cup Pump Co., Ltd., a Sino-US joint venture, well illustrates the municipal government's sincere attitude towards foreign investment. The 500-meter road in front of

the company used to be seriously congested during winter, causing so great an inconvenience for the company that it decided to move out of the city. The municipal government, after noticing, took action immediately and got the problem solved in as short a time as possible, which resulted in the cancellation of the company's decision to move out and an additional investment of US \$100 million.

The city has also made it a rule that city leaders meet regularly with foreign investors. A vice-mayor meets with representatives of foreign-funded enterprises regularly by sponsoring symposiums and opinion-soliciting meetings for complaints about the investment environment. Foreign investors once summed up 110 problems involving various sectors. The vice-mayors in charge of these sectors immediately asked the city government to see to these problems. As a result, all the problems were solved in 20 working days. Such efficiency won high praise from foreign investors. The municipal government has also set up a special coordination office dealing with complaints from foreign investors in the city.

A sound investment environment has helped guarantee foreign investors' benefits. Eighty percent of the 1,846 foreign-funded enterprises now in operation in the city are making a profit. Some famous brand name products made by these enterprises enjoy a big share of the domestic market. Newspapers and magazines in the United States, Singapore and Hong Kong have published articles and comments which highly praise Shenyang's policies and hard efforts in improving its investment environment. □

Re-employment of Laid-off Workers Depends on Tertiary Industries

Gao Fuming, chairwoman of the Anhui Provincial Women's Federation.

STATISTICS show that of all the people living in poverty in China, women account for over 70 percent and women workers who have been laid off by factories in recent years are a major component of this population. The issue has drawn more and more attention.

Poor management and stagnancy among state-owned enterprises is one of the most important rea-



sons for the increasing number of laid-off workers. The solution to the problem lies, on the one hand, in the reform and development of state-owned enterprises, and on the other, in intensified efforts to create more job opportunities.

According to statistics, each percentage point rise in China's tertiary industry employment rate creates 1.5 million more jobs. It is obvious that development of tertiary industry will create many chances for the re-employment of laid-off workers. A survey we made in 1996 indicates that most laid-off workers are living in straitened circumstances, but at the same time quite a lot of two-job families have an urgent need for help with their housework and lunches for their school-age children. We then decided to make a match of the two needs, and guided laid-off workers into community service. One couple in my home county, both laid off by their factories, set up a small canteen providing lunches especially for school children. The canteen enabled the parents of 200 children to no longer worry about school lunches and at the same time created job opportunities for 15 laid-off workers. Although a monthly salary of 300 yuan is not much, these re-employed men and

Statistics show that of all the people living in poverty in China, women account for over 70 percent and women workers who have been laid off by factories in recent years are a major component of this population. The issue has drawn more and more attention.

women are happy. After all, they can earn a living again, and besides, they need to work only six hours a day. The local women's federation collected money to buy a bus to take the kids to and from school. Similar services have become quite popular now throughout the whole province, which contributes much to the re-employment of laid-off workers. The coexistence of diverse forms of ownership in China, as set by the 15th National Congress of the Communist Party of China in 1997, means that people are now provided with more employment

opportunities, and changes are taking place in people's job-seeking concepts. Quite a lot of people resign to seek new jobs more suitable for themselves. In an effort to promote the re-employment of laid-off workers, the women's federation has done a lot, serving as a bridge between the unemployed and all sorts of businesses. For example, we organize face-to-face talks between laid-off workers and enterprise representatives, and manage to have laid-off workers temporarily employed by farmers and vegetable growers during the harvest and planting seasons. □

China Today Reading Contest

THIS year is the 46th anniversary of our magazine. With the support of our readers, *China Today* has become successful in helping the world learn about China, and has built a bridge of friendship between the people of China and the rest of the world.

Every day we receive many letters from our readers expressing their admiration for China, their appreciation of our work, and suggestions for improving the quality of the magazine. Some letters are published in Postbag while others are kept for reference.

Many readers have suggested contests to develop closer contact between readers and editors. We held a History and Tourism contest in 1995 and a China Trivia Contest in 1996. We received enthusiastic responses to both.

This year, *China Today* is holding a Reading Contest. Questions, chosen from articles published this year, will appear in the December 1998 issue.

Entrants must mail their answers before January 31, 1999. Fifty entries with correct answers to all questions will be selected as prize winners. All winners will be named in the April 1999 issue. Please address your entries to:

Ms. Kang Jing
China Today
24 Baiwanzhuang Road
Beijing, China, 100037
Fax: 0086-10-6832-8338

The second set of three questions:

1. How much foreign investment has China actually used in the past 20 years?
2. Which anniversary does Beijing University celebrate this year?
3. What famous woman founded the China Welfare Institute?

Please do not send your answers right away. We will begin accepting entries when questions from all 12 of this year's issues have been published.



Wang Baoping checks experimental data.

Photos by Ren Hua

A Hopeful Lamp Shines in the Home of Confucius and Mencius

By SU CHUANDENG

TWO thousand years ago, the city of Jining in Shandong Province was home to two outstanding men, Confucius (551-479 B.C.) and Mencius (c. 372-289 B.C.), and since then the land has been known as a state of ceremonies. Today, on this piece of land, there is another man called Wang Baoping, the founder of the theory of hemobiotics equilibrium to light a lamp for health and longevity. He spread his theory through the Jining Hospital of Senile Angiopathy. A nationwide movement to promote exercise among middle-aged and elderly people has started as a result, benefiting more and more people.

A Combination of Ancient and Modern Medicine

Recently, with economic growth, an aging population and stagnation in preventive medicine,

there have been more people with cardiovascular disease, including

Hemodilution therapy purifies and dilutes viscous blood which flows very slowly, thus improving microcirculation and blood supply to the heart, brain and kidneys. Blood pressure is adjusted and stabilized. Side effects from depressants are reduced. The therapy also has an ideal curative effect in preventing and curing arteriosclerosis, angiopathy in the heart, brain and kidneys, and toxicity.

high blood pressure, coronary heart disease and cerebral apoplexy. At the same time, global industrialization fuels higher rates of consumption and nutritional intake, creating more stress and pollution and causing physiological and psychological imbalances.

At the age of 26, Wang started to formulate his theory of hemobiotics equilibrium, having seen the ineffectiveness of modern medicine. Seeing blood as the source of life, Wang probed the possibility of overcoming cardiovascular disease by improving the circulation. He researched Chinese traditional medical texts and summarized theories on equilibrium measures for dilution of the blood to fight disease.

After much research Wang discovered that arteriosclerosis and blood clots and suffusion are actually caused by changes in blood components and functions, and

micro-circulatory impairments. There were also side effects on mental health and metabolism. For several decades treatment concentrated on blood vessels. Some therapies and drugs have serious side-effects, which harmed the natural ability of the human body to repair itself and restore natural energy. Adding to high blood pressure were adiposis and lowered immuno-competence caused by bad lifestyles.

Dr. Wang says that modern medicine should stress the study on the relationship between the ecological balance of nature and the internal human body. A good doctor must know how to protect a patient's mental and physical health. His theory is a combination of ancient traditional Chinese and modern Western medicines. Wang Baoping researched both from a dialectical angle and used radical cures.

As soon as his theory came out, famous domestic and international doctors were amazed. Wang has won more than 30 prizes in China and abroad, and two of his works were selected as teaching materials for medical students and postgrads. In 1996, Wang was selected as an honorary chairman of the Hong Kong International Traditional Medical Society, where his thesis was well received. Of course, most beneficiaries of Wang's theory are victims of angiocardiopathy. Many of Wang's patients are now fully recovered. Zheng Liuying from Jakarta, Indonesia, and Fan Guangxi, a merchant from Sao Paulo, Brazil, both benefited from Wang's expertise. Fan said that he suffered from heavy chest pains and high blood pressure, and had found no cure after consulting famous doctors in Beijing. After undergoing blood dilution three times with Dr. Wang, his chest pains stopped.

Hemodilution therapy purifies and dilutes viscous blood which flows very slowly, thus improving microcirculation and blood supply to the heart, brain and kidneys. Blood pressure is adjusted and stabilized. Side effects from depressants are reduced. The therapy also

has an ideal curative effect in preventing and curing arteriosclerosis, angiopathy in the heart, brain and kidneys, and toxicity.

Sharing Recognition

This therapy does not use chemical drugs and is very inexpensive, which means it can be popularized quite easily.

It was the selfless contribution of Wang Baoping and the Jining Hospital of Senile Angiopathy that allowed millions of patients to escape the ravages of such diseases. In Huaiyin, Jiangsu, an 80-year-old hospital once led by well-known directors had almost

The Jining Hospital for Senile Angiopathy has benefited by practicing the new therapy and has been earning a profit since June, 1989. The hospital has 20 special departments and dozens of experts using first-class facilities. In addition, the hospital has built another hospital with pleasant environment-friendly surroundings.

At first, many staff members at the Jining hospital disagreed with popularizing the therapy because they were afraid it would cut into their own incomes. But under Dr. Wang's careful guidance, they agreed to spread it throughout the country.

In 1997, on China's traditional Double Ninth Festival, Wang and



Wang and a nurse performing blood therapy for a patient.

stopped earning money before it utilized Dr. Wang's therapies — it now has an occupancy rate of 80 percent. At the Benxi Building Workers' Hospital, Liaoning, Dr. Liu Qut adopted Wang's therapies, thus enabling his department to earn as much money as all the other departments combined. It is said that the Jining Hospital of Senile Angiopathy had received visiting doctors from 2,000 hospitals, and has sponsored hundreds of lectures and helped 100 hospitals to establish a special department of hemotherapy.

his colleagues started a nationwide health movement for the middle-aged and elderly. The movement consists of two themes: sharing scientific and technological achievements, and seeing that all Chinese can benefit from Wang's therapies. About 300 million Chinese have taken part in the movement, saving about 20 billion yuan in medical expenses every year. □

SU CHUANDENG is from the Taiwan Affairs Office in Jining, Shandong Province.

Yangshuo's Foreigners Street

By PANG NAIYING

YANGSHUO is a beautiful small town on the banks of the Li River, drawing many tourists who have been sightseeing in nearby Guilin. Its tranquillity and beauty are a big attraction to those taking package tours, many of whom are reluctant to leave the town. Thus was the "Foreigners Street" formed.

On the southern side of the street are old Chinese shops selling silk embroideries, wax-printed ornaments, Chinese antiques and paintings, bamboo instruments and root carvings. The opposite side is filled with colorful bars, cafes and restaurants with signs in both Chinese and English. There are many interesting stories to be heard about this street.

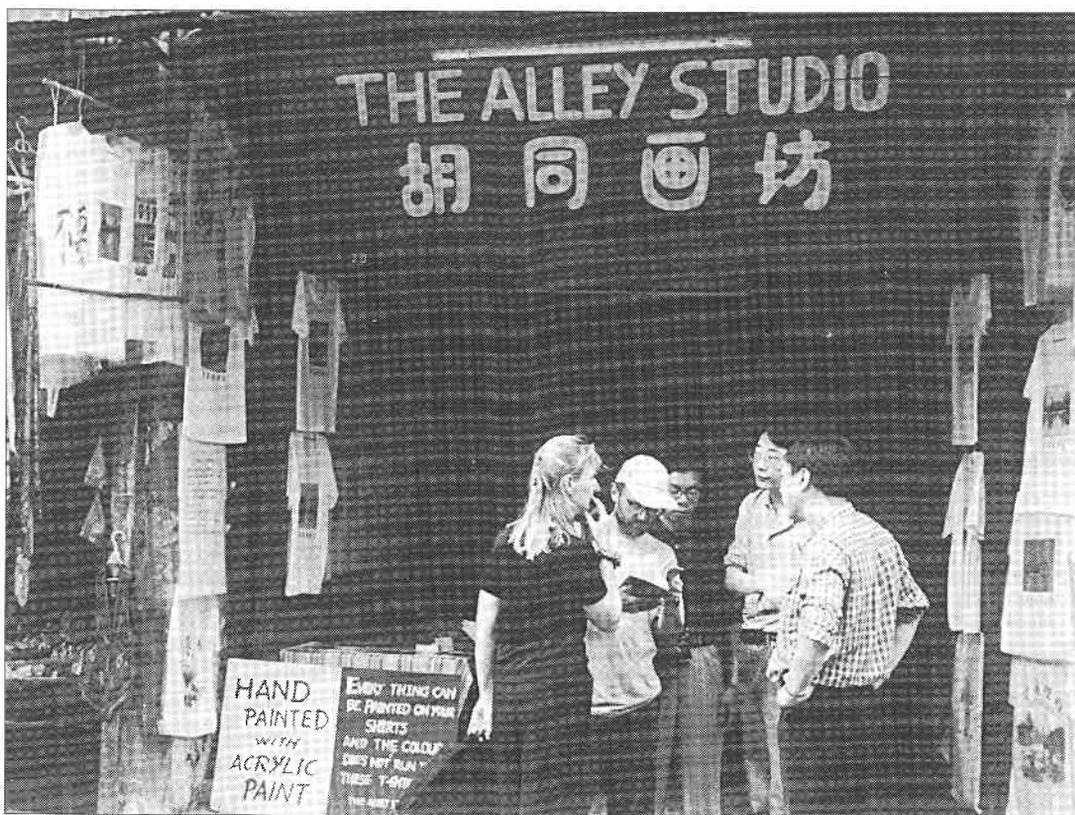
In the "Alley Studio," a young Chinese couple is busy painting cotton vests. They are doing so at the request of two foreigners who fell in love with the rivers and mountains of Yangshuo, and wanted to take the scenery home with them. The Chinese couple is made up of a wife who quit her job in Beijing four years ago in order to stay together with her

husband in Yangshuo. She didn't tell her parents when she left because she was afraid they would stop her. She went back to Beijing for a short time last year, and found the noisy urban life of the Chinese capital very unappealing.

The "Artists' Wine Shop" is a gathering spot for Chinese and foreign artists. The walls are covered with paintings and calligraphy by Lao Zhou, manager of the shop. "I consider my small shop as a place of cultural exchange rather than business," he said. Zhou often invites friends to his

shop to eat and maybe get a free painting. He also takes foreign artists to the Guangxi countryside on sketching trips, and they send him copies of their finished paintings when they get home. Zhou also plays the *erhu*, a traditional Chinese instrument. During the Spring Festival last year a young French man and an American rock singer came to Zhou's wine shop to listen to Zhou play.

The "Meiyou Cafe" is run by a Zhuang girl named Huiping. She said her cafe was named by a Dutch friend. When he first came to Yangshuo, very few people



At the Alley Studio.



Practicing English.

Photos by Liu Sigong

there understood English, so every time he asked a question, the Chinese would answer *mei-you*, which means no in Chinese. He drew a cartoon for Huiping's cafe and named it "Meiyou," supplemented by an English explanation reading, "No bad food, no impolite service, no overcharging here. We have everything here: a cafe, beer, Chinese food, Western food, and tour guides who speak foreign languages." Huiping not only cooks delicious Chinese food, but also introduces Chinese cuisine to many customers. She talks with her guests in several foreign tongues and provides them all the help they need. The interesting name and excellent service at the cafe attract many tourists. With the money she earned Huiping traveled once to Europe and learned German there. She also plans to learn Spanish on her second trip. "I can't survive if I don't continue with my studies," Huiping said, "and I could lose everything I have now."

"Brother" is a bar run by a pair of Chinese twins and Jack, a New Zealand native. We were

greeted by Julia, who hails from Australia and has a good command of Chinese. "The Chinese twins have also opened a Chinese *kungfu* school near the bar," Julia said. "They have been to Australia with their father, a famous *qigong* master around here, to

As more and more foreign tourists come to Yangshuo, speakers of foreign languages are urgently needed. Meanwhile, foreign travelers interested in studying Chinese, learning Chinese painting and calligraphy, cooking, embroidery, or qigong flock to Yangshuo.

give lectures on *qigong* and provide treatment." More and more foreigners have been showing an interest in Chinese martial arts in recent years, and that is why the *kungfu* school was established.

Many students, tired after a day's practice, come to the bar to relax in the evening.

The small bar is decorated with cobblestone walls, wooden chairs and desks, and a lamp made of an old tree root. The gentle light it throws on the wall, which is painted with a rendition of the setting sun, complements the roof, which is painted blue and drawn with the moon and the stars. The cobblestones were carried from a nearby riverside by the twins, and the evening sky was drawn by Julia, who is now dating the younger brother. Many foreigners enjoy drinking and listening to music in Brother's easy atmosphere.

As more and more foreign tourists come to Yangshuo, speakers of foreign languages are urgently needed. Meanwhile, foreign travelers interested in studying Chinese, learning Chinese painting and calligraphy, cooking, embroidery, or *qigong* flock to Yangshuo. The Buckland International Language School has been established to meet their needs. The school provides free food and accommodations for foreigners who both teach English and learn Chinese at the school, and attracts hundreds of overseas students every year.

Benjamin is an Australian bread seller and a natural performer. One cannot help from laughing in his class. When he teaches the English word "monkey" to his Chinese students, he will jump around, scratching his ears and face, to illustrate the concept; describing a handstand, he will perform one in front of the class.

Ray Hall is an American professor, but his students prefer to call him "Lao Lei" because he said he wanted to learn from Lei Feng, the model Chinese soldier who served the people wholeheartedly. Lao Lei likes to take his students out to various bars for class, where they can learn more



Tourists on the streets of Yangshuo. *Liu Sigong*



Modern hotels in Yangshuo.

A traditional Yangshuo bar.





The China Yangshuo International Kungfu School attracts students from around the world.
Liu Sigong



Local antique shops are of great interest to visitors. *Liu Sigong*

The Meiyou cafe, packed to capacity on a summer evening. *Liu Sigong*

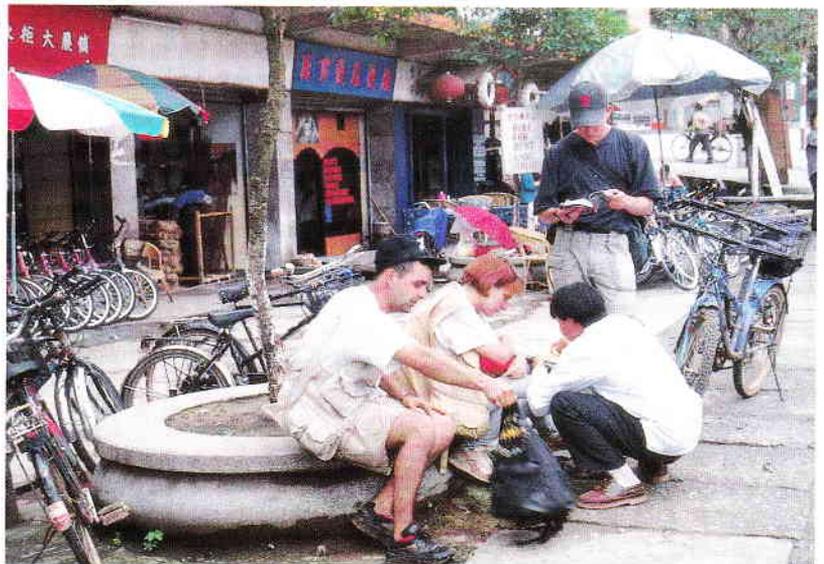




Brothers Bar in Yangshuo.



Bicycle rental: quick and easy.



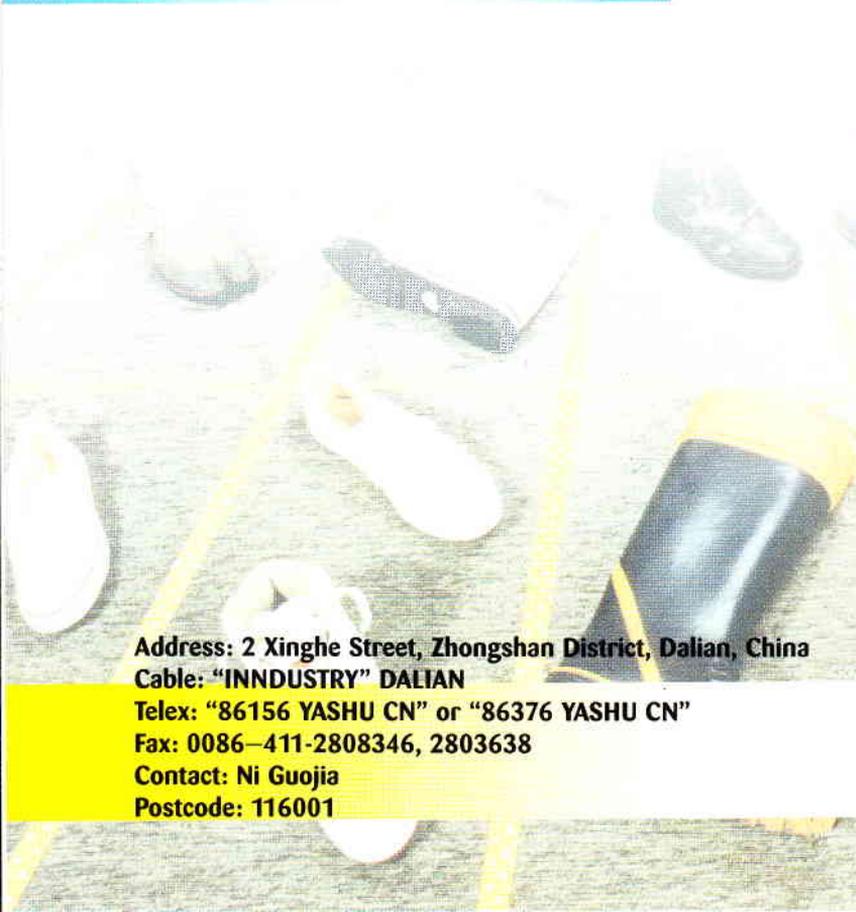
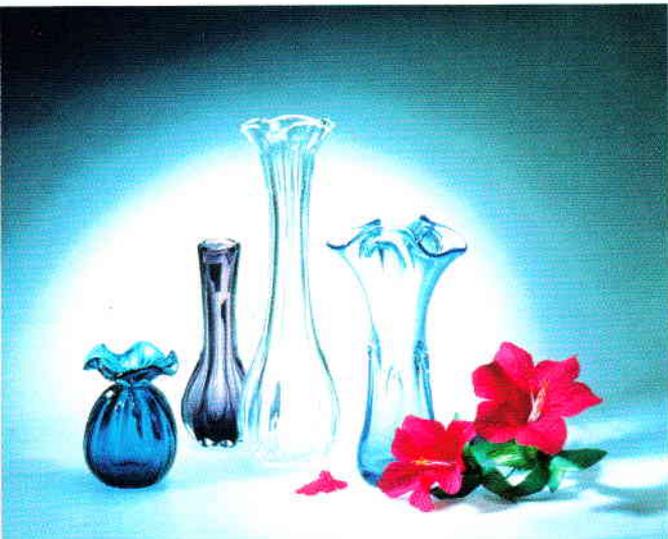
Enjoying the hospitality of Yangshuo.

Uncredited photos by Yu Xiangjun



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quickly by speaking in both languages, and can see different customs and cultural backgrounds. Hall is also planning to set up a Buckland branch school in the United States.

There are now 60,000 foreigners coming and going in and around Yangshuo, three times the number of permanent local Chinese residents. One elderly retired Belgian lives in a small hotel in Yangshuo writing novels inspired by the beautiful natural scenery. An American couple has rented a farmhouse in the suburbs, and buy vegetables and fish every morning in the local market. A French anthropologist lives with a local farmer, ploughing the fields, feeding the cows and transplanting seedlings, as well as going to school with his son to study Chinese.

Many young foreigners in Yangshuo marry local residents.

Joanne is one of them. She married Li Minqiang, a local peasant. On their wedding day, they pasted a giant red *xi* (the Chinese character for double happiness) on their front door. Joanne kowtowed to her mother-in-law in the

There are now 60,000 foreigners coming and going in and around Yangshuo, three times the number of permanent local Chinese residents.

time-honored fashion, invited friends over for dinner, and celebrated their wedding in an old-fashioned Chinese bridal chamber. After their marriage Joanne stayed at home to cook and wash clothes. "Yangshuo people

respect traditional Chinese virtues," said Anny, "and Li is honest, so I felt safe and comfortable staying with him." With the money they earned from selling wine, the couple has gone back to Australia to study economics.

There are now about a hundred mixed couples in Yangshuo. One pair of French twins are studying martial arts at the China Yangshuo International Kungfu School. The elder brother has been in China for eight years and has taken a Chinese wife; the younger brother has also decided to settle down in Yangshuo. Their parents will come to visit them in October of this year. "I miss my home town sometimes," the younger brother said, "but Yangshuo is my home now." □

PANG NAIYING is a reporter with *El Popola Cinio*.

Liaoning Light Industrial Products Import & Export Corporation

ON behalf of the Liaoning Light Industrial Products Import & Export Corporation, I'd like to extend my best wishes to our foreign and domestic customers.

Our corporation was the first professional foreign-trade enterprise to be established in north-eastern China. We began in Shenyang, the provincial capital of Liaoning, in 1954, and in 1960, moved to the port city of Dalian. Over the last 40 years we have worked hard to develop our business. To date, we've satisfied more than 2,000 customers in more than 100 countries and regions around the world.

In the past decade our growth has quickened. Our corporation has been one of the top 500 import and export companies in China for many years. In 1993, our gross imports and exports reached US \$122.76 million (exports accounted for US \$88.91 million and imports for US \$33.85 million), 207th among the top 500 in China.

We sell bicycles and spare parts, clocks and watches, stainless steel wares, aluminum wares,

enamel products, hardware, electrical appliances, paper and paper products, stationery, sporting goods, travel items, musical instruments, toys, rubber footwear, leather shoes, suitcases and handbags, leatherware, work gloves, glass ware, plastic items, cleaning products and building materials.

As our corporation has developed, our interests have expanded and diversified. At the same time, we've undertaken many other challenges, such as processing with customer-supplied blueprints, samples and materials; assembling supplied parts; manufacturing according to specified brands; cooperative production; and compensation trade.

We welcome inquiries from around the world and invite businesspeople to investigate opportunities with us. We honor our contracts and keep our promises. We actively develop trade with our customers on the basis of equality and mutual benefit.

General Manager: Shen Qingbin

Zhou Enlai's Life Story Airs on TV

By staff reporter ZHANG XUEYING



In April, 1955, Premier Zhou Enlai addressed the Bandung Conference.

Tianjin; being helped into his overcoat by President Nixon; expressing sympathy to North Vietnam upon the death of Ho Chi Minh; playing with ethnic minority children in Guangxi Zhuang Autonomous Region; and standing on the Tian'anmen rostrum, watching the Red Guards march across Tian'anmen Square. Each picture reflects Premier Zhou's demeanor throughout the course of history.

Zhou Enlai was the first Premier of the People's Republic of China, and one of China's most skilled statesman and diplomats, successfully combining a Confucian upbringing with Western ideas. During his 28 years in office, all those who met him, from foreign heads of state to ordinary Chinese people,

ON March 5, 1998, a 12-part docudrama entitled *Enlai, A Century* aired on BTV-1 (channel one of the Beijing Television Station) to commemorate the centennial of the late Premier Zhou Enlai's birth.

With a sonorous theme song at the beginning of each episode:

You put the hearts of all the people in your heart ... You gave all your love to the people ... You are so kind a man, we don't have to ask for anything, we know how much you care about us...., images of Zhou Enlai flash across the screen: as a college student at Nankai University in



In March of 1966, Premier Zhou went to Xingtai, Hebei Province, where a strong earthquake had occurred the day before.

expressed admiration for his style. Recent surveys show that 29 percent of those questioned in China feel Zhou's most admirable characteristic was his friendliness and accessibility, followed by his wisdom and devotion to his work.

"This is not the first TV series on Premier Zhou's life," said director Deng Zaijun. "We don't simply want to retell his life story all over again; we want to clarify the role Premier Zhou actually played in Chinese history, and want to explore the combination of cultural, historic and personal factors that helped create such a great statesman."

Enlai, A Century has been filmed in 12 episodes, each concentrating on a particular theme such as politics, military, diplomacy, friendship and Zhou's marriage to Deng Yingchao. A number of private photos have been shown to the public for the first time, including one of the late Premier swimming. "He was no Charles Atlas, but we don't think the photos will damage Premier Zhou's image," Deng said. "Accessibility to such photos may increase the public's bonding with him." The series features altogether 2,000 photos and film clips, meticulously arranged in a more artistic approach to the life of the late Premier.

Enlai, A Century was not broadcast during prime time but still attracted large audiences. Though 22 years have passed, many Chinese still remember the outpouring of emotion at his death, especially as his hearse passed slowly down Beijing's Chang'an Boulevard. The series brings back many of these moving events.

While *Enlai, A Century* aired on BTV-1, China Central Television broadcast another special series entitled *Zhou Enlai*. A documentary film, *Zhou Enlai's Diplomatic Life*, also opened in movie theaters around the capital. □

I Love Kungfu

*Rediscovering one's
roots.*

By **LEONARD LIAOFAY HAN**

GOING to China used to be merely a dream for me. I never thought of it much, as I knew China and the United States were two completely different worlds. But then Chen Qingzhou, a Chinese *taiji* master I had met, returned to China after his second visit to the United States. I was full of admiration for both his *kungfu* skills and his liberal mind, and soon I was on my way to China. I was not sure at first whether Chen would accept me as a student. With great uncertainty I arrived at Chen's home. To my great delight, Chen and his family received me with great hospitality and made me feel quite at home.

My father was Chinese-American and my mother Korean. I began to study martial arts when I was 15. I learned *nanguan*, judo and Yang-style *taiji*. I appreciated the art of attack in *taiji* very much and hoped some day I could learn it from a real master. But the environs in which I lived made it impossible for me to master Chinese, as do those in most pure Chinese families in the States. I could



Leonard Liaofay Han, with *taiji* Master Chen Qingzhou (right).

Life in the village does not pass by a clock or a watch. I get out of bed when the cock crows (about 5 in the morning. Before 6:00 in the dim light of dawn, I'm already on the playground practicing. By 7:00 the sun has come over the treetops. I can see broad, plain fields divided into innumerable squares by tall poplars. I used to be a painter so I'm likely to be intoxicated by beautiful landscapes.

speaking little Chinese, and it was not until I was 45 that I came to China for the first time and began to learn martial arts in a small village in Henan Province.

My first visit to China was in 1995, when I finally got in touch with my father's family in Xi'an, Shaanxi Province. As I was raised a typical American, I felt myself a complete stranger to everything in China when I



Han's birthday, celebrated at Master Chen's home.

first arrived.

Before my visit to China, Master Chen had visited the United States. His three months there were fully arranged — meetings with famous martial art masters, training students and giving lectures in 13 martial art schools in California and Boston. Master Chen demonstrated his superior skills and prevailed over many other martial art masters in demonstration fights, including two with local policemen. Master Chen's first visit to the States was a great success.

It was at that time that I first saw Master Chen, at the school where I was studying. He gave me his address at my request, and in early 1997 I found the courage to write him, expressing my hope to study *taiji* under him. I soon got his reply, written by one of the American students studying with him in the village

of Xulü at the time. In the letter Chen told me he would be visiting the United States again at the invitation of the United States Internal Qigong Research Association. In the three months he stayed in America I drove four hours every day to attend his lectures, and followed him to innumerable martial art schools throughout California, where I had the chance to again witness his superior *kungfu* skills.

According to his schedule, Master Chen was expected to give three lectures on May 3. But it happened that Chen Zhangqiao and Zhang Junce had invited him to demonstrate his *kungfu* skills at their newly established martial arts school in San Francisco the same day. Master Chen was deeply touched by their sincerity and accepted the invitation. All the students at the school felt greatly honored to witness a real master demonstrate authentic Chen-style *taiji*.

When his day of return was approaching, I finally made up my mind to tell Chen about my hopes of being his student. We talked with the help of an interpreter. I asked him straight-out whether he would accept me. He didn't give a direct answer but asked instead, "Can you endure hardship? Martial arts are not a game, you know." I said yes and told him that I was ready for any difficulty. He nodded his head in agreement.

I have since started a new life. Time flies. I have been in Xulü for nearly two months now. The *taiji* school here is really difficult, but I enjoy it. One of my Chinese-American friends told me before I arrived, "In China, the negative is usually the positive."

Master Chen is kind-hearted, open-minded and humorous. But when teaching, he is a stern

master. Sometimes I cannot bear his severe criticism and his strict teaching, even though I know he is right. Master Chen tells us that while making progress in *taiji*, learners usually feel confused. Sometimes it is like reading a novel in ancient Chinese, constantly confused by new words and details — to know what happens next, one has to go to the next chapter for details.

Life in the village does not pass by a clock or a watch. I get out of bed when the cock crows — about 5 in the morning. Before 6:00, in the dim light of dawn, I'm already on the playground practicing. By 7:00 the sun has come over the treetops. I can see broad, plain fields divided into innumerable squares by tall poplars. I used to be a painter so I'm likely to be intoxicated by beautiful landscapes.

Despite the hardships we have wonderful food here, better than I have had in the States. I love Mrs. Chen's cooking. I tried Chinese food in the States before I came, but the food I have here is much more delicious, and above all, very nutritious.

During the two months I've been in Xulü I've seen many people coming to study with Master Chen. A Portuguese student who was here four years ago came again to further improve his *kungfu*; a Korean martial arts master, leading a delegation of 12 people, made a special trip to Xulü to exchange ideas on the martial arts. There are also a great many Chinese youngsters coming to ask Master Chen to accept them as his students. As for me, I've come to learn more about myself through practicing *taiji*. And what's more, Master Chen's family and all the friends I've made in Xulü have deepened my understanding of China. □



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Gong Ennian: An Expert in Bone Disease

Dedication and research benefit patients with joint problems.

By staff reporter LI FUGEN



In September 1996, Gong Ennian (middle) received special recognition from the President of the European Communities Medical College in Belgium.

GONG Ennian is a famous Chinese bone disease expert and the president of the Bone Disease Hospital affiliated with PLA Troop 51112 in the suburbs of Beijing. Every year thousands of bone disease patients come to seek his help.

Hong Liming is a woman of Chinese descent living in Europe. She suffered from necrosis of the femur and osteoarthritis for more than four years before she was introduced to Doctor Gong. At the time, her right hip had already become deformed and she had difficulty squatting. Gong prescribed a combination of

medicine he invented himself, plus reparative surgery. One month later Hong no longer suffered severe pain and her hip also began to function better.

Liu Guozhen is a 12-year-old boy who had suffered from osteomyelitis ever since he sprained his right leg in a P.E. class. Having been treated in vain for 50 days in a local hospital, he was taken to Doctor Gong. Though the boy seemed to be dying, he was cured under Gong's care. Now Liu Guozhen is back in school.

Gong Ennian was born into a family with a tradition of practic-

ing Chinese medicine, but at first he didn't want to be a doctor. "I was young then, and didn't realize the value of medicine to people. I saw how my grandfather had to endure great hardship practicing medicine, and I didn't want to live a life like that," Gong Ennian explained.

In 1976 Gong Ennian said good-bye to his hometown in Shandong Province and became a soldier in Beijing at the age of 19. Because of his family background, he was appointed to work as a medic. Though it went against his original intentions, he put his heart into his duties. After a day of heavy military exercises his fellow soldiers often ached all over. Gong was expert in treating injuries from falls, fractures, contusions and sprains, things he had learned from his grandfather. He soon made a name for himself among the troops. Later even some high-ranking officers came for treatment. Bu Gong didn't content himself with what he had learned from his grandfather; he improved his medical knowledge by studying on his own.

Gong Ennian's devotion to medical science received the support of his troop. He was sent for advanced study to the Medical College of the Beijing Military Area Command, the Beijing Guang'anmen Traditional Chi-

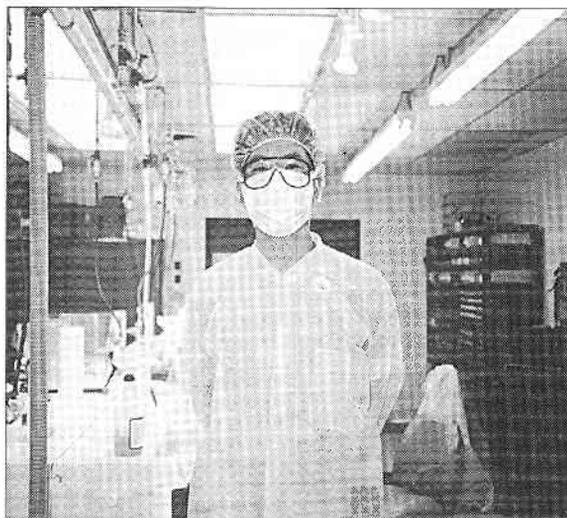
nese Medicine Hospital and the Academy of Traditional Chinese Medicine in succession. Gong Ennian didn't let his troop down: he invented a series of effective traditional Chinese medicines, such as the "Bone-living Pill", "Bone-living Plaster" and Osteomyelitis Powder.

His skills in diagnosis and surgery were also steadily progressing. In 1986 he was transferred to the Department of Orthopedics at the Troop 51112 hospital. His medical skills attracted a great many patients, far more than the Department of Orthopedics could handle. Therefore at the beginning of 1991, Gong was ordered by the troop to open a hospital specializing in the treatment of bone diseases.

Gong Ennian now treats various kinds of bone diseases including osteomyelitis, cervical spondylosis, lumbar vertebrae problems and rheumatoid arthritis. He is extremely expert at treating necrosis of the femoral head due to reduced or blocked blood circulation.

High hormone levels, excessive drinking and car accidents are the three major causes of necrosis of the femoral head, a problem seen more and more often in China. Wang Yutian, a doctor trained in Western medicine who works in the same hospital as Gong Ennian, said that necrosis of the femoral head is recognized as a major difficulty in international osteopathy circles. Wang added that Western medicine has found no effective cure, tending toward surgery to insert an artificial joint. But as artificial joints have to be changed at regular intervals and cause both economic losses and physical pain for patients, many young patients won't accept the treatment. In Troop 51112 hospital *China Today* saw Ma Jun, a young worker from Lanzhou. He

suffered from necrosis of the femoral head that had been caused by an overdose of hormones prescribed for an eye disease. The local hospital in Lanzhou tried to persuade him to accept artificial joints made of metal, but he refused. He heard of Doctor Gong's fame in treating bone disease and came for help. He first had his right leg treated and decided that Gong deserved his reputation. He decided to contin-



Gong Ennian, as a researcher in Los Angeles, May 1993.

In the late 1970s, Gong Ennian began to shift his studies from general bone problems to difficult and complicated bone diseases. He put a lot of hard work into finding new and more effective medicines. Once, trying to develop a cure for osteomyelitis, he nearly died from mercury poisoning.

ue with treatment of his left leg.

Gong believes that necrosis of the femoral head is caused by blocked microcirculation, leading to insufficient oxygen supply. According to traditional Chinese medicine, the key part in the treatment is to stimulate blood circulation. Gong Ennian has his patients take his Bone-living Pills and apply Bone-living Plaster externally. His therapy also includes massage and a moderate amount of exercise. When the

patient's condition has substantially improved, Doctor Gong will perform reparative hip surgery, cutting into the synovium to relieve pressure on the femoral head – Gong invented this technique to unblock the joints. The operation can be performed in just 30 minutes and is basically painless. Normally, bone surgery has a 5 percent infection rate, but patients undergoing Dr. Gong's technique have yet to suffer any infection at all.

Gong Ennian is a doctor of traditional Chinese medicine but he also attaches great importance to Western medicine. Since 1990, Gong Ennian has been to more than ten countries, including the U.S., England, France, Belgium and Australia, to participate in various international medical exchanges. He has a high success rate in cervical and lumbar vertebrae operations. Patients with protrusion of an intervertebral disc find they can move about freely just three days after the operation and can leave hospital within 15 days. Moreover, none of the operations done by Doctor Gong require blood transfusions, which greatly reduces possible complications. □

Lao Qi's Stamp Collection

A hobby brings knowledge and enjoyment to a man's life.

By YE GUOBIAO

QI ZHIPING, also known as Lao Qi, is 50 years old and has worked for more than 30 years at Shanghai's Dazhonghua Rubber Plant.

Going by bicycle to the stamp market is the first thing Qi does after work. At present, business at the stamp market is brisk and new products appear every three to five days. Knowing this, he goes often to see whether or not there is something new. While there he can chat with sellers about what they have in stock. Afterwards, he goes home feeling satisfied. These frequent trips have become routine.

Lao Qi has collected stamps for 17 years and was a founding member of the Shanghai Philately Association. Being a worker at a rubber plant, he naturally gravitated toward stamps about tires.

When he first began to collect stamps, he collected only stamps with rubber tires as their theme. As his collection grew, he found pictures of tires he had never seen before, especially on foreign stamps. Although not highly educated, his curiosity pushed him to read related books and periodicals. In this way he has learned much about the history of the rubber industry. People who know him say that he used to be a person without much to say, but he changed and now speaks a lot when talking on the history of tires.

And their full history is on display in Lao Qi's collection. It takes us from 1876, when a Britishman shipped 70,000 rub-

ber seeds from Brazil to London, to the early part of this century when Chinese patriots He Linshu and Chen Jiageng (Tan Kah-kee) (1874-1961) ran China's first rubber plantation on Hainan Island; from 1492 when Columbus brought back to Europe an American rubber ball which aroused wide interest, to 1839 when the American chemist Charles Goodyear invented vulcanization to increase rubber's elasticity and strength; and from 1888 when British subject John Boyd Dunlop invented the pneumatic tire, to 1948 when Frenchman Edouard Michelin made the first steel-banded tire, setting off a "revolution" in the rubber industry.

Lao Qi has spent a great deal on his stamps. Like most private collectors, he has to watch his

money carefully: he still has to support his 82-year-old mother and a daughter going to college. With a salary of only a few hundred yuan, he is usually short of money at the end of the month. When "panning for gold" at the stamp market, he frequently offers a lower price immediately. Knowing him to be an experienced collector and a faithful customer, stamp sellers eventually give ground. But sometimes he still won't buy. He frequently visits his stamp-collecting friends to see whether or not they have some interesting stamps to trade. When his colleagues, relatives and friends go on business trips or travel abroad, he always reminds them to look for stamps for him. In addition, he goes to the library once a month to check



the latest *World Stamps List*.

A diligent collector, Lao Qi has 24 sheets with several hundred special stamps on rubber tires. Many are treasures, including a plate of four stamps entitled "The Chemical Industry — Rubber" issued by China in 1964. Below each stamp, Lao Qi has carefully made a note on its content. He has also arranged his stamps according to the different stages in the development of tires. His "series of modern rubber tires" vividly illustrates their development from the very beginning all the way to the tubeless tire.

Seeing how a product evolves, Lao Qi began to pay attention to the history of his own plant. Established in 1928, Shanghai Dazhonghua Rubber Plant was the first of its kind in China and produced the first Chinese tires, the Shuangqian (Double Coins) brand, comparable to Britain's Dunlop and American Goodyear tires. The plant was known as the cradle of China's rubber industry. Even during times of war, its products reached the market and rolled over the battlegrounds of China.

Lao Qi has collected 1,000 articles containing the name of his plant or the "Shuangqian" brand, including envelopes, letter paper, newspapers and periodicals of



Qi Zhiping.

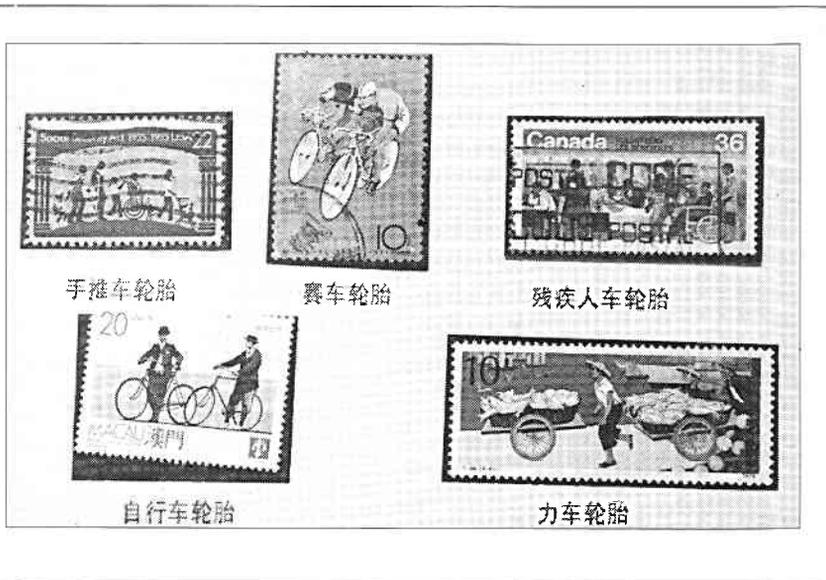
Chen Fei

the enterprise, advertising materials, meal tickets, work clothes, employee cards, souvenir badges, teapots, calculators and ashtrays. His favorite is an ashtray in the shape of a tire engraved with the Chinese characters for "the 20th Anniversary of the Dazhonghua Rubber Plant." Qi regards it as a treasure because a worker who was moved by his story personally carried the ashtray for many years and from far away to present it to him.

Part of his collection was

found in warehouses and rubbish heaps. Shanghai is the largest and oldest industrial city in China and the birthplace of many Chinese industries, including shipbuilding, textiles, chemicals and printing. Shanghai thus has a rich history that should be preserved. Lao Qi fervently wishes to establish a display room about the plant and an industrial museum, so that people can appreciate and find inspiration in the accomplishments of past generations. If a display room is established, he is willing to contribute his entire collection.

At home, Lao Qi is a kind and hardworking son and father, highly praised by his neighbors, relatives and friends. In the plant, he is a hardworking employee whose efforts have often won acclaim. Though bearing many responsibilities, he lives an interesting life. Every night when he gets off work and after he finishes the housework, he likes to take out his colorful collection, enjoy it and feel the contentment it brings. □



YE GUOBIAO is a reporter for Xinhua News Agency Shanghai Branch.

Torch Festival

TORCH Festival is a traditional holiday for the Yi, Bai, Naxi, Lisu and Lahu peoples of southwestern China. The festival falls on the 24th day of the sixth lunar month, which translates into late July through early August. Butuo, Puge, Zhaojue and Meigu counties, situated in the central Liangshan mountains, are well-known for their grand celebrations, attracting a great number of visitors from China and abroad every year. Since 1995 Liangshan Yi Autonomous Prefecture has hosted four international torch festivals in Xichang, the prefectural capital.

The festival has its origins in a moving legend. A long long time ago, the summer weather was unbearably hot because there had been no rainfall for a long time. The Jade Emperor (the Chinese name for God) dispatched a devoted servant to the human world to collect rent and taxes. The farmers, suffering from hunger, could not pay the divine envoy as their crops were not yet ripe for harvest. The crafty envoy played a trick, saying that the farmers would be exempt from taxation if they could defeat him in a wrestling match. Otherwise the farmers would have to surrender all their grain. This ruse irritated many people, especially a brave young man called Redihaoxing. He decided to challenge the envoy on the 24th day of the sixth lunar month, and he prevailed, pummeling the Jade Emperor's servant to death.

The Jade Emperor was enraged at the news, and ordered his Heavenly Pests to destroy all the crops the farmers had grown. With the crops in great danger, it was Redihaoxing again who thought of using fire to dispel the evil insects. Thus, he and the other villagers fought desperately with torches made of wormwood branches for nine days and nights, until the invading pests had been killed.

From then on the villagers held a torchlight procession out to the fields on the 24th day of the sixth lunar month, to remember their triumph over the invading insects and to pray for happiness and a bumper harvest.

Early on the first day of the festival, Yi dress in their best clothes and gather in a field for opening festivities. The field is usually situated at the foot of a hill or a mountain, and is large enough to hold thousands of participants. The Yi women are espe-

cially attractive, wearing colorful pleated skirts and carrying yellow umbrellas. The young men are smartly dressed, wearing blue and white capes, and bamboo hats with red tassels. Bulls and sheep selected for their fighting ability are decorated with colorful sashes, adding more color to the scene.

At sunrise, the popular Dati dance indicates the start of the celebration. Next comes the Duolehe dance, for ladies only. They sing and dance in a circle, holding a yellow umbrella in one hand and a beautiful triangular scarf in the other. The men form another circle, to hold a wrestling contest. At the center are two sashes of different colors, to be worn by wrestlers from different villages. As in judo, the wrestler whose shoulders touch the ground or whose feet are lifted off the ground will be judged the loser. The last contestant still standing in the ring is declared champion.

Bullfights are another traditional activity. The bulls are carefully tended three to four months ahead of the festival to build their strength and to have their horns smooth and lethal. As soon as the bulls enter the bullring, they begin to lock horns. The most ferocious bull is decorated with bands of red fabric. In Butuo and Puge, the locals select the best bulls for the final contest.

Horse races are even more exciting than the bullfights. The local Jianchang steed is especially good at racing, given its speed and stout build. Young people are very fond of the horse races as a way to demonstrate their bravery and athletic prowess.

Beauty contests have been held by the Yi in the Liangshan mountains for more than a thousand years. According to tradition, girls at 15 or 16 can wear a long skirt with red and blue stripes, coil their hair atop their head and tie it with an embroidered scarf, and wear silver or agate earrings to symbolize their coming of age. Young ladies are allowed to participate in the beauty contest and to engage in courtship. Locals take the beauty contest so seriously that they elect the elders of the village as judges. For an entire day the judges go everywhere in the village to observe the young ladies' behavior and personal character, and to see how gracefully they are dressed. The winner of the pageant becomes the model for other girls to admire and for countless young men to pursue as a wife.

A bonfire is the climax of the Torch Festival as darkness envelops the mountains. Hundreds of thousands of people parade through the fields, carrying torches and saying prayers to dispel evil spirits and bring happiness and prosperity. The procession moves like a gigantic dragon lantern in the mountain valley. □

The Great Wall at Juyong Pass

By staff reporter LI XIA

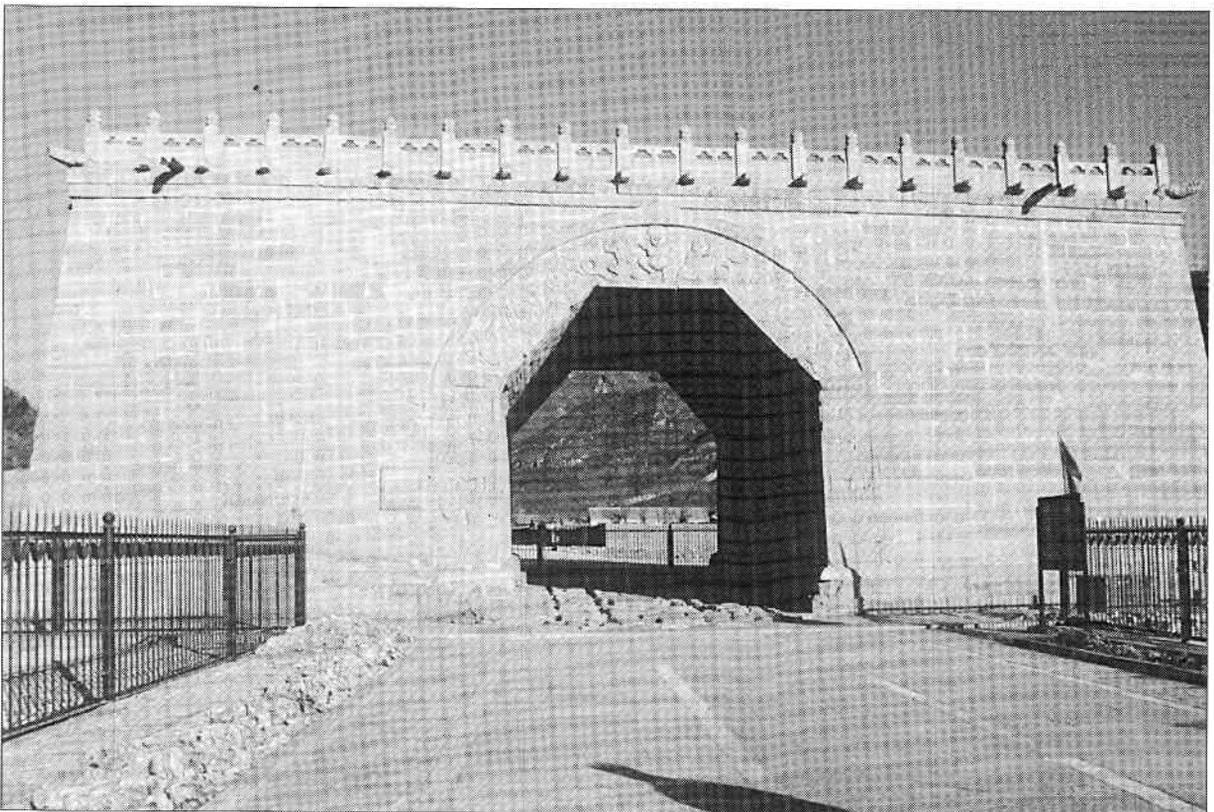
SOMETHING new opened at Changping Shisanling Special Zone over the 1998 new year – the Great Wall at Juyong Pass, one of the most interesting passes on the wall and right next to Badaling.

The ancient Chinese built the Great Wall to defend the country. Starting 2,000 years ago various kingdoms and states erected fortifications at strategic points. When China's first emperor, Qin Shihuang, unified

the country, he decided to act against the marauding Xiongnu tribes of the north and in 214 B.C. rebuilt sections of the wall left behind by predecessor kingdoms. This new wall ran from Lintao, today's Minxian in Gansu Province, to Liaoning in northeastern China. Succeeding dynasties improved upon this foundation – the Ming Dynasty (1368-1644) rebuilt the wall, from the Jiayu Pass in the west all the way to the Yalu River, a length of 7,000 kilometers. Ju-

yong Pass and Badaling have been rebuilt on the basis of the Ming Dynasty Great Wall.

Juyong Pass is about 60 kilometers northwest of Beijing. In former times it was an important transit point from the capital to northwestern China. It is situated in the center of a 20-kilometer valley running from north to south, between two steep hills. At the southern end was Nankou and to the north sat Badaling. Situated as it was, Juyong Pass was key to the



Yuntai.



The Guoji Gateway.

Photos by Li Yang

defense of the empire, as described in the historical records.

Experts say that Juyong Pass was built in the Northern Wei Dynasty (386-534). In the year 555 it was extended from Nankou to Datong in Shanxi Province, a length of 450 kilometers, and later was extended to Shanhai Pass in the east. After that Juyong Pass became one of the most important transit points in the Great Wall.

In the Ming Dynasty Juyong Pass took on the appearance it has today, and became the center of China's defense efforts. Its ramparts shielded five lines of defense, at the towns of Chadao, Juyongwai at Badaling, Juyongshang, Juyongzhong and Nankou. Juyongzhong was a command post, and also had government offices, storehouses, a school, a weapons depot, temples and a Confucian acade-

my. Many emperors in the Yuan (1206-1368), Ming and Qing (1644-1911) dynasties passed through Juyong Pass, highlighting its military importance.

Around Juyong Pass the scenery is very beautiful, with streams, trees and pastures dotted with mountain flowers. From atop the wall the whole scene is one of overlapping green waves, one of the famous "eight scenic spots of Beijing." The Qing emperor Qianlong was moved enough by the scene to personally write an inscription, *ju yong die cui* (Spreading Greenery on the Hills Around

Juyong Pass), for the pass in his own calligraphy.

In 1961, the Yuntai or Cloud Terrace at Juyong Pass was placed under state protection. From 1993 to 1997, Changping's Shilansing Special Zone spent 100 million yuan on repairs to Juyong Pass. A total of 4,142 meters of the Great Wall, including 28 lookout towers, barracks and beacon towers, and 30 other structures along the pass, including temples, pavilions, storehouses, a weapons depot, a school and the office for the Imperial Board of Revenue, were reconstructed.

A Guide to Scenic Spots

Juyong Pass has many nearby towns and much Ming Dynasty architecture:

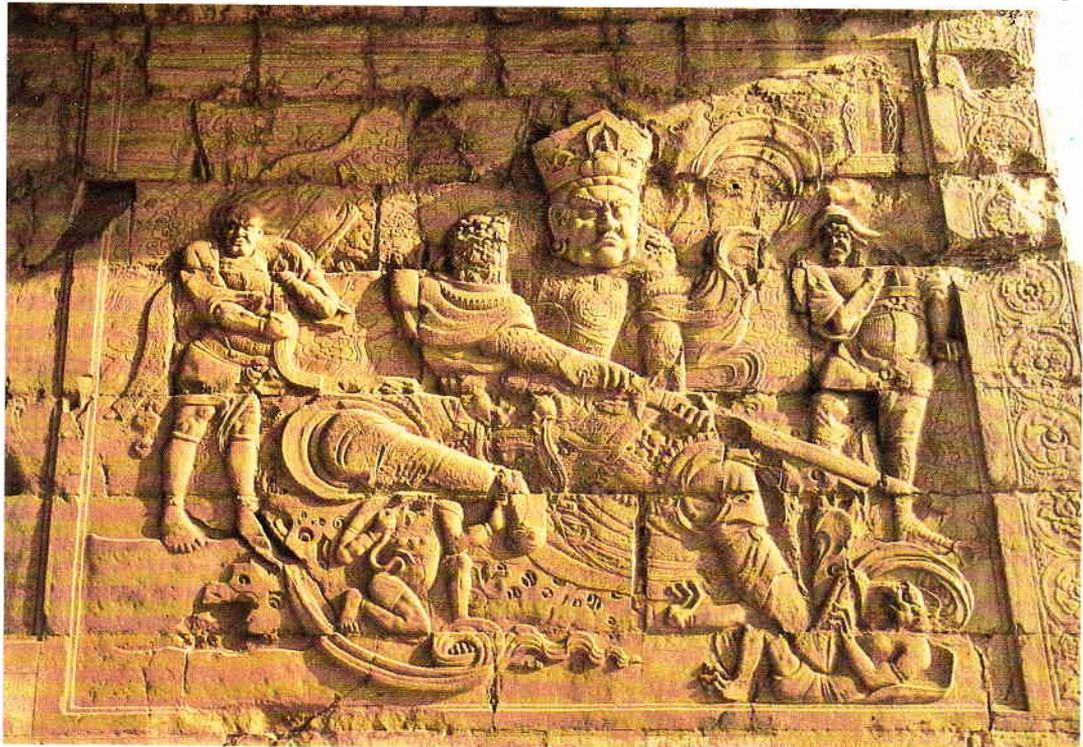
Yuntai: Yuntai is a white marble terrace built in the Yuan Dynasty. Originally it was the

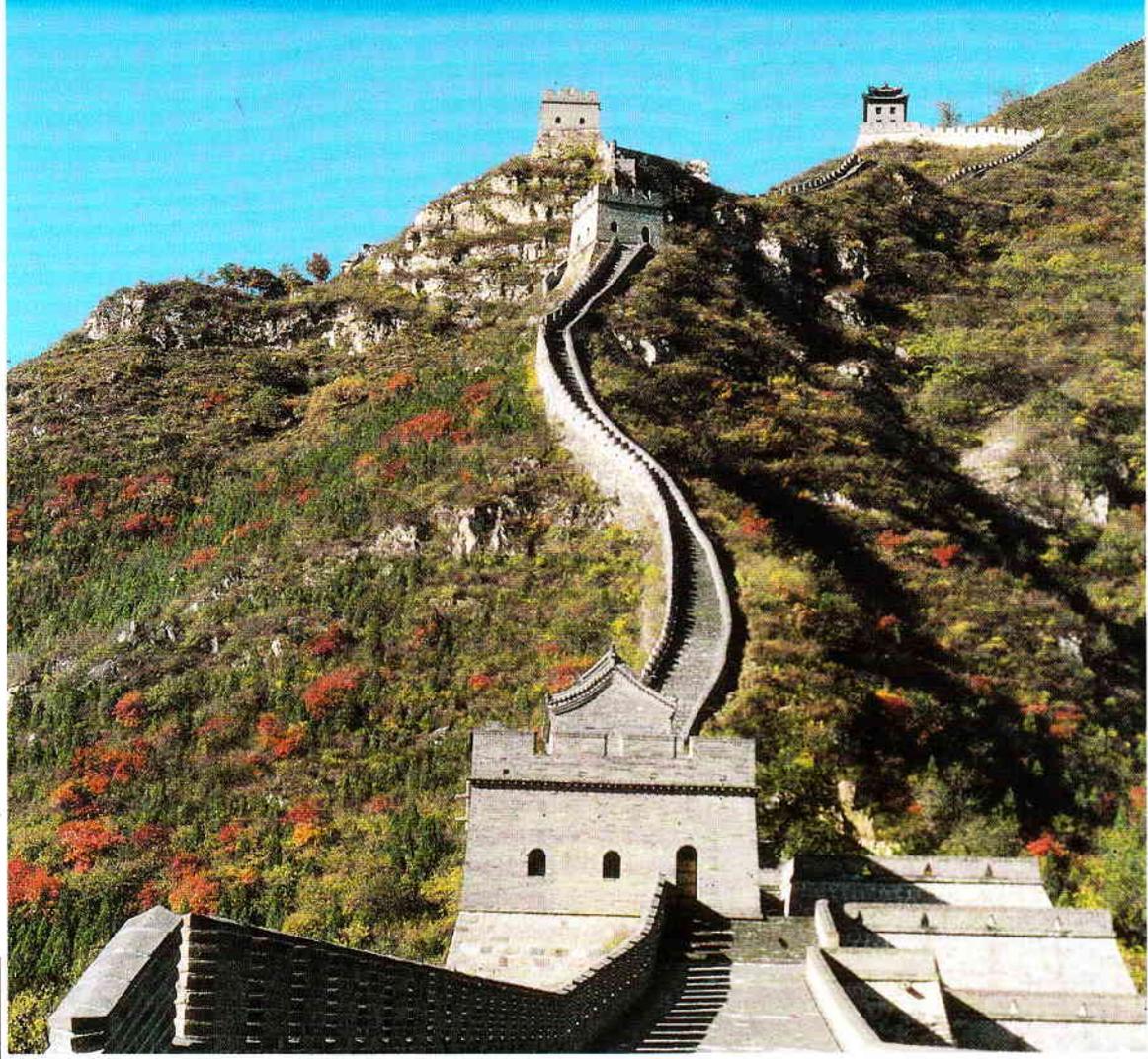
In the Ming Dynasty Juyong Pass took on the appearance it has today, and became the center of China's defense efforts.



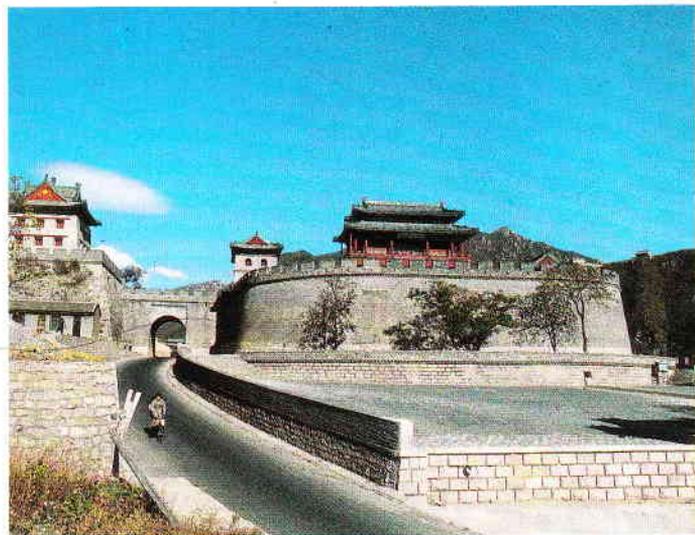
A panorama of newly-renovated Juyong Pass.

A relief on a wall at Yuntai: Dhrtarastra, one of the four Deva Kings.





The Great Wall at Juyong Pass.



Nanquan Gate tower.

An ancient tunnel leading to a gate tower.

foundation of three stupas, with a gateway beneath to let vehicles pass through. According to Buddhist teaching, passing beneath a stupa shows reverence to the Buddha. The stupas were destroyed with the fall of the Yuan Dynasty, and the Ming built a temple on the site. The temple was in turn destroyed, and now only its stone columns remain.

The semi-hexagonal arches on the terrace are unusual for ancient Chinese architecture. Inside the arches are beautiful relief carvings showing the four Deva-Kings, elephants, lions and blossoming flowers. In the center of the two stone archways are inscriptions in six different languages, including Mongolian, Uygur, Tibetan, Sanskrit, Western Xia script, and Chinese, the only example of any such inscription. All shed insight into Buddhism in the Yuan Dynasty, ancient languages and the history of cultural exchanges. On the ceiling of the gateway are carvings of many small Buddhist icons, flowers and other plants of the time.

Lookout Towers, Beacon Towers and Barracks: There are 25 ancient brick structures which have been repaired on the wall here.

Gate Towers: There are two gate towers which served as headquarters, one in the north and the other in the south. As headquarters, they were spacious, being 21 meter three-eaved buildings on top of a 10 meter rostrum. From atop the tower one could easily observe the enemy's movements.

School and Government Office: Originally built for local monks in 1514, the 16-room structure became a school, with a central hall for lectures by Confucian scholars. The government office of the Imperial

Board of Revenue was built in 1515.

Weapons Depot: This building was built in 1449 for storing suits of armor, swords and a variety of firearms.

Temples: There are many temples at Juyong Pass, including the Temple of the God of Horses for praying for the good health of all steeds used in bat-

In the Tang Dynasty offering sacrifices to the town god became very popular. In some areas those who had rendered an outstanding service to the community were worshipped as town gods, and had temples built in their memory after they died.

tle, the Zhenwu Temple, the Town God Temple, the Temple of the God of War, also known as Guan Yu, a military hero of the Three Kingdoms Period (220-280), and the Daoist Lüzu Temple.

Getting There

It takes only about one hour to get to Juyong Pass. In Beijing itself there are many special tourist buses, including the Tour No. 1 and Tour No. 8 buses leaving from Qianmen; the Tour No. 9 bus from Qianmen, Beijing Zoo, Xuanwumen and Andingmen; and the No. 919 bus from Deshengmen.

The Town God Temple

Traveling throughout China one will frequently see a Town God Temple. This is a Daoist sanctuary where people offer

sacrifices to the god who guards the city.

It is said that 3,000 years ago in the Zhou Dynasty, on the eve of the new year one had to offer a sacrifice to eight different gods, including the town gods. Daoism teaches that such gods can scare away tyrants and devils, protect the city, reassure the populace, ensure a good harvest, bring rain in times of drought and clear weather in times of flooding.

The earliest town god temple was established in Wuhu, Anhui Province, during the Three Kingdoms Period. In the Tang Dynasty offering sacrifices to the town god became very popular. In some areas those who had rendered an outstanding service to the community were worshipped as town gods, and had temples built in their memory after they died. In the Song Dynasty (960-1279), the practice of town gods spread to all corners of the country. In the Ming Dynasty, Emperor Zhu Yuanzhang, the founder of the dynasty, ordered construction of a massive town god temple in his capital of Nanjing, and devised a system of official rank for town gods in different places, with the one in the capital holding the highest position.

At Juyong Pass the Town God Temple was built during the reign of Ming Emperor Hongwu (1368-1397), and then rebuilt in 1765. The establishment of this temple was for guarding the town, and symbolically tying the fate of the local populace to that of the armed forces. In 1996 money was allocated for repair of the temple's artwork, including the statue of the Town God, and those of the King of Hell, the God of Hills and the God of the Earth. □

Daniel and His Chinese Family

By SUN DANPING



Xiao Dai and his wife on Tian'anmen Square.

EARTH Day was celebrated beside the beautiful Liang-ma River in the eastern suburbs of Beijing in late September 1997. Many Chinese and Americans were present, and my friend Shen Fen introduced us to a young American, Xiao Dai. It seems that "Xiao Dai" could speak good Chinese and he called himself a "China hand," so some of us began to speak with him. But when people talked to him in the Beijing dialect, he always looked very attentive, and he took a while to answer. Sometimes, his replies were a bit strange: he changed the correct

order of the words. People began to speak to him more slowly.

Later, we learned that "Xiao Dai" was Daniel Delisi, an American from Boston. He gets along very well with others, and has worked with "Friends of Nature," a nongovernmental environmental organization. According to Chinese custom we called him "Xiao Dai."

Sometimes Xiao Dai would be serious, sometimes humorous. For example, when Shen Fen changed her hair, almost all her friends said it looked good, but Daniel would not accept the change. Once he had some small

difficulties and Shen Fen offered to help him, but he answered her quite seriously: "Excuse me, but I am not familiar with your hair style."

Then there was the time the chairman of "Friends of Nature" came. Everybody addressed him as "Teacher Liang" or "Mr. Liang," but Daniel asked him if he could call him "Liang Zi." Chinese often call experienced people who merit respect "Teacher" and "Mr.," but "Liang Zi" is a very informal address in Beijing dialect, and everybody present laughed when Daniel suggested this. But Daniel asked us very seriously, "You have Kong Zi (Confucius in Chinese), and Meng Zi (Mencius in Chinese), and Mr. Liang is also a learned man, so why I can't call him 'Liang Zi'?"

After we knew each other for a while, I found that Delisi was an honest and kind person. Once, I ran into him at a meeting. We talked happily for a long time before parting with a "Bye-bye." But he suddenly returned and said: "Will you telephone me sometime?"

Daniel told me that this was the third time that he had come to China. His last two stays in China were for learning Chinese, as his university major was East Asian Studies. He was most impressed by his second journey to China. He lived with a Chi-

nese family, and thus had a Chinese father, mother, and two younger brothers. Recalling that time, he said, "Our home was located in Dongsi in a typical Beijing *siheyuan*, a compound with houses around a courtyard. There were many trees in the courtyard, and all summer flowers bloomed. The living conditions were good, with many shops nearby."

Maybe Daniel has a natural understanding for Chinese culture. Living in his Chinese home, he learned Chinese very fast. "At that time, I couldn't understand China, and my Chinese was also bad, so I always listened carefully to my Chinese mother," he said, with that typically serious look on his face. She prepared good food for him, and taught him the language and the culture. She also introduced him to "white spirit" alcohol, with which he became infatuated. His favorite was always "Kongfujia Liquor," a famous brand in China. Daniel is open and likes making friends, and he cultivated many a friendship over a bottle of white spirit, and his Chinese improved rapidly as well.



Celebrating Hong Kong's return. (97.7.1)

Photos courtesy of the author

His Chinese mother told him he should look for a Japanese wife, because Japanese girls are very gentle. He managed to find a Japanese girlfriend, Koko. Daniel liked her name very much, "It consists of two 'OKs', that's wonderful," he commented. At that time, he couldn't understand Japanese, and Koko couldn't understand English, so

they had to speak Chinese to each other, and sometimes use a Chinese dictionary to find the right words. Daniel also invited Koko to drink "Kongfujia Liquor" with him. Last year they got married, with separate wedding ceremonies in America and Japan.

Daniel has been to many places in China: Guangdong, Suzhou, Tibet, Yunnan, Inner Mongolia, Qinghai, Hainan, and many other destinations. That's more places than most Chinese have been to.

Daniel was surprised by the many kinds of food that Chinese eat every day. His Chinese father told him that in the past, the Chinese were poor and the food they ate unnutritious, so people ate many different kinds of food to compensate. Now, the standard of living has improved, but some people still can't change their habits. With time Daniel's eating habits also changed and he adopted Chinese ways.

After their second stay in China, Daniel and Koko returned to Boston, and he finished his college education. He found a job at



Koko attempting a peasant lifestyle in the suburbs of Beijing.

an environmental fund, but still wanted to return to China. He thought that a country developing so fast must have many opportunities. Some of his American friends told him, "Dan, I also wanted to work in a foreign country when I was your age, but couldn't find the opportunity." Still in his twenties, Daniel thought he should go to China while he was still young; maybe later on there would be no opportunities. So last year, he and Koko came to China again, and found good jobs: Koko as a sales manager at the Gloria Plaza Hotel, and Daniel as the director of the education center of the Beijing-USA Business University.

This time around he feels different. "When I was studying here, I lived with a Chinese family, ate Chinese food, spoke Chinese, and even felt Chinese. At the time, I had no money, no job, but also no pressure. Once in a while I wanted to go to a luxury hotel to find somebody to speak English to, but now I always go to luxury hotels, I have a job and money, but I have no freedom, and not so many opportunities to speak Chinese. Frankly, I prefer the life I had then."

But generally speaking, Daniel is satisfied with his life in China. "An American and a Japanese fell in love in China, and now live together in China. We can speak three languages, so of course things are OK."

Daniel said that in the future he will go back to America and look for a job with an environmental organization. "Such a job suits my Chinese name 'Shan'en' ('kind-hearted' in Chinese); I like to do work for the poor." □

SUN DANPING is a reporter with the *Beijing Youth Daily*.

Summer Memories of the Gobi

By WANG JIAWEI

In our November 1997 issue we read about "A Young Chinese Officer's Family." Once again the author has contributed insights into life. -- Ed.

SEASONS are such a fickle thing, making one long for glaring sunlight on winter days and freezing snowstorms in summer. My favorite thing in winter has been to sprawl in a comfortable chair in my cozy little room, looking through old photos and reliving past memories. Two weeks ago God granted us the first heavy snow of winter, with snowflakes accumulating on the windowsill outside, dimming the boundary between past and present. I scattered piles of photos around myself and became lost in the memories of summer.

Escape from the Heat

Beijing experienced one of its hottest summers ever in 1997. The temperature hovered around 39 degrees C., the warmest temperature in more than 35 years. Air-conditioners, usually considered a luxury rather than a necessity in northern China, quickly sold out. Housewives sent husbands to line up outside department stores in the early morning, and these men, with bloodshot eyes like hungry wildcats, would immediately snatch up the first available air-conditioner, while store owners worried about where to put all the money they were making. People struggled in the suffocating heat of Beijing, panting like dogs and drinking like fish. At night I found sleep impossible, tossing and turning while sweat oozed from

every pore, which made me think of pork roasting over a fire, dripping hot, sizzling fat. I would get up every now and then to take a cold bath, but the cold water closed my pores and the heat couldn't escape through the skin. I wanted at times to take a knife and peel myself just to let the breeze seep through to my bones.

As a teacher my busiest days usually coincided with the dog days of summer. I and my colleagues gathered in the school's reading room and buried ourselves in a sea of exam papers. My head would start to pound and I quickly became irritable. Working day and night, I managed to finish several days ahead of deadline, because I simply had to escape this miserable summer weather.

I bought a plane ticket and prepared to go see my husband, Hans. The night before leaving I couldn't sleep, waiting for the sun to come up. I tried counting sheep, but just before I would reach 200 I had to get up and towel myself off.

This was my first time on a plane, so I was a bit in awe of the giant metal behemoth awaiting me on the tarmac. I was so excited I couldn't sit still once on board, but I kept gawking at the stewardesses and wondering how in China so many attractive women could be gathered into one place at one time. For a short time I felt very self-conscious of my own plain Jane appearance, but at least I had an education, a good job and a husband who loved me.

A City Familiar and Unfamiliar

I had never seen the Gobi



The author at work.

desert in the summertime, so there was a lot that was new to me. When I got off the plane and then made my train for the military base where Hans lived, my eyes were drawn to the passing landscape, a vast wilderness with little undulation, decorated with clumps of bushes and shrubs which must have braved centuries of drought and sandstorm, bearing as they did a greyish-green color. Beneath their low branches were small dunes controlling the shifting sands. Such dunes might remind China's coastal dwellers of sadness and mourning, resembling as they did tombstones, but in the desert itself they reminded one how tenacious living things could be, eager to bloom and express vigor. If it were not for these shrubs the desert would eventually overwhelm all in its path. The desert itself was full of sand and stones, with the occasional row of power lines as a suggestion of modern civilization.

A stretch of poplar trees suddenly appeared in the distance, and soon I could hardly believe that we were in the Gobi desert. I stepped off the train onto broad streets lined with tall trees, most of which were poplars. These poplars were quite different from those elsewhere: their trunks were smooth and white, their leaves

thick and small, and there seemed to be a thin layer of wax covering each leaf. These handsome trees formed a pleasant shade for strollers in the summer. Flowers – graceful roses, coquettish marigolds and modest China pinks – adorned both sides of the street. I also saw stores, small restaurants and apartment buildings. Music filtered out from several karaoke halls. People were walking about in a carefree manner, mostly housewives and children of the officers at the nearby base. They seemed to know each other and there were frequent stops to exchange greetings and chat. There were also many on bikes, but I didn't see a single bus or a taxi. I later found out that on Saturdays and Sundays buses would take people to a nearby reservoir. This was a duplicate of any other city in China, right down to the construction workers, the noise and the dust thrown up by urban expansion. Peddlers hid themselves in the shade, selling melons or grapes. I wondered why they weren't more aggressive, but my husband told me that everyone knew where they were located. I inquired about prices, and the answer startled me: the prices were twice those of Beijing. Hans explained that peddlers had to walk several days through the desert before they could reach the

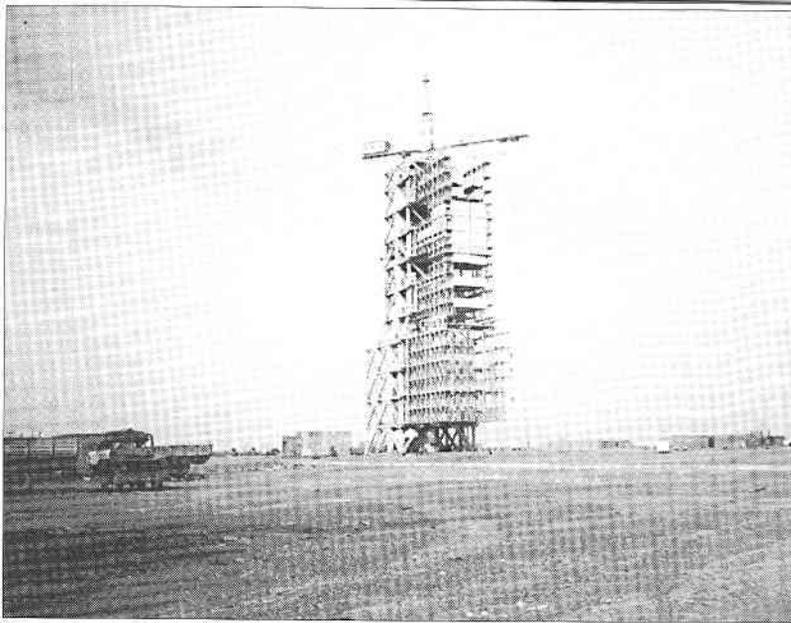
city to sell anything, hence the prices.

We walked for about 15 minutes and arrived at an apartment building, my new home in the Gobi. Out of habit I studied the outer walls of the building, and noticed old salt stains from the ground to the second floor. Because of excess salt buildup in the area all bricks have to be transported by train or truck, and erode easily through the effects of salt, dryness and temperature. Since it was not economical nor practical to pull down an old building and build a new one in five years' time, people simply pulled out the damaged bricks and replaced them with new ones. The outer wall of our apartment building had already had some of its bricks replaced.

An Oasis in the Gobi

Not far from where we lived was a forest of poplars. The trees had rough trunks and branches, and seemed to be hundreds of years old. A lot of the branches on top were dead, but tender new branches stubbornly struggled out from the lower trunk. A seasonal river – the Suoshui – carried melting snow from the Qilian Mountains in the spring to awaken the trees from their winter slumber.

Excess runoff from the mountains and the special geographical structure of the area meant a high water table. Locals set up a water plant in the 1960s to provide running water, but the operational costs were high and the technology too old and inadequate, so there was a two-hour water cut every day. The plant managed to provide enough water for meals, so I never was able to blame my bad cooking on a lack of water. Plants were not as hypocritical as me, however, and grew well in this area. Their secret lay not in their roots, but in the irrigation system. People pumped water out of the ground to bring this city to life, starting the pumps as soon as the sun went down. At daybreak the pumps were



A satellite launch pad under construction.

Photos courtesy of Wang Jiawei

switched off so that the water would not evaporate. The irrigation pipes themselves were skillfully hidden beneath trees or plants.

Two Unexpected Visitors

A few days after my arrival at the base, God granted us a heavy rainstorm. I could hardly believe such an area could enjoy a heavy rain in summer. It came so suddenly that the entire Gobi seemed to be trembling in excitement. The thick coat of dirt on the trees and lawns was washed away in an instant, and the dry cracked earth eagerly absorbed the moisture. We stood before the window, breathing in the fresh, moist air and appreciating the landscape. The world outside seemed to be behind a blurred veil of water.

A strange flapping sound came from the other room. We rushed in but found nothing. Suddenly, a gray shadow dashed out from behind the bookshelf and flew into our bedroom. We followed it and shut the door behind us. I looked at the curtains and there it was, a sparrow. It was shuddering with fear, gazing at us with frightened eyes. It must have fled from the storm through a broken windowpane. It was very young, its beak still light yellow at the corners.

The bird immediately flew to the window, trying to escape, but the glass fooled its eyes and it hit the window with a loud bang. Hans said it would get used to its new home in a few days' time, and dragged me away. But I couldn't help thinking of the bird, and every time I heard a "bang" from the bedroom, my heart jumped. The fourth day the poor creature finally died.

I buried it under a poplar tree near our apartment. I swore I would never keep another animal captive against its will.

My sorrow lasted for quite a few days. Another unexpected visitor cheered me up – a praying mantis. It ate flies and mosquitoes, and it seemed quite satisfied with our hospitality, enjoying sumptuous dinners every day. Occasionally I had to go out to catch flies when we didn't have enough of them in our room.

Hans and I were both pleased. The mantis was a lovely little thing, with an agile head, two big claws and a protruding belly. I sometimes placed it on my palm, but it was not at all frightened of me. It stayed with us for about a week, but then she became pregnant. Our room was not suitable for breeding mantises, so one cool summer morning we returned it to nature.

I could not forget either the sparrow or the mantis, two unusual callers to our apartment. As members of the indomitable community of the Gobi desert, they had spirit, and left me with permanent impressions of how life always prevails in the end. □

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No. 97010047

Shanghai, Beijing Top City List

Beijing ranks second among the top 50 Chinese cities selected in terms of overall social and economic strength, *Beijing Youth Daily* reported.

According to a study of 219 cities at or above the prefectural level conducted by the urban social and economic investigation team under the State Statistical Bureau, Shanghai tops the list, followed by Beijing, Guangzhou and Tianjin.

The top four cities are playing a leading role in China's political, economic and cultural development, the study found.

Overall strength refers to politics, the economy, social development, infrastructure, environmental protection, science and technology, culture and education.

The study also revealed some problems, such as uneven development among cities and gaps between the eastern and western parts of the country.

Joint Ventures

Fashion once favored Chinese gals marrying foreign guys. But now, foreign "Juliets" are looking for Chinese "Romeos." More foreigners are hoping to be married in China. Since 1993, Beijing has handled at least 200 marriage cases a year involving foreign spouses. The phenomenon is attributed to the growing popularity of the Chinese language and the growing economy.

Environmental Awareness on Campus

Self-motivated environmental organizations have become the rage at Chinese universities and colleges, coinciding with many communities' increasing environmental awareness.

At Hebei Business University, the "Son of Nature" program has been organizing lectures on the environment and publicity campaigns focusing on wildlife protection.

Members often conduct spot investigations to detect pollution and the harm it causes to local residents. The "Wild Creatures Science Association" at the Northeast University of Forestry publishes a journal and newspaper regularly, outlining members' activities and their theses focusing on wildlife protection.

The Beijing University Environment and Development Association is one of the most active organizations. Since its founding, it has investigated the impact of pollution on campus lakes, and monitored noise pollution at campus construction sites.

The association also publishes its own newsletters and documents.

Death Duties

A "white industry" has emerged in China over the past few years.

Taking advantage of the time-honored Chinese tradition of filial piety, this industry supplies various commodities, including paper-flower wreaths, cinerary caskets, fake renminbi notes and paper images in the shape of people, horses, cattle, and household electric appliances.

Although the sellers charge exorbitant prices, many people buy these commodities to show their filial piety in the superstitious hope that the deceased will enjoy a com-

fortable after-life with the help of the symbolic goods.

After several decades of unemployment, some folk musicians have resumed their old professions of playing horns, drums, gongs and other traditional Chinese musical instruments at Chinese funerals. Charges for their services run as high as several thousand yuan (hundreds of US dollars).

These practices waste money and natural resources, and spread superstition. However, the worst thing about the growth of this "white industry" is that it has triggered the building of opulent tombs for the deceased, which wastes land.

Although the government stipulates that bodies of all deceased must be cremated, in recent years many people have built lavish tombs to hold the cinerary caskets.

According to statistics from the Jiangsu Provincial Civil Affairs Department, the burial plots use 480 hectares of land each year.

Legislators Prefer Lethal Injection to Firing Squad

China's paramount judicial bodies are working on regulations regarding the death penalty by means of lethal injection, an official with the Supreme People's Court said in Beijing.

The official said that the regulations would guarantee a better implementation of articles related to the execution of China's new Criminal Procedures Law, which came into effect a year ago.

"Lethal injection is an easier and simpler way of execution. It saves manpower, materials and money, and helps avoid accidents," the official commented.

According to the newly amended Criminal Procedures Law of China, capital punishment can be carried out by a firing squad or through lethal injection on an execution ground or in other designated places of custody.

The forthcoming regulations are thought to include detailed stipulations for approval of an execution, laying down the place, instrument to be used and the appropriate body parts for injection.

A Supreme People's Court judge explained that lethal injection is adopted to reduce the suffering of the condemned criminal.

"Since this kind of execution can be carried out right in the place of custody, it is no longer necessary to parade the condemned criminals on their way to the execution ground," he added.

The Kunming Intermediate People's Court executed four condemned criminals by lethal injection last November. Witnesses said all the criminals died within one minute without any painful reaction.

Law experts said the old way of execution, by firing squad, was adopted in the early years after the founding of the People's Republic of China in 1949.

Under the special circumstances at that time, this kind of execution, along with the parading of criminals on the way to the execution ground, did have some deterrent effect on would-be criminals.

But the experts said that with the advent of a more civilized society, an increasingly complete legal system and the people's growing legal awareness, it is already time for China to replace the old ways with more advanced methods in the spirit of humanitarianism.

Doctors appointed by the court administer the injection. □

VIEWS FROM THE CHINESE PRESS

'Lei Feng Spirit' Still Relevant

Lei Feng is the country's exemplary model of altruism. Since the late Chairman Mao Zedong wrote an inscription in 1963 urging the whole country to "Learn from Comrade Lei Feng," the Chinese government has never stopped its national campaign prompting people to embrace altruism and do good things for society.

With the flowering of the commodity economy, however, a certain number of Chinese have become skeptical about the "Lei Feng Spirit," which embodies traits such as sincerity, kindness and devotion. They see the state's call to renew the "Lei Feng Spirit" every March as a political routine, believing such notions are outdated and incompatible with the market economy China is embracing.

As I see it, such a view entirely misses the point of the "Lei Feng Spirit" and its place in the move towards a market economy.

In the 1980s and early 1990s, materialistic attitudes peaked in Chinese society. There was a growing fear among the public over people's indifference towards one another, confusion over moral standards and distortion of social values. China, now entering the modern age at an unprecedented speed, is seeking a moral footing.

The campaign to promote socialist cultural and ethical progress found its best expression in Lei Feng, the paragon of selfless service 36 years ago, whose spirit combines traditional Chinese virtues with socialist ideology. The drive is laying the ground work for further economic reforms that may prove as important as any we have seen in recent years. It aims to build a new ideological platform for all the country to tackle sensitive but critical issues in the country's economic reform.

In the eyes of the general public, the "Lei Feng Spirit" represents sincerity, kindness and purity. The state wishes to use it to purify society tainted by money-worship. Lei Feng is known for having always put the interests of the country first, and always being ready to make sacrifices. He was never overwhelmed by difficult situations, and often encouraged people to help and to love each other. These latter aspects of Lei Feng's personality are being repeatedly stressed as times change, and his image has been extended beyond the narrow scope of altruism. It could help solve some of modern China's most pressing problems — most importantly the reform of state-owned enterprises which has led to massive lay-offs.

A look at some of the current model youths learning from Lei Feng may help clarify my point.

Du Chunyan, a self-employed merchant from Northeast China's Heilongjiang Province, laid off in 1991 by a state-owned enterprise on the verge of bankruptcy, opened a private store and learned to run it well with the assistance of some kind people. After her store began to prosper, she repaid society by helping many other young laid-off workers learn skills and find new jobs.

Li Suli, a Beijing bus conductor, works hard and patiently, and does not seek to turn a fast yuan in the present gold rush atmosphere.

Officials in charge of China's ethical and cultural progress today praised Du and Li for having carried forward the essence of Lei Feng's lofty spirit under the new socialist market economy. In fact, Du and Li are individuals with whom ordinary people can actually identify. Their high popularity among ordinary Chinese indicates that people who embody Lei Feng's spirit, instead of being ignored as some had assumed, are in great demand. "Lei Feng Spirit" transcends time, social condi-

tions and class, and has a place in any historical period. What we learn from Lei Feng is actually a set of public morals suitable for all the members of any civilized society. His saintly selflessness made him a local hero, and also gained him universal recognition. In capitalist and socialist societies alike, "Lei Feng Spirit" is a celebrated virtue that can have a lasting impact on human society as a whole.

— By Yang Chunya

From China Daily

Growth Balances Jobless Rate

It is acceptable to have an unemployment rate of up to 5 percent in China's urban areas during the following three to five years, but in company with this, the economic growth should be maintained at a rate of no less than 9 percent, according to a recent research report.

By the end of 1997, the urban unemployment rate had risen to 4 percent, a roughly 1 percent increase from 1996. In the same time, the number of unemployed workers also reached 8 million. Experts estimate that the number of laid-off workers will approach 20 million by the end of this year. For China, a country with an economy undergoing industrial restructuring, an ever-increasing unemployment rate is certainly undesirable. But the other extreme — sacrificing economic readjustment and reform to maintain an artificially high employment rate — is also inadvisable.

There should be varying unemployment warning lines in different countries and areas at different economic development levels. Generally, people in small cities and towns can bear a higher unemployment rate, but the same unemployment rate may have much more impact upon urban areas, especially provincial capitals and metropolises like Beijing and Shanghai. Taking all this into account, the research suggests that an unemployment rate of up to 5 percent in urban areas during the coming three to five years is feasible, but such feasibility depends on the following variables.

First, the overall economy must maintain a relatively high growth rate. At 8 percent, 293 million job opportunities will be created. Not only laborers just entering the workforce, but the accumulated laid-off employees from state-owned units up to the year 2000, and 93 million excess rural workers will have jobs.

Second, industrial structures compatible with China's national conditions should be designed. China has an ample labor supply, one of the competitive advantages for some industries. Labor-intensive industries still carry significant weight in resolving China's employment problem.

Third, there is no definite trade-off between employment rate and inflation. Price fluctuation, especially serious inflation, may weaken people's confidence in the social security system and trigger social instability. For the long run, inflation should be held around 4 percent with the urban unemployment rate below 5 percent.

Fourth, the social security network should be able to cover 9 out of 10 urban employees. Unemployment welfare should not be lower than 70 percent of the minimum wage for any given area.

Fifth, the government must pay attention to statistical analysis and unemployment predictions. Such work is the basis for prompt and correct employment policies.

From Outlook Magazine

Lesson 6

SUN DEJIN

How Are You?

Part 1

[Basic Sentences]

When people talk about health, the following sentences are commonly used:

- a. 你身体怎么样? **Nǐ shēntǐ zěnmeyàng?** (How are you?)
 b. 你经常锻炼身体吗? **Nǐ jīngcháng duànliàn shēntǐ ma?** (Do you often exercise?)
 c. 你的病好了没有? **Nǐ de bìng hǎo le méiyǒu?** (Are you fully recovered from your illness?)
 d. 祝你健康! **Zhù nǐ jiànkāng!** (Stay healthy!)

Part 2

[Words and Expressions]

The following words are useful when talking about health:

- | | | | |
|--------|--------|-----------------|-------------------------|
| 1. 身体 | (n.) | shēntǐ | body, health |
| 2. 健康 | (adj.) | jiànkāng | healthy, in good health |
| 3. 舒服 | (adj.) | shūfu | be well |
| 4. 感冒 | (v.) | gǎnmào | catch a cold |
| 5. 疼 | (v.) | téng | ache |
| 6. 咳嗽 | (v.) | késou | cough |
| 7. 发烧 | (v.) | fāshāo | have a fever |
| 8. 锻炼 | (v.) | duànliàn | exercise |
| 9. 头 | (n.) | tóu | head |
| 10. 眼睛 | (n.) | yǎnjīng | eye |
| 11. 鼻子 | (n.) | bízi | nose |
| 12. 嗓子 | (n.) | sǎngzi | throat |
| 13. 病 | (n.) | bìng | illness |
| 14. 胸 | (n.) | xiōng | chest |
| 15. 肚子 | (n.) | dùzi | belly, stomach |
| 16. 胃 | (n.) | wèi | stomach |
| 17. 腰 | (n.) | yāo | waist |
| 18. 祝 | (v.) | zhù | wish |
| 19. 腿 | (n.) | tuǐ | leg |
| 20. 营养 | (n.) | yíngyǎng | nutrition |

Part 3

[Dialogue]

(Ma Ke meets a friend on his way.)

- 马可: 你好啊, 老朋友。 **Mǎ Kě: Nǐ hǎo a, lǎo péngyou.**
 朋友: 你好, 马可。 **Péngyou: Nǐ hǎo, Mǎ Kě.**
 马可: 你身体怎么样? **Mǎ Kě: Nǐ shēntǐ zěnmeyàng?**
 朋友: 很好, 你怎么样? **Péngyou: Hěnhǎo, nǐ zěnmeyàng?**
 马可: 我也很好。身体很健康。 **Mǎ Kě: Wǒ yě hěnhǎo. Shēntǐ hěn jiànkāng.**

[Translation]

Ma Ke: Hello, old friend.

Friend: Hello, Ma Ke.

Ma Ke: How are you?

Friend: I'm very well, and you?

Ma Ke: I'm very well, too. I'm in good health.

(Xiao Shan calls a friend on the telephone.)

小山: 喂,我是小山。

Xiǎo Shān: Wèi, wǒ shì Xiǎo Shān.

朋友: 你好,小山。

Péngyou: Nǐ hǎo, Xiǎo Shān.

小山: 听说你感冒了,好了没有?

Xiǎo Shān: Tīngshuō nǐ gǎnmào le, xiànzài hǎo le méiyǒu?

朋友: 没好,头疼,嗓子也疼。

Péngyou: Méi hǎo, tóu téng, sǎngzi yě téng.

[Translation]

Xiao Shan: Hello, this is Xiao Shan speaking.

Friend: Hello, Xiao Shan.

Xiao Shan: I heard you've caught a cold. Have you recovered?

Friend: Not yet, I still have a headache and a sore throat.

Part 4

[Notes]

1. The following sentence pattern is often used when talking about people's health:

S + P (s + p)

For example: 你身体好吗? 我头疼。 他肚子不舒服。

2. The forms to express whether an action is finished.

a. Finished: V/adj. + 了

For example: 病好了。他感冒了。

b. Not yet finished: 没 + V/adj.

For example: 病没好。他没感冒。

c. To ask whether the action is finished or not: V/adj. + 了 + 没有(吗)?

For example: 病好了没有? 他好了吗?

Part 5

[Exercises]

1. Read the following phrases:

身体好 身体健康 身体不舒服 病了 病好了
头疼 嗓子疼 胸疼 肚子疼 胃疼 腰疼
锻炼身体 祝你健康

2. Fill in the blanks with the given words.

疼 感冒 健康 肚子 锻炼

(1) 我今天_____了,不舒服。

(2) 我应该(yīnggāi, should)_____身体。

(3) 他今天_____不舒服,可能(kěnéng, perhaps)病了。

(4) 祝你_____。

3. Provide questions for the given answers.

(1) _____? 我身体很好。

(2) _____? 感冒没好。

(3) _____? 不经常锻炼。

Introduction to China's Administrative Organizations

It is clear that China is divided into more than two dozen provinces, and the municipalities of Beijing, Tianjin, Shanghai and Chongqing, but I cannot figure out what the difference is between a province and a municipality, and the difference between a regular province and an autonomous region. Articles in *China Today* indicate that the layers of administrative units within a province are counties, cities, townships and villages. I still wonder what their hierarchical positions are.

I am sure that many of your readers would like to be better informed about the administrative organizations of China.

HERMANN. J. HASSIG
California, USA

(China is divided into provinces, autonomous regions and municipalities, all of which are higher administrative units directly under the central government. A province or an autonomous region is in turn subdivided into autonomous prefectures, counties, autonomous counties, and cities. A county or an autonomous county is again divided into townships, autonomous townships or towns. The village is the lowest level of administration, under the jurisdiction of a township. Autonomous regions, autonomous prefectures and autonomous counties are all ethnic minority government units. — Ed)

Joint Subscription to *China Today*

To my family your magazine is more like a textbook, as it contains wonderful articles and beautiful pictures. We pass every issue of your publication to our neighbors after my family has read it through. We pooled our money to subscribe to *China Today*, as my own meager income does not allow me to subscribe alone. In this way, we can receive each issue of your magazine.

Whenever I read your magazine, I

am lured by your wonderful articles, and look forward to visiting your great country some day. I hope my dream will come true in the near future, when my financial situation allows me to do so.

RICHARD MAYEUX
Palaiseau, France

I Love China's Cities

As a regular reader of *China Today*, I enjoy reading every issue of your magazine. Five years ago, I paid a visit to China, having been to a few cities and regions in your country. I found I loved Changzhou best among the cities I had been to. I hope you will have some articles and pictures on Changzhou in future issues to let me know more about that city.

I love all the articles on Chinese daily life in *China Today*.

FRANCE MADEAU
Ste. Daothee, Canada

Remarkable Progress

I greatly admired that China has

achieved tremendous progress in halting desertification, as discussed in the September 1997 issue. China has decided to make sustainable efforts in controlling desertification. This decision is practical and vitally important, and will play a great role in improving and establishing a favorable ecological system, and in establishing an industry to develop and explore natural resources in the desert.

WALEED JWAID
Damascus, Syria

Informative

I have been fascinated by China for years. Three months ago, I happened to discover *China Today*. Since then I have read every issue of the French edition for information.

I enjoy reading it because of the informative articles related to various topics. Whenever I read it, it is just like talking to a good friend from China.

ALDO MARUCCHI-FOINO
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Wuniu Tea

By YANG DALI



Wuniu tea growers meticulously look after their seedlings.

CHINA has a long history of growing and drinking tea, and is noted worldwide for its numerous varieties of famous teas. Wuniu green tea originally grew in the wild. About 100 years ago an old man named Jin from the village of Longtou in Zhejiang Province's Yongjia County transplanted tea bushes from the mountains to his plantation. Now wuniu tea is widely grown in Zhejiang.

Wuniu tea is ready for picking in early March, when the leaves are still tender but rather thick, one month earlier than any other green tea. The tea is mellow and fragrant, and through state tests and appraisals has been shown to comprise 22.7 percent polyphenol, 4.7 percent amino acids and 3.8 percent caffeine.

In 1990 the Yongjia County government set up the Yongjia County Wuniu Early Tea Development Company in Luodong Township, and production has increased substantially. Wuniu tea plantations today cover 666 hectares, and exports are increasing every year, bringing in much needed foreign exchange.

The Yongjia County Tea Company has become well-known for its March 5 Early Tea, which follows strict cultivation and processing procedures. March 5 Early received its name because it is harvested in early March, with only the most colorful and thickest leaves being selected. It won first prize at the Hong Kong International Famous Quality Products Fair in 1995, and won the best new product award at China's Second Scientific and Technological Products Fair in 1996.

Yongjia has tried to help those wanting to set

up new plantations. Whenever growers are short of funds to buy seedlings, Yongjia offers them interest-free loans. In addition, the company often invites experts from the China Tea Scientific Research Institute to assist with planting and processing. Plantations owned by these individual growers have in turn supplied raw tea leaves to the company. The whole system has turned out to be an extraordinarily beneficial relationship for both sides.

Yongjia has established sales networks in major cities across China, including Shanghai, Hangzhou, Ningbo, Jinan and Nanjing. Wuniu tea can be delivered to clients in these cities on the day after it is processed – such early availability meets consumer demand in the Yangtze River Basin for fresh tea.

At present, wuniu tea production is well coordinated, with the process from growing to processing and marketing running smoothly. Individual growers constantly supply raw tea to Yongjia and others for processing and sale on domestic and international markets. According to Ye Shengtao, general manager of Yongjia, the company is planning to open a tea plantation tourist area in the mountains. Visitors to Luodong Township can enjoy the natural beauty of the Nanxi River, a national scenic spot, and learn more about Chinese tea through a visit to a new tea culture museum and various tea houses. □

YANG DALI works for the Yongjia County Government in Zhejiang Province.

A Land of Virtue

— An Interview with Ethnologist Yan Ruxian



Tourists on Lugu Lake.

One of the world's few remaining "innocent" communities.

By CHEN XINXIN

THE Mosuo, an ethnic minority living on the shores of beautiful Lugu Lake at the juncture of Yunnan and Sichuan provinces, are one of the few remaining matriarchal societies in the world. With their unique mystery, the Mosuo community is attracting an increasing number of scholars, tourists, journalists and artists. Recently I spoke with Professor Yan Ruxian, a research fellow with the Institute of Nationality Studies of the Chinese Academy of Social Sciences, in an effort to learn more about the Mosuo.

Following her first contact with the Mosuo community in 1962, Professor Yan paid seven more visits, developing a friendly relationship with the Mosuo and thus enabling her to know more about them. Their life stories, joys and sorrows have touched Yan. Every time she talks about staying with them and about her ties to the community her eyes tear over.

Matriarchal System

The Mosuo attach more importance to family than to marriage itself, an outlook which seems incredible and perhaps even impossible to comprehend for those from modern civilizations.

When talking about the Mosuo

Young men and women have the right to make their own decisions in choosing a partner; if two Mosuo are fond of one another they may become "husband" and "wife" the same day they meet.

social system, Yan says that matriarchy, which has been practiced among the Mosuo people for hun-

dreds of generations, is quite rare today. Although the Mosuo matriarchy is not the same as those of prehistoric times, this community offers good opportunities for anthropological study, since it sheds light on and gives a better understanding of human history.

Yan believes that human ethics have hitherto experienced three stages of development: the first stage saw ethics complying with matriarchal standards, which became the norm for 90 percent of humankind in the first 3 million years of history; the second stage coincided with the disintegration of the matriarchal system, the formation of a patriarchal society and the shaping of trade and commerce, when patriarchy dictated the dominant values; and the third stage is characterized by the individualism that accompanied the birth of capitalism. The matriarchy of the Mosuo people is a holdover from the first stage.



Beautiful Lugu Lake.

The Mosuo People

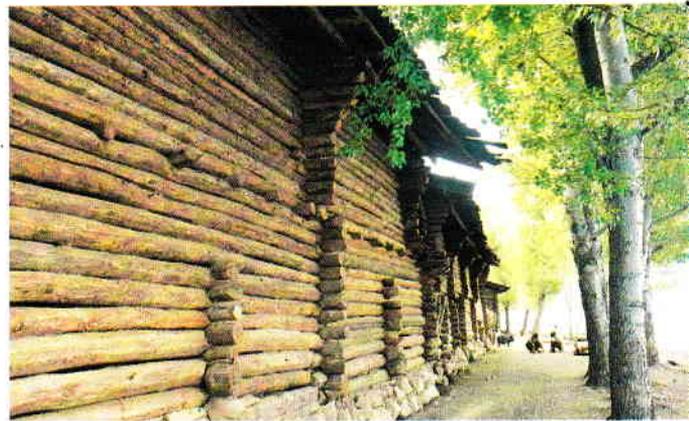
Getting ready for a new day.





Frescos at Yongning Lamasery.

Making a yearly pilgrimage.



Yan describes one Mosuo family she knows well as having three generations: four sisters with ten children and many grandchildren. They are all the offspring of a common ancestral mother. Children do not often know who their father is, but are in close contact with their mother and maternal uncles. Maternal love creates strong family cohesion: each child is well cared for, all family members work according to their ability and all are treated equally. This equality is not absolute: The elderly are more respected, youngsters more beautifully dressed, and the children given more care. In one family members of different generations live in harmony, free from the commonly-seen contradictions among in-laws. Equality between men and women, respect for the aged, good care for children, harmony among family members and friendly relations with neighbors are not seen as extraordinary virtues but as normal everyday behavior. One never finds Mosuo exalting men or looking down on women, neglecting the elderly, drowning unwanted infant girls or quarreling with neighbors. It's natural that some might compare the Mosuo community to a land of virtue.

Living Standards

The Mosuo are intelligent, not uncivilized or living in a savage state as imagined by some. With traditional virtues as rules of everyday life, few Mosuo feel threatened and productivity is very high, allowing for a higher standard of living compared to neighboring ethnic groups. There is planning for all crops: with seeds and harvests set aside, remaining crops are used to brew wine and other beverages. Per capita grain output was over 1,000 kilograms in 1995. Nearly every Mosuo family has ten pigs, and almost everyone works in a tourism-related business. The Mosuo homeland is a place of beautiful mountains and lakes. Mosuo have a keen appreciation of beauty. The men appreciate the way women dress, their graceful movements when walking, and even the elegant way they eat; while women enjoy a strong physique, a man's

Few Mosuo will try to sacrifice his or her love just in order to show sympathy, since sexual love in the community is natural and free and cannot be forced. Those who can't find a partner have to face the consequences of natural elimination.

heartily laugh and their witty and humorous conversational skills.

Since there is no marriage there are no monogamous Mosuo couples. Many ask, how do two lovers get along? Are there any restrictions or taboos?

There are a few Mosuo who do formally get married, but most don't, Yan said. They follow the unique tradition of *zouhun*, or unfixed marital relations, by which a man goes to his lover at night but leaves before daybreak.

Mosuo boys and girls are considered grown up when they reach the age of 13, when a coming-of-age ritual is held and they are allowed to begin social intercourse, although they don't have friends of the opposite sex until they are physically mature. In the Mosuo language there are two words for "friend" – *axia* for lover or sexual partner and *azhu* for friend in the platonic sense.

Grown-ups enjoy complete freedom when seeking an *axia*; neither the family nor the community interferes. A Mosuo mother will prepare a single room, called "guestroom," for her grown daughter. Young men and women have the right to make their own decisions in choosing a partner; if two Mosuo are fond of one another they may become "husband" and "wife" the same day they meet. A mother may give her daughters advice but rarely forces them to act a certain way. In a matriarchal family, relations among family members are based on mutual respect, and any problem is submitted for discussion and negotiation. According to Yan, during her long stays among the Mosuo, she has never seen people quarrel

or come to blows, and children are never abused as in patriarchal families, when disobedient offspring are punished for not listening to their parents. When one grows tired of a sexual relationship, a simple expression of discontent can sever the bond. The other party is expected to yield gracefully. *Axia* is based completely on the will of both parties.

A survey of the Mosuo from the 1960s showed that some remained with one *axia*, while others had had nearly a hundred in their lifetime. Such comings and goings are not seen as a question of fidelity but as a purely private affair – gossip is very rare. It is a custom that lovers give each other presents, but these gifts are limited in quantity. Men usually give women a fruit of their labors or something brought from the outside, such as colorful fabric or salt tea. Money is given on occasion. The gifts women give to their lovers are usually pants, belts and other handicrafts they have made. Gifts aside, love is more highly valued. Lovers spend their nights together, and in the day, men go back to work with their own families. If a man is incapable of finding an *axia* himself, nobody will bother to find one for him and he has to sleep in his maternal uncle's room, because the Mosuo don't keep rooms for their own grown-up sons. Because of free sexual relations, a woman has the right to choose among several men who may be courting her. Mosuo are generally ignorant of such concepts as pre-marital virginity, love outside marriage and divorce. And jealousy, as a negative emotion which is tied to private ownership, is rarely found among the Mosuo. A Mosuo proverb says, "There are households in this village and there are households in that village," which means there are men and women everywhere. If affection no longer exists between two lovers, they won't contrive to maintain the relationship, but will instead find new partners. As for those at a disadvantage, few Mosuo will try to sacrifice his or her love just in order to show sympathy, since sexual love in the community is natural and free and cannot be forced. Those who can't find a partner have



With rapid development of the tourism industry home stays are now possible with the Mosuo community.

to face the consequences of natural elimination.

Marriage

There are Mosuo who do marry. In times gone by all the men in the chieftain's family married and had their wives living with them in their house. But many daughters in these marriages were not willing to be married off and stuck to the *zouhun* tradition. Men of other classes may get married if they have no heiresses. Other men who have become wealthy through business may decide to get married. In this case they have to build their own houses and live away from their families. Getting married and living away from his family indicates a man's wealth, and he is still respected by the community. Another possibility is for a man to live with his *axia's* family. In this case the man no longer owes obeisance to his own family, but if the *axia* dies before him, he is very likely to be driven out of the house by her children, because the Mosuo consider it unlucky to have a man of different lineage living with them under the same roof. The man will have to return to his mother's home.

The Influence of Patriarchy

Patriarchy has been dominant in

China for thousands of years, but the matriarchal system of the Mosuo community has managed to survive. In the years after the founding of the People's Republic of China in 1949, a number of patriarchal families emerged in the Mosuo community. With rising ethnic consciousness, however, the Mosuo have realized the importance of their own traditions and have recognized their lifestyle is a tourism draw. Most Mosuo today still abide by *zouhun*, and patriarchal families remain limited in number.

The Influence of the Market Economy

The Mosuo realized a class society a long time ago. But despite the existence of private ownership of family property, they keep their own code of conduct and morals in line with the matriarchal system. Within a family all members have common ownership of family property and enjoy equality in most affairs. They are required to help one another and live in unity and harmony. Fights between family members over property are hardly ever seen in the Mosuo community. The criteria for family relationships have been extended to relations among neighbors, neighboring villages and other ethnic groups in the

region. For example, no family is expected to own more than one canoe for tourism, even if better off. For those families that can't afford a canoe, other households will collect money to make one for them. This is the Mosuo principle of equal opportunity and common prosperity.

Another example illustrates Mosuo generosity. Once a landslide destroyed all the houses and fields of the Yi people living in the neighboring hills. As they fled the disaster area, the Mosuo voluntarily donated part of their own land for the Yi to grow crops. It's true that the Mosuo do not fight other ethnic groups, and as a result many from other ethnic groups, including Han, Lisu and Yi, have been accepted into the Mosuo community.

However, the influences of the modern world are indeed pervasive. With the opening of the Mosuo community to the outside world, increases in migrant populations and an influx of various concepts, the Mosuo people are facing a challenge. As the result of outside influences some young men lack the initiative to work. This is the situation facing Yan as she makes her ninth trip to the Mosuo homeland.

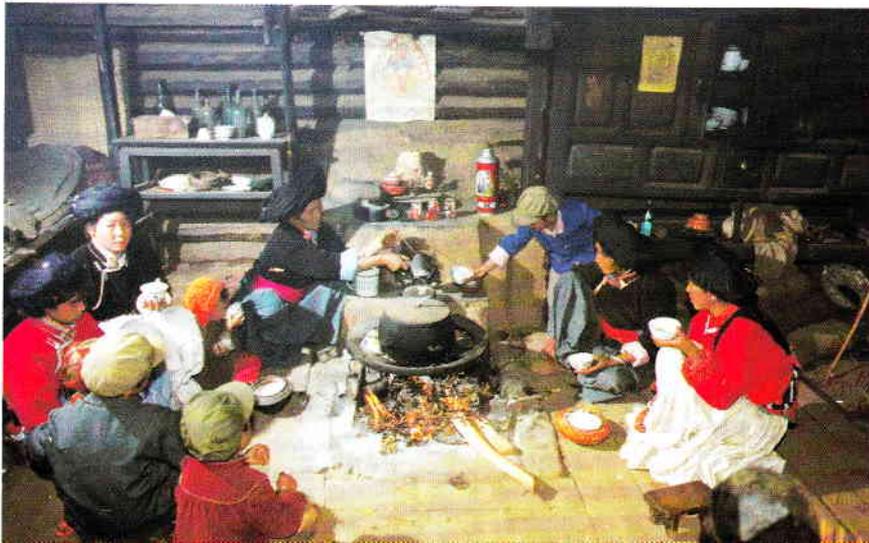
The relaxed mores of the Mosuo people find them less troubled by the dilemmas of the modern world, yet they are more liable to exploitation by those less honest.

Such problems occurred in the past, Yan says. Before the founding of the People's Republic of China, traveling merchants from outside lured Mosuo women with money and other material benefits, and as a result the Mosuo community saw an epidemic of venereal disease. A special medical team dispatched by the central government helped cure the problem, and now the practice of *zouhun* is strictly confined to the Mosuo community. □

CHEN XINXIN is a research fellow with the Women's Research Institute under the All-China Women's Federation.



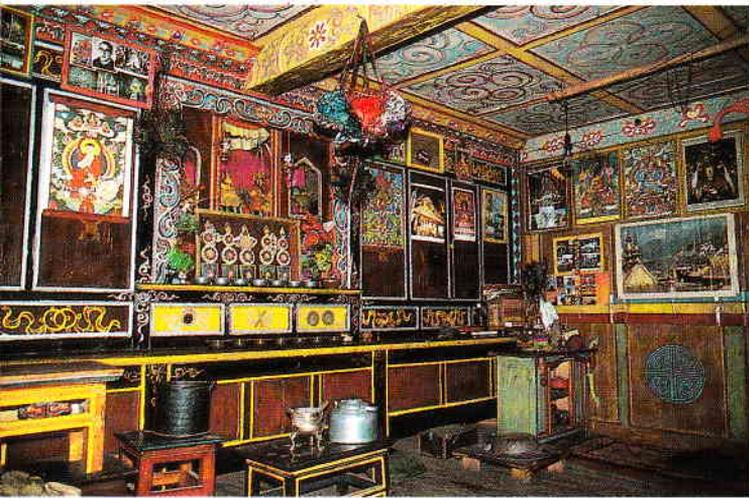
A 13-year-old girl gets dressed for her coming-of-age ritual.



Home life often revolves around the fireplace.

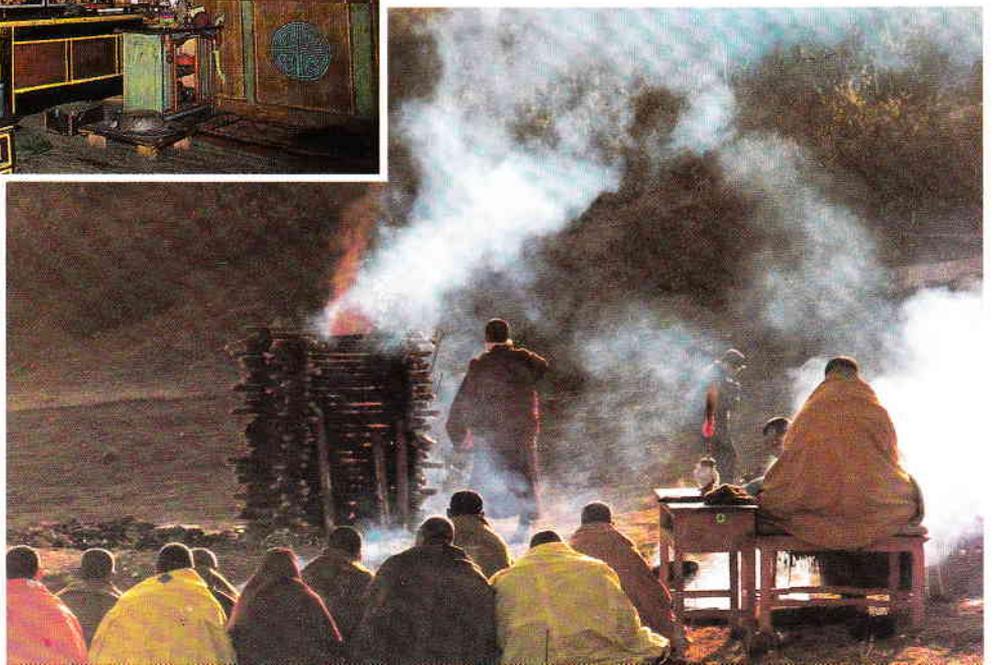


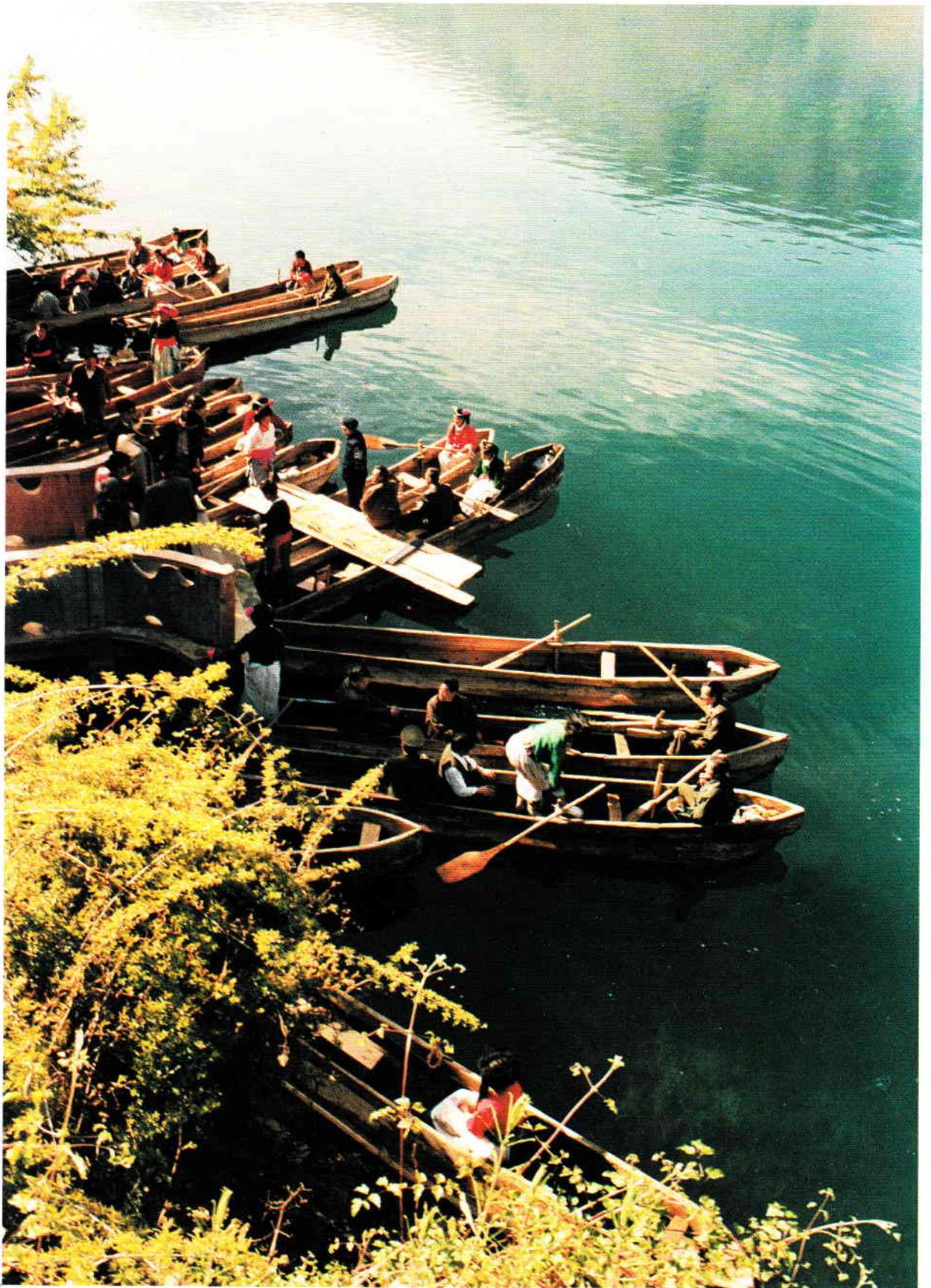
Dancing around a bonfire is one of the most popular festive activities for Mosuo youngsters.



The sutra room of a Mosuo family.

The unique funeral rites of the Mosuo.





Boats await tourists.



Stamps of New China

Wu Yin Year

This year is the year of tiger. In China the tiger, not the lion, is "king of the jungle." In ancient China the military received tiger-shaped symbols as imperial authorization to go on the offensive and used tiger-shaped staffs as symbols of rank. The lay population saw the tiger as a holy animal which could frighten away evil spirits and safeguard peace.

The Ministry of Posts and Telecommunications has issued a set of two special stamps.

Stamp 1, Awe-inspiring Tiger, 50 fen.

Stamp 2, Daring Tiger, 150 fen.

Stamps measure 26 x 31 mm. Perforation: 11.5. Gravure and engraving. Serial numbers: 1998-1 (2-1) T to (2-2) T.

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Chinese Cookery

Stir-fried Shredded Chicken

(Zhua Chao Jitiao)



200 grams chicken breast
2 eggs
60 grams cornstarch
20 grams sugar
2 grams monosodium glutamate (MSG)
5 grams salt
10 grams rice wine
10 grams vinegar
20 grams tomato ketchup
100 grams clear stock
500 grams vegetable oil
5 grams ginger juice

Cut chicken breast into shreds 1 cm thick and 5 cm long. Mix egg whites, salt, MSG, and half the cornstarch into a paste. Coat the shreds with the paste.

Deep-fry the shreds in the vegetable oil until golden brown. Remove and drain.

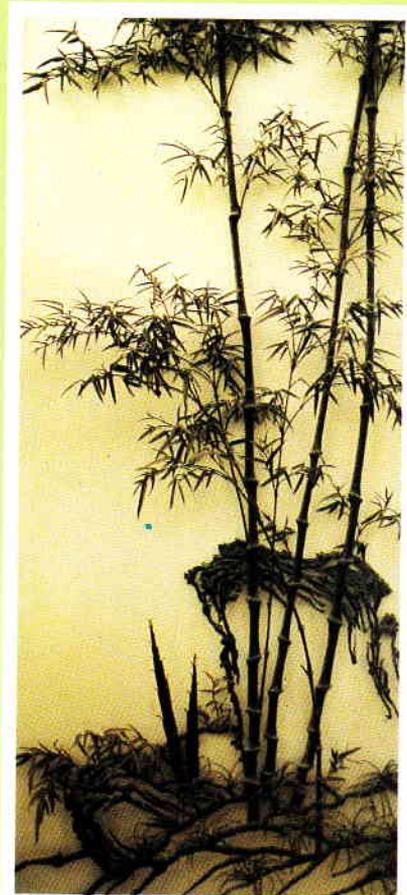
Leave a little oil in the pan, mix in the tomato ketchup, then add the sugar, vinegar, ginger juice, rice wine and stock, and bring to a boil. Add the rest of the cornstarch and mix well. Stir in the chicken until coated with the sauce. Remove to a plate and serve.

China's Arts and Crafts

Wuhu Iron Picture

Iron pictures are unique to Wuhu in Anhui Province, where they have been made for more than 300 years. These interesting pieces on low-carbon steel combine the composition of traditional Chinese painting with aspects of gold and silver work, papercuts and relief sculpture. The main drawing and background are strongly contrasted. Common themes include landscapes, figures, birds, flowers, fish and insects.

Photos and text by Yu Xiangjun





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