

China Reconstructs

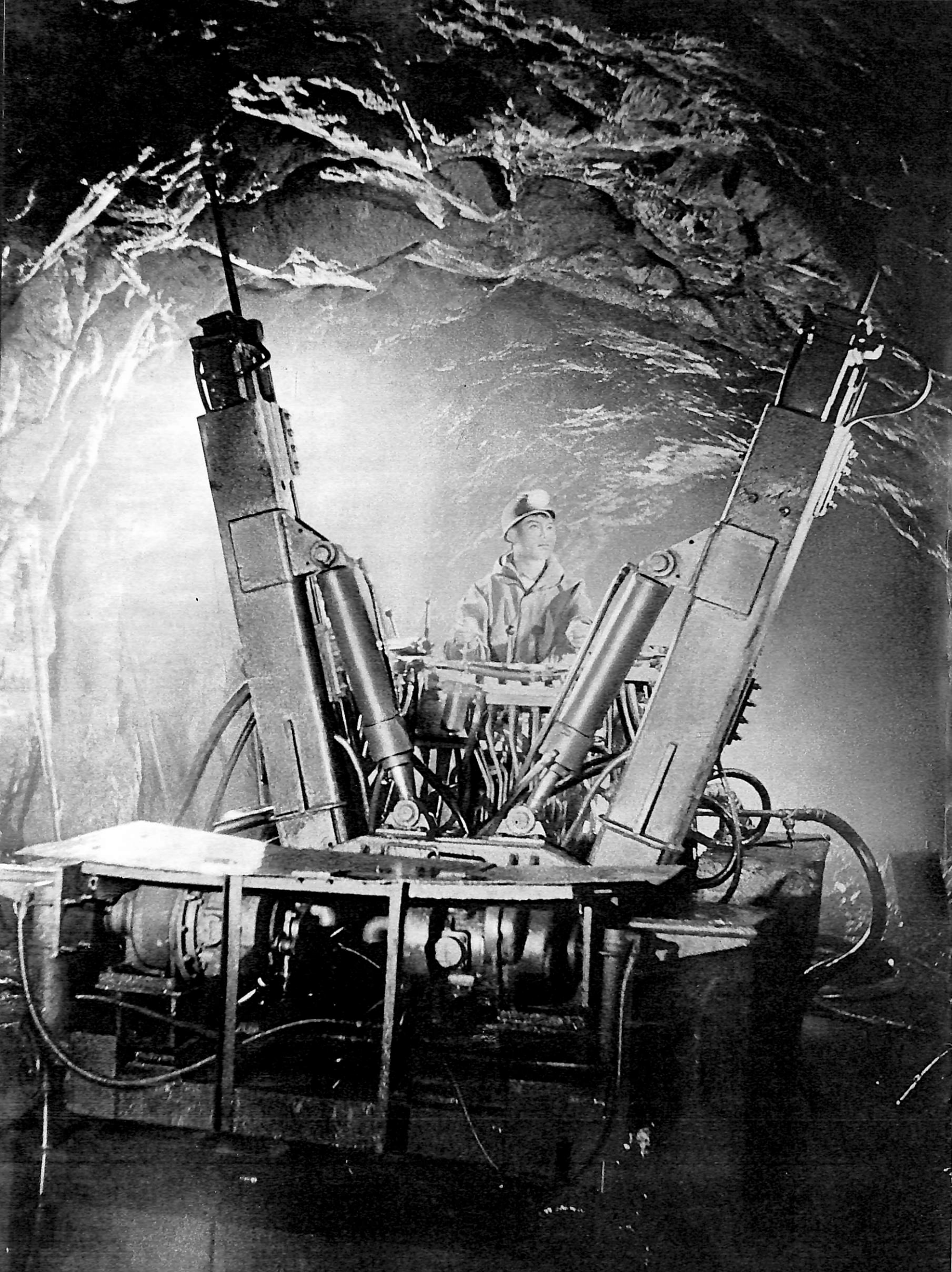
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THE NANNUAN
MAY 7 CADRE SCHOOL



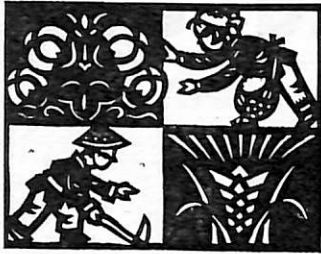


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How Lu Hsun Exposed the Cult of Confucius

CHOU CHIEN-JEN

LU HSUN (1881-1936), the great thinker and man of letters, waged a long unyielding fight against the Confucian doctrine. From the time of the anti-imperialist, anti-feudal May Fourth Movement in 1919 he wrote many articles condemning what progressives of those days called the "Confucius Shop" — Confucian doctrine and all those who worshipped it and tried to revive the old order of things.

Perhaps the most penetrating of these articles was "Confucius in Modern China"* written in 1935. In it, from the proletarian viewpoint and in connection with the political struggle of his time, Lu Hsun unveiled the essential class nature of the "Confucius Shop" and how it had always been a bastion of reaction in history. The article reads as freshly today as it did 40 years ago.

LU HSUN said in this article, "It was those in authority who boosted Confucius in China, making him the sage of those in power or those anxious to take power, a sage having nothing to do with the common people."

In his own time Confucius was not regarded as a sage because he was straining against the wheel of history. He lived at a time when slave society was in rapid decline

CHOU CHIEN-JEN, Lu Hsun's brother and comrade, is a Vice-Chairman of the Standing Committee of the National People's Congress.

and feudal society was on the rise. He stood on the side of the slave-owning class and spared no effort to bolster its rule and block the rise of the new landlord class. Small wonder that, as Lu Hsun pointed out, "During his lifetime he had plenty of trouble. He rushed hither and thither, and though he once held the exalted position of Minister of Justice in the State of Lu he promptly fell from favor and lost his job. Moreover, he was despised by powerful ministers, jeered at by common folk and even mobbed by rioters; he was gaunt with hunger." So "Confucius was not to become a 'sage in vogue' till after his death."

The core of Confucian ideology was the return to the old order, and opposition to all kinds of reform and rebellion by the people against their rulers. Exactly for this reason his doctrines became spiritual props for reactionary ruling classes through the ages. They went about "whitewashing him in various ways till he was raised to awe-inspiring heights". In this way they sought to poison and enslave people's minds in order to preserve or restore the old order. Clearly, Confucius was the sage of all reactionary rulers.

LU HSUN pointed out that the reactionary rulers made a cult around Confucius not because they really revered this "sage" but only because they wanted him as a "brick to use as a door-knocker". These words of Lu Hsun's unmask all political opportunists and

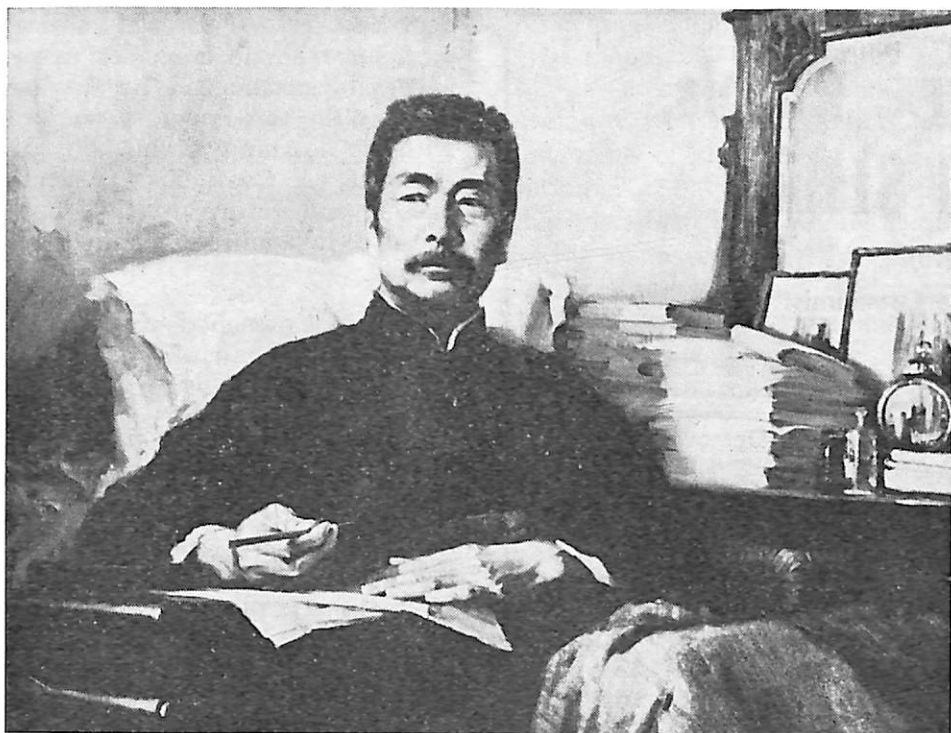
frauds and show the "ulterior motive behind their cult of Confucius" was only to use him as a brick to knock on the "door to happiness".

His long struggle against reactionaries enabled Lu Hsun to sum up a historical law: whenever a reactionary ruler was trying to step up exploitation of the people, bolster his moribund rule or restore the old order of things, he always put Confucius on display. In modern Chinese history we have Yuan Shih-kai,** who tried to restore the monarchy and proclaim himself emperor, and Pu Yi,** who was put on the throne as emperor of the puppet state of Manchukuo by the Japanese imperialists. Both held grand sacrificial ceremonies

* The full text of this article is carried in the April 1974 issue of *Chinese Literature*.

** Yuan Shih-kai (1859-1916) was a north China warlord. After the bourgeois revolution of 1911 led by Sun Yat-sen overthrew the Ching dynasty and ended China's 2,000-year-old feudal monarchy, Yuan seized power with counter-revolutionary military force and imperialist backing and by taking advantage of the bourgeoisie's readiness to compromise. He made himself president of the republic and organized the first northern warlord government representing the big landlord and comprador class. In 1915 he proclaimed himself emperor. But the people of the whole country were so indignantly against it that he was forced to abolish the monarchy and step down after only 83 days.

*** The Japanese imperialists attacked and occupied China's northeastern city of Shenyang on September 18, 1931. Soon after that they gained control over China's four northeastern provinces and established a puppet regime they called Manchukuo. They made Pu Yi, last emperor of the overthrown Ching dynasty, the puppet emperor.



Lu Hsun in an oil painting by Tang Hsiao-ming.

worshipping Confucius as “the great sage” and campaigns to make people study the Confucian classics to create public opinion for their counter-revolutions.

In the 1930s, Chiang Kai-shek, boss of the Kuomintang reactionaries, from his headquarters at Nanchang in Kiangsi province, personally directed his counter-revolutionary military “encirclement and suppression” of the Central Soviet Area in that province led by the Chinese Communist Party and at the same time launched a so-called “new life movement”, preaching a whole string of feudal virtues. He called for “propriety, righteousness, honesty and a sense of shame”, “loyalty, filial piety, benevolence and love; faith, righteousness and peace”—pious words that only showed up his hypocrisy. He urged the people to revere Confucius and study the Confucian classics, hoping to use the doctrines of Confucius and Mencius to strengthen his fascist rule.

In 1934 he restored the Confucian Temple at Chufu in Shantung province, the birthplace of Confucius, and built another at Wuhsien, Kiangsu province. He promoted feudal education and all kinds of activities to revive the old order of things. He was using counter-revolutionary two-faced tactics to

suppress the people: a real sword in one hand, in the other, a sword that drew no blood.

After the September 18, 1931 incident the Japanese imperialists stepped up their military aggression against China and at the same time, taking up the proposal for “conquering the hearts of the Chinese nation” advanced by that scholar of the comprador bourgeoisie Hu Shih*, built a Confucian temple in Tokyo. The Kuomintang government sent Confucius’ 77th-generation descendant Kung Teh-cheng to worship at the new temple. It was at this time that Lu Hsun wrote “Confucius in Modern China”, a bombshell aimed straight at all traitors and aggressors. In a postscript to his second series of *Essays of Chieh-chieh-ting* Lu Hsun noted that he had written this article just as “our ‘descendants of the sage’ were worshipping their ancestor in great rapture in Tokyo”.

All reactionaries looked upon Confucius as the “brick for knock-

* Hu Shih (1891-1962) was a bourgeois scholar-politician and a follower and promoter of the pragmatist philosopher John Dewey. He was dead against Marxism-Leninism and always active in helping the Kuomintang reactionaries in fighting the Communist Party and the Chinese people.

ing on the door to happiness”. But, as Lu Hsun said, “Since times had changed they all failed utterly.” “None succeeded in opening the door to happiness.” All of these people were, in fact, ground to dust by the wheel of history outside the “door to happiness”.

LU HSUN made it clear that Confucius was a sage of the rulers and had nothing to do with the working people. The Chinese working people are the ones who know best the old “sage’s” reactionary role in history because they are the ones who were always oppressed by the feudal landlord class and foreign aggressors.

Rulers through the ages glorified Confucius so indefatigably that he was given the awe-inspiring title of “Most Perfect, Most Sage King of Culture”. Nevertheless, as Lu Hsun said, “True, every county had a Confucian temple, but this was always a lonely, neglected place where the common folk never worshipped.” The common folk knew that Confucian doctrines served only the rulers.

“Admittedly,” wrote Lu Hsun, “Confucius devised outstanding methods of governing the state, but these were thought up to rule the people for the sake of those in authority; there was nothing of any value to the people. This is what is meant by the saying ‘Ceremony does not extend to the common people.’”

“I fancy no other people in the world know Confucius as well as the so-called ignorant mob in China.” Lu Hsun said this on good authority because he himself was the finest representative of the Chinese people, a great Communist who with fearless revolutionary spirit fought Confucianism and its defenders.

LU HSUN’S experience in his fight against the “Confucius Shop” is of great practical significance today. His articles criticizing Confucius are like magic mirrors that show up the true features of all political swindlers who promote the cult of Confucius.

As he said in another article, “Honor Confucius, venerate Con-

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fucianism, study Confucian classics, revive old things—this has been going on for a long time. Emperors and ministers have always tried to use some aspect of Confucianism—either to 'rule the country through filial piety' or to 'command the country to declare loyalty' or to 'set up chastity as the example for the country to follow'."

Confucius has been dead for 2,400 years. The "brick to use as a door-knocker" has cracked long ago. But reactionaries at home and abroad still cling to it. The Soviet revisionist social-imperialists bill Confucius as "the most holy sage and foremost teacher of China". They call Confucianism "China's peerless cultural treasure" and say that in criticizing Confucius China is "renouncing her cultural tradition".

"I believe that if foreigners try to subjugate China . . . Confucius will be venerated and exalted even more," Lu Hsun once wrote. Like all foreign imperialists, the Soviet revisionist social-imperialists put old Confucius on a pedestal for no other motive than to go against or subjugate China.

Liu Shao-chi, renegade, hidden traitor and scab, tried to restore capitalism in China. As part of his program for restoration, three times he brought forth his notorious book on "self-cultivation" in which he vaunted the doctrines of Confucius and Mencius. He personally went to Chufu after liberation to "pay his respects to the sage". While there he said, not once but three times, "Confucius was a great man."

Lin Piao was another who made Confucius his "brick to use as a

door-knocker". This arch political swindler read no books or newspapers or documents, he was an overlord in the Party, a warlord with no learning at all, but he pounced on Confucius' "restrain oneself and return to the rites" because it admirably suited his motive.

Confucius preached self-restraint and return to the rites in the hope of reviving the slaveowners' "rule by rites" and restoring the slave system. Likewise, Lin Piao tried to restore capitalism in China. To this end, after the Ninth Party Congress in April 1969, he made as his motto these words, "Of all things, this is the most important: to restrain oneself and return to the rites." For him the "most important" was to overthrow the dictatorship of the proletariat and restore capitalism and the dictatorship of feudal-comprador fascism.

With this aim he used the doctrines of Confucius and Mencius as his ideological weapon. He advocated a "theory of genius", just as Confucius had claimed there were men who were "born with knowledge". He elaborated on Confucius' idealist view of history that "those above are wise and those below are stupid". While he lauded the "reasonableness" of the Confucian "doctrine of the mean" and extolled the feudal virtues of "benevolence and righteousness", "loyalty and forbearance", he actually engaged in the same reactionary code of conduct as Confucius and Mencius—banding together for self-seeking purposes, intrigue, sweet words to the face but a stab in the back.

Plotting his counter-revolutionary military coup d'etat, Lin Piao said, "Succeed, or die to preserve virtue", an echo of Confucius' words, "Men of high ideals . . . will die to preserve their virtue." As Lu Hsun pointed out, those who worship Confucius and work for retrogression and restoration cannot escape destruction. Lin Piao used Confucius to try to open the door leading back to capitalism but he did not succeed. Like all bourgeois careerists and conspirators who try to turn back history, he met an ignominious death.



On their way to Nanniwan a group of cadres tours Yen an learning about its revolutionary tradition.

THE NANNIWAN MAY 7 CADRE SCHOOL

An interview in which Liu Yu-sheng, Chairman of the Revolutionary Committee of the Nanniwan May 7 Cadre School, Shensi Province, answers some questions from readers.

Q. Would you tell us what a May 7 cadre school is?

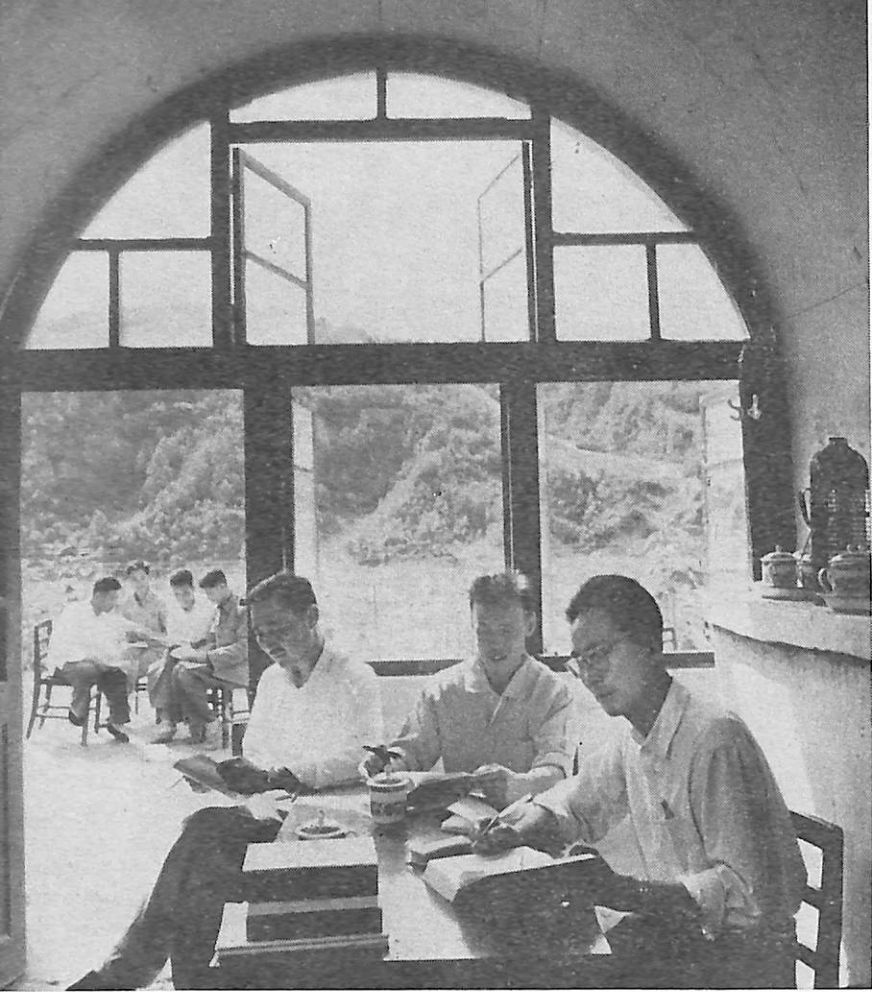
A. It is a new type of school for training cadres which was born during the Great Proletarian Cultural Revolution. On May 7, 1966 Chairman Mao gave the instruction: **"The People's Liberation Army should be a great school. In this school, our army should study politics and military affairs, raise its educational level, and also engage in agriculture and side-occupations and run small or medium-sized factories. . . . Our army should also do mass work . . . so as to be always at one with the masses. Also our army should always be ready to participate in the struggles to criticize and repudiate the bourgeoisie in the cultural revolution. . . . Where conditions permit, those working in commerce, the service trades and Party and government organizations should do the same."**

He later said, in October 1968, **"Going down to do manual labor gives vast numbers of cadres an**

excellent opportunity to study once again." Soon afterwards cadre schools named after Chairman Mao's May 7 instruction were set up throughout China and cadres enrolled in them.

Chairman Mao and the Central Committee of the Communist Party have always attached importance to the training and education of cadres. In the period of the First Revolutionary Civil War (1924-1927) Chairman Mao organized and led the Institute of the Peasant Movement in Canton, and during the War of Resistance Against Japanese Aggression (1937-1945) he set up the Anti-Japanese Military and Political College in Yen an which trained group after group of cadres for the revolution.

Since liberation Party organizations at all levels have always made it possible for some cadres to have a period of full-time training. There has, however, been a continual struggle between two lines on the question of how to train cadres: Are they to be servants of the people or officials who ride high on their backs. The difference between these is the difference between the proletarian and revisionist lines on the



A study session

training and education of cadres. The May 7 cadre schools were set up after the revisionist line on cadres was criticized during the cultural revolution. This new socialist thing represents a profound revolution in the old ideology and traditions built up by the exploiting classes over thousands of years.

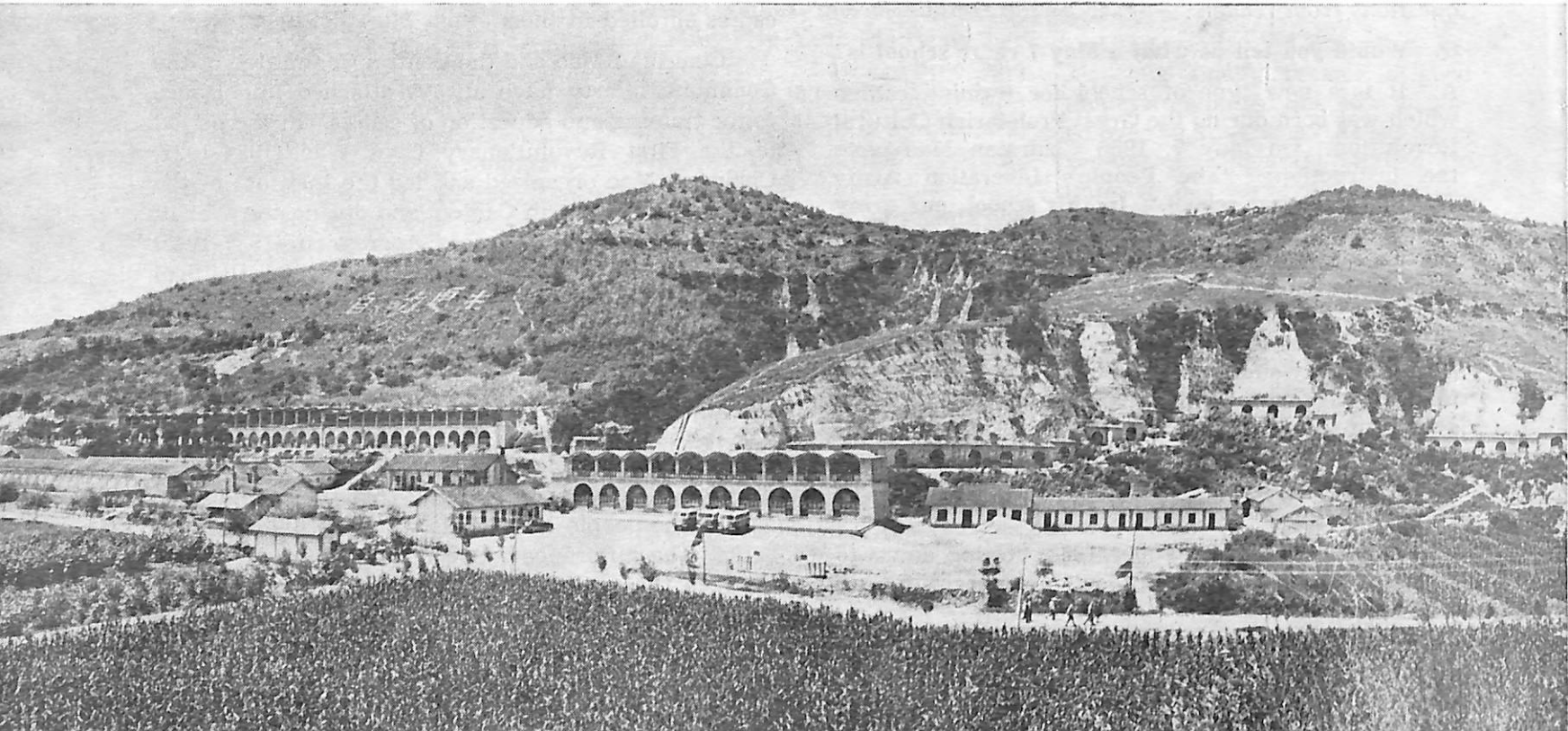
Q. What is the task of the May 7 cadre schools?

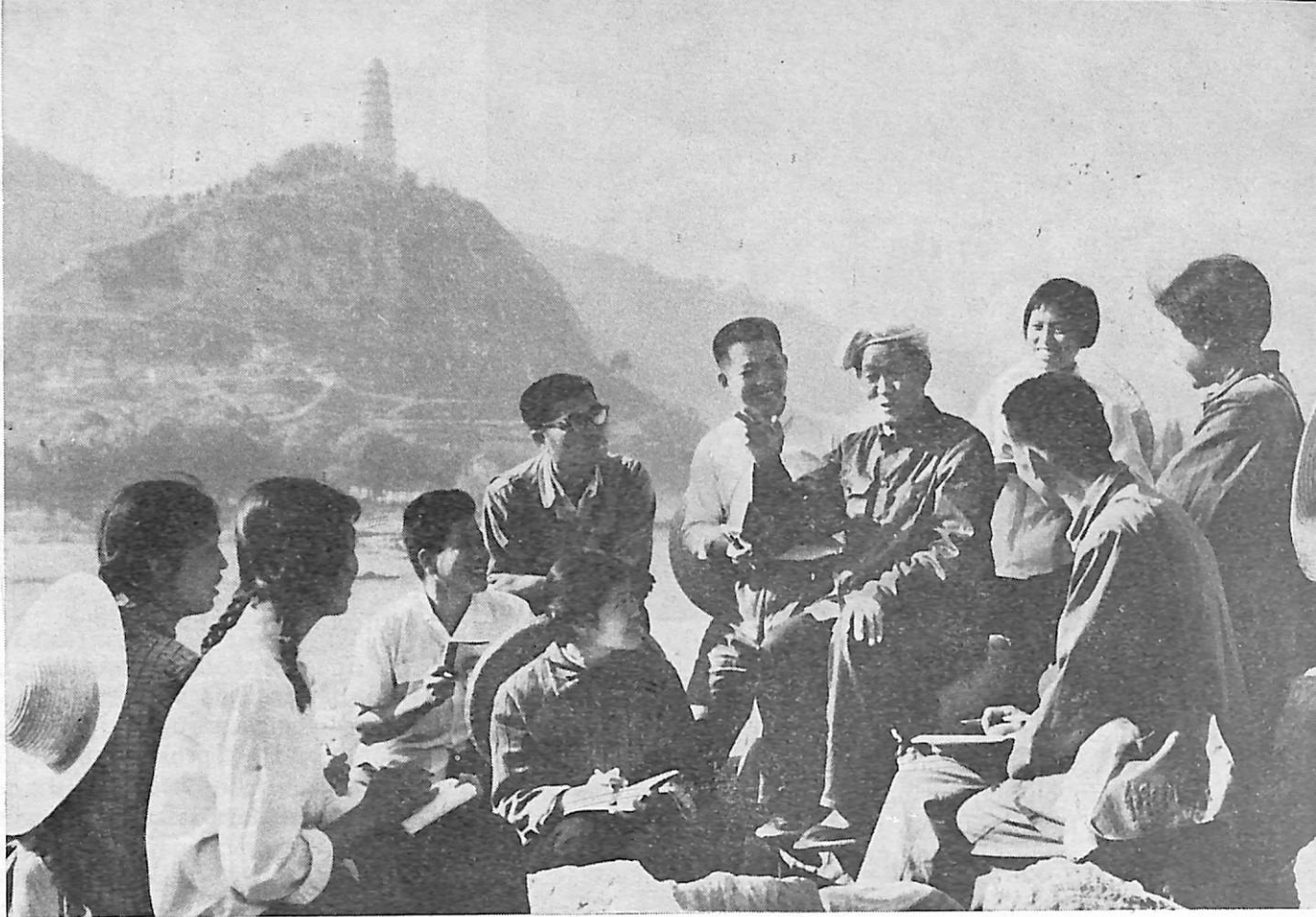
A. To train a corps of cadres armed with Marxism-Leninism-Mao Tsetung Thought who are willing to work at any level — whether or not in a leading po-



Cadres reclaim wasteland.

The Nanniwan May 7 Cadre School.





An old revolutionary tells cadre-students Chairman Mao's revolutionary practice in Yen-an in the old days.

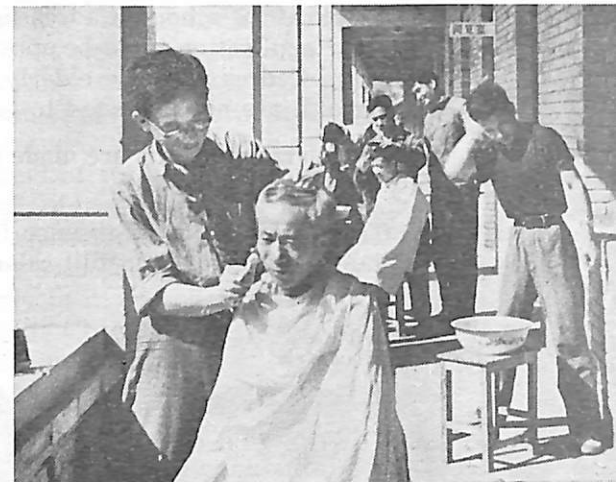
sition, who have close ties with the masses and serve the people wholeheartedly. To realize this, the cadre schools are set up in the countryside. The "students" study Marxism and take part in collective labor in production. They also spend a period of time in the surrounding villages learning about life there. All this helps them remold their world outlook and better take the stand of the laboring people. It is an important measure for consolidating the dictatorship of the proletariat and preventing revisionism.

Q. When was the Nanniwan May 7 Cadre School set up?

A. In November 1968. We chose Nanniwan, 40 kilometers from Yen-an, because this area has a glorious revolutionary tradition. During the anti-Japanese war the Japanese imperialists and Kuomintang reactionaries imposed a tight economic blockade around the Shensi-Kansu-Ningsia Border Area where Nanniwan is located. Chairman Mao issued a call for **"ample food and clothing by working with our own hands"** and in response the people of the area launched a great movement for production. The commanders and fighters of the Eighth Route Army's 359th brigade joined the people in covering the once barren land around Nanniwan with herds of cattle and flocks of sheep on the hillsides and rice paddies in the valleys.

Q. Who goes to the cadre school? Where are the cadres from?

A. Our school is run by the revolutionary committee of the city of Sian. Those who come here are cadres of leading or lower levels in the Party and government organizations of the city and its districts and the counties surrounding it. They include cadres from the fields of industry, transport, finance, commerce,



Cadre-students cut each others' hair.

Cadres build their own cave-dwelling.





Herding on a Nanniwan hillside.

rural affairs, culture and education, science and technology, health and medicine. Some of them joined the revolution during the period of the war of resistance against Japan, others are young cadres newly promoted to leading posts during the cultural revolution.

Since it was set up the school has had seven classes of six months each. A total of some 3,500 cadres have passed through it. At present there are 580 people at the school. Cadres sign up for the school and their application must be approved by their place of work. Cadres who are elderly, disabled or not in good health are not expected to go.

Q. What arrangements are made for the cadres while they are at the school?

A. They have leave of absence from their jobs and continue to receive their full salary and all benefits.

A good harvest.



While at the school the only thing they pay is about 13 yuan a month for food.

Q. How does the school educate the cadres? What do they study?

A. Education is carried out mainly through organized reading, collective labor in production and finding out about conditions in the locality in which they are.

Q. Can you give some details about these three aspects?

A. The organized reading of the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao occupies first place in the school's work. The cadres try to develop the style of connecting theory with practice in their study.

At present the biggest thing in China is the criticism of Lin Piao and Confucius. This is a political and ideological struggle for Marxism to defeat revisionism and the proletariat to defeat the bourgeoisie. Many cadres study far into the night trying to learn to use the Marxist stand, viewpoint and method to expose the reactionary essence of Lin Piao's use of the doctrines of Confucius and Mencius to restore capitalism. Seven young cadres in the first team, all of them from workers' families, organized a study group. In the past three months they have read *The State and Revolution*, *Imperialism, the Highest Stage of Capitalism* and *On the Correct Handling of Contradictions Among the People* and written over 50 articles on points in these works or criticizing Lin Piao and Confucius.

Many teams carry on criticism meetings in the fields during work breaks, and some cadres go to nearby villages to join the commune members in criticism sessions.

The cadres point out that the line of both Liu Shao-chi and Lin Piao on cadres was to develop a privileged stratum taking the capitalist road to serve as their tool in restoring capitalism. Lin Piao attacked going to May 7 cadre schools, saying that it was like being dismissed from office, that it was a form of unemployment and punishment. In this way he revealed that, like Confucius and Mencius, he held the idealist view of history that "those who work with their minds govern, those who work with their hands are governed", that is to say, the exploiting class should have an income without working while the exploited classes should be enslaved generation after generation.

Our struggle with Lin Piao over whether or not cadres should take part in collective labor in production and take the path of the May 7 directive was a continuation of the struggle of the laboring people over the past two thousand years against the doctrines of Confucius and Mencius. It is still an important part of the present struggle between the two classes and their respective lines.

Q. What about the other two, collective labor and finding out about conditions?

A. Collective labor in production is one of the cadres' most important "courses". No matter how high his post or how long he has worked for the revolution, every cadre takes a specific job as an ordinary laborer in addition to doing daily chores like carrying and boiling water and cutting firewood. It is not at all unusual to find the chairman of a county revolutionary committee working in the fields, a school principal as a cook or a factory director herding cattle.

This helps the cadres change their attitude toward physical labor and learn more about production. Many cadres learned for the first time how to make paddy fields and grow rice. We have grown a variety of vegetables on an experimental basis in this high cold region. Some students have mastered the tasks in

the flour mill and power plant, others the making of bricks and tiles and construction of a water tower. The cadres have produced 375 tons of grain and 360 tons of vegetables in the past few years. Our school had another excellent harvest in 1973. Grain production was up 43 percent compared to 1972, and vegetables 49 percent. Fruit also hit a new high. The cadres develop deep feeling for the products created by their labor. Before leaving they always walk around for a last look at the crops they sweated over and the houses they put up.

We also organize the cadres to go to live, eat and work with the peasants in nearby commune brigades. There they learn about the class struggle in the villages. They also help the production teams repair farm tools and machinery and train accountants and "barefoot doctors". The commune members, even during the busy harvest season, still find time early in the morning and late in the evening to work at levelling fields. Their concern for the collective and the state is an education for the cadres. They treat the cadres like members of the family, teaching them the farm tasks and taking care of their needs. "You've done what Chairman Mao says and come to the countryside," the commune members say. "You won't go revisionist!"

Q. Do the cadres have to take a test when they finish their course? What happens to them after "graduation"?

A. There is no exam, but the cadres summarize their experience in study and labor at the school. At the end of the course they usually return to their old jobs. Only a small number are transferred to other work as needed.

May 7 cadre schools are something new and are developing vigorously. The cadres have learned from experience that the May 7 road is the only way for them to temper themselves into proletarian cadres. We at the school must keep on summing up our experience and improving the school, too.

A Veteran Cadre's Experience

CHANG YEN-PO

THE first time I went to Yen-an was in 1938, a year after the outbreak of the anti-Japanese war. Determined to take an active part in resisting Japanese aggression I left the Sian Normal School where I was studying and went to Yen-an to join in the revolution. There I enrolled in the Anti-Japanese Military and Political College. In 1970, thirty-two years later, I returned to Yen-an to enter another

school, the Nanniwan May 7 Cadre School. My experience was quite different during my two periods of stay.

In 1938 we students at the Anti-Japanese Military and Political College lived in caves we dug ourselves. Our beds were just wheat straw on the ground with a sheet over it. We ate nothing but coarse grain. Our classrooms were out in

the open, a shady spot in summer, a sunny corner in winter. For desks we used our knees.

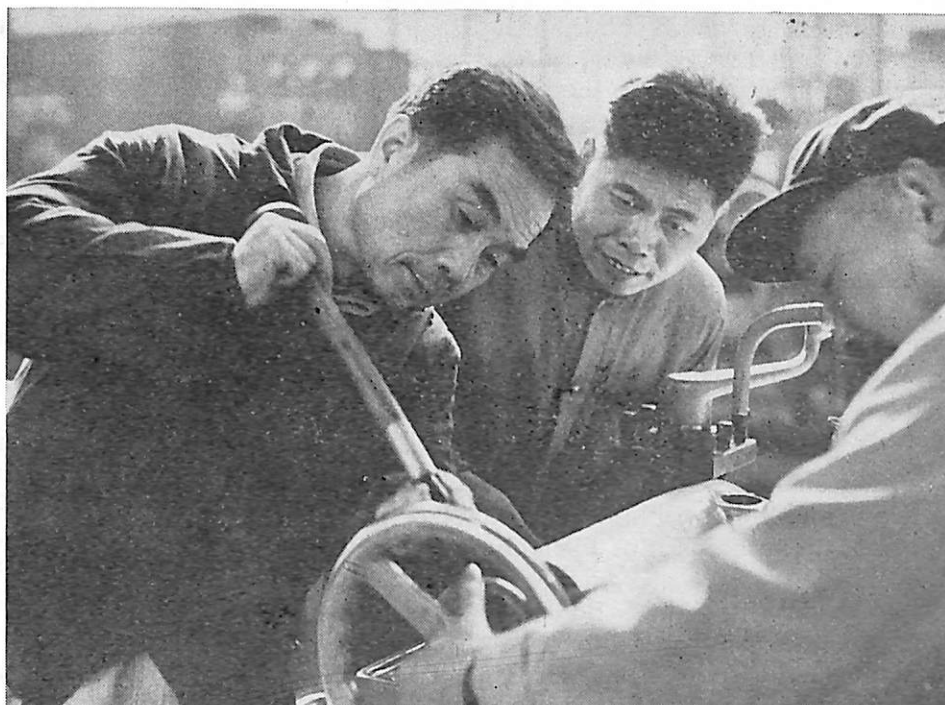
We carried on production and study at the same time, as was the policy. On wasteland we reclaimed in the Chingliang Mountains we grew millet. It was a hard life, but we embraced it with revolutionary zeal. I remember almost any time of the day you could hear someone singing.

The life at the Nanniwan May 7 Cadre School in 1970 was a tremendous improvement over the old days. But at first I couldn't get used to it. I asked myself why. I felt it was because my own thoughts and feelings had changed. I went over the road I had travelled in the 20-some years since liberation.

After 11 years of revolutionary work in the countryside, I had returned to Sian on May 26, 1949, six days after it was liberated. For the next two decades that was where I lived and worked. At first I was a district Party secretary. In 1960 I became a vice-mayor of Sian. Without fully realizing it, I had begun to relax on remodeling my ideology. I went down to the grass-roots less and less, did less and less physical labor and became more and more removed from the masses. I began to pursue the easy and comfortable life of the bourgeoisie.

After coming to the cadre school I reread Chairman Mao's report made on the eve of liberation and found these words aimed straight at me: **"The comrades must be helped to remain modest, prudent and free from arrogance and rashness in their style of work. The comrades must be helped to preserve the style of plain living and hard struggle."** I saw that if I were to carry the revolution through to the end, I must keep to the revolutionary tradition of plain living and arduous struggle.

I tried to carry this out in everything I did. I was a member of the farming team, whose task was to turn up the soil and grow corn and millet. We had to get ready for spring plowing in March. It was still bitterly cold on the loess plateau. The temperature never got above freezing. The manure in the pigsties was frozen hard and we had to hack at it with picks to break it loose, then load it on carts and push them to the fields. When it was time for plowing we got up at daylight, shouldered mattocks and walked three kilometers to some hills to turn up the soil on the slopes. We returned only in the evening. Throughout the month that we did this I did not miss a single day. In time I got back into the swing of physical



Chang Yen-po with workers in the assembly shop at the Sian Machine Tool Plant.

labor and the calluses on my hands grew thick again.

Towards the end of September the rice was ready for cutting. Some of the paddies were not fully drained and the mud was knee-deep. Since frost came early to Nanniwan the water in these paddies was ice-cold. I waded in and began cutting. Later as I looked at the flat, cut-over paddies and the bundles of golden rice piled along the road, I was filled with a feeling of deep satisfaction.

Life in the cadre school is a collective one. I was with the masses all the time. I lived in the same room with many other comrades and ate with them in the canteen. We worked and studied together, the leading and led treating one another as equals. I tried to get up before the others to light the fire and heat water for them to wash in. Then I swept the room. I often went into the hills with the others to cut firewood. Instead of Vice-Mayor Chang, comrades began to call me Old Chang. That made me very happy.

The others came to feel at ease with me and we often had long talks. I took these opportunities to ask them what they thought of me. In the cultural revolution I had been criticized by the masses for my mistakes. I had never quite seen my way through all the criti-

cism. I brought this up in a talk with Yeh Ta-ching, who had been a young messenger for the Sian municipal people's government. Yeh suggested I wouldn't feel this way if I had been able to look at myself squarely and take a correct attitude toward the masses and the cultural revolution.

Then I asked Wu Hui-chen, for many years a typist in the office of the city government, for her opinion of me.

"Well, frankly," she said, "in the early years after liberation I felt you kept to the Yen-an tradition of plain living and hard work. But later you began to give more and more attention to wearing good clothes and having the comforts of life. Well, a slide back to bourgeois ideology very often begins with yielding to the love of personal comfort."

These plain words helped me see my shortcomings more clearly. They showed me, too, how the people, in helping me make ideological progress, were a source of strength. I felt more keenly than ever the importance of keeping in close touch with the masses.

I made use of every opportunity to have such heart-to-heart talks, after a day's work, on rest days, during the long walk to work. This was how I got to hear frank,

sincere criticism from some 40 comrades who had worked in the offices of the Sian municipal government. They helped me grow politically and develop a deeper understanding of the nature and meaning of the cultural revolution started and led by Chairman Mao. They gave me greater determination and strength to continue the revolution.

After I finished my term at the cadre school I returned to become a vice-chairman of the Sian Municipal Revolutionary Committee. A leader again, I faced the problem of consolidating my gains at the cadre school. One thing I was clear about: though environments may change, I must never relax my efforts to keep in close touch with the masses and reality, to take part in collective labor, and to stick to hard work and plain living.

Once I had to find out about the situation at the Sian Machine Tool Plant, one of our major factories with 800 workers. I had been to this factory a few times before the

cultural revolution, but each time I had stayed at most half a day, stopping at the office for a briefing and then making a quick round of the shops. I did not learn about the actual conditions or what the workers had to say.

This time I went and lived at the factory and had my meals in the workers' canteen. I put on work clothes and went to the assembly shop. I went to master workman Chen Ting-hsuan and said, "You must regard me as your apprentice and show me how to do the work."

"If that's what you want nothing'll make me happier."

He explained to me the principles of the headstock of a lathe and showed me how to put the parts together. I always arrived a little early and left a little late to help clean up the shop and put away the tools. Soon the workers began to look upon me as one of themselves. They told me about problems in production and how they

thought these ought to be solved. I was thus able to learn that production in this plant was uneven and leading cadres failed to go often among the masses.

At an enlarged meeting of the plant's Party committee and later at a plant-wide meeting I was able to make some constructive proposals concerning these problems. After listening carefully to the workers' opinions and criticism, the plant leadership improved coordination of production in the shops and arranged for leading cadres to work frequently in the shops.

While I was doing all this I came to understand still more deeply why Chairman Mao wants us to take the May 7 road. My actual stay in the cadre school was for a limited period, but taking the May 7 road is a lifelong task. As a revolutionary I must keep on remolding my world outlook in order to give all I have to the cause of building socialism.

Young Cadre Carries on Revolutionary Tradition

CHU HSI-AN

BEFORE the cultural revolution I was a carpenter at Sian's No. 1 Construction Company. In May 1973 I was elected a member of the standing committee of the Sian Federation of Trade Unions. Two months later I signed up for the Nanniwan cadre school and the federation approved my going. Our first lesson was in revolutionary tradition.

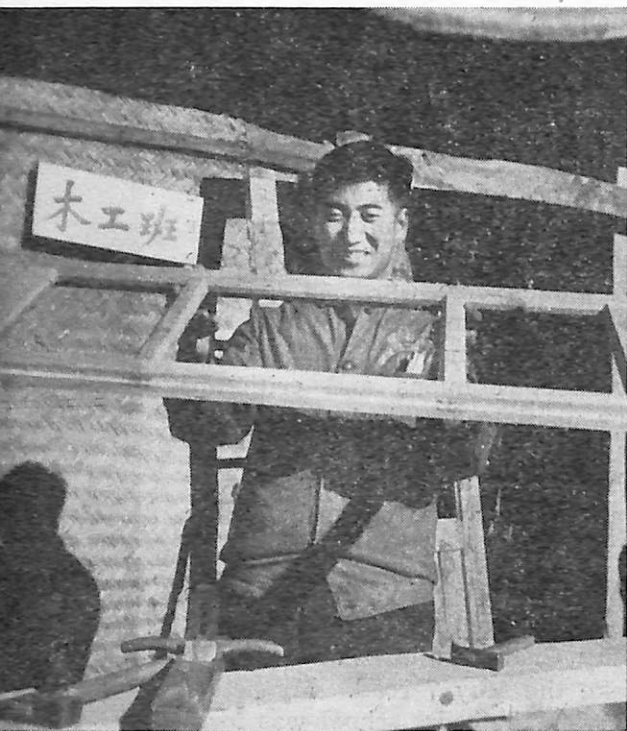
I had wanted to go to Yen-an ever since I began wearing the red scarf of the Young Pioneers. This dream finally came true. Before going to Nanniwan we spent three days studying and visiting sites in and around Yen-an. We saw the cave-dwellings where Chairman Mao once lived and worked. We talked with Yang Pu-hao, who was an outstanding labor model of the

Shensi-Kansu-Ningsia Border Area in those years. He told us many stories about how Chairman Mao kept in close contact with the revolutionary people.

We studied the history of the Chinese Communist Party and came to understand better that Chairman Mao, making the correct decision at every crucial point in the Chinese revolution, kept it on the correct course and guided it from victory to victory. We now understood better the Yen-an spirit of self-reliance, arduous struggle and thoroughgoing revolution. One of the first things for us in trying to be good successors to carry on the revolutionary cause is to take over this revolutionary tradition.

After the visits we set out for Nanniwan on foot, red flag flying in the morning breeze. After 15 kilometers there were blisters on my feet and my back and legs ached. Several times I thought of climbing onto the truck which was following us. I had a fierce mental struggle. I thought of what my father often said to me, "You know too little of how the good life was won. You grew up in a honey jar."

Father had been a landlord's hired hand and had known every kind of exploitation and oppression in old China's countryside. I knew what he said was true, but for the first time his words took on a deeper meaning. Thousands and thousands of revolutionaries shed their blood or gave their lives for



Chu Hsi-an at carpentry in Nanniwan.

the liberation of the people and here was I ready to give in to fatigue. I felt ashamed and told myself this was the moment of test. After a rest I kept on walking with the other comrades. We crossed four mountains before finally arriving at the cadre school.

We were greeted by hill slopes covered with peach and apple

trees, rice fields and vegetable plots at the foot of the hills, and two-story brick buildings built after the style of cave-dwellings. We could hear the drone of tractors echoing in the valleys and the distant hum of generators. It was all new and exciting to me. As we listened to 71-year-old Liu Pao-chai, who had been a company commander in the famous 359th brigade that opened up Nanniwan in the old days, we realized all this had not come easily.

The men of the 359th brigade lived in roughly-dug caves or huts made of branches and ate wild roots when grain ran short. With only picks and shovels they reclaimed the land from the chest-high grass and wild animals to grow crops and raise cattle and sheep. These veterans seasoned and tested in long years of revolutionary war are examples for us young people to follow.

I tried to make strict demands on myself in everything I did. I was assigned to carpenter work to put my experience to use. I kept all the bent nails and hammered them straight for re-use. True, it wouldn't cost much to buy new nails, but the Yen-an spirit of self-reliance and hard work could only be learned through practice. I

was always on hand to help hoist the half-ton roof beams. In November work in the cadre school centered around levelling fields. I tried to finish my wood-working jobs as quickly as possible so that I could join the others in digging and carting earth.

Often when I read under the electric light in our spacious living quarters, I would think of Chairman Mao working by oil lamp in the cave, eating millet and wearing patched clothes.

In that harsh environment Chairman Mao wrote many important articles to guide the revolution. These thoughts always picked up my spirits and made me forget the day's fatigue. In the past few months I have reread 46 of Chairman Mao's writings, including *On Contradiction* and *On Practice*, also Marx's *Manifesto of the Communist Party* and Lenin's *The State and Revolution* and *Materialism and Empirio-Criticism*. I wrote 70 articles on what I gained from the study. Through intensive reading, group discussions and tempering in the cadre school, my understanding of the Party's basic line has been deepened and I have a clearer view of the laws and characteristics of class struggle under the dictatorship of the proletariat.

The Shovel and the Scalpel

CHEN CHAO-LUN

I was in the sixth group to go to the Nanniwan May 7 Cadre School, arriving in January 1973 and leaving six months later.

I grew up in Shanghai, went to medical college in Tsinan in Shantung province, and then worked as a surgeon at Sian's No. 2 Hospital for more than ten years. At the cadre school I did many things for the first time in my life. Going into the hills to cut firewood, for instance. The hills were steep and we had to break trail through brush and brambles. Before we were halfway up I was panting for breath. And I was clumsy with the ax. I would hack at a small

tree from all sides for a long time and it would still be standing.

In February we began digging ditches. Because I didn't know how to hold the shovel I could only dig one shovelful to other comrades' two. Well, I told myself, I was a surgeon and my job was to wield the scalpel. What did it matter if I couldn't handle a shovel competently? In the hospital it's the scalpel and not the shovel that saves patients.

But there must be a relationship between a shovel and a scalpel, I thought, otherwise why was I in the cadre school? I went over some of Chairman Mao's writings and

found this passage in his *Talks at the Yen-an Forum on Literature and Art*: "Our literary and art workers must . . . shift their stand; they must gradually move their feet over to the side of the workers, peasants and soldiers, to the side of the proletariat, through the process of going into their very midst and into the thick of practical struggles and through the process of studying Marxism and society."

He was talking about writers and artists, but the words applied to doctors like me too—I also faced the problem of shifting my stand. City-born and bred, I had

little experience at physical labor and my contact with the masses was limited to my patients. I began to see that it wasn't just that I did not know how to handle a shovel. The important thing was that I had never developed the feelings of the working people, I hadn't really solved the problem of for whom I was using the scalpel. I tried to look at myself honestly and had to admit that I was really more concerned about my own skill and success as a surgeon than about my patients. If I didn't know how to use a shovel, I wouldn't be able to share the thoughts and feelings of the working people, and without that my ideology would go revisionist. In other words, I wouldn't be able to serve the workers and peasants well. Learning how to use the shovel was precisely for teaching me how to use the scalpel better.

As I began to see the relationship between the shovel and the scalpel, I was more eager about studying Marxism and doing physical labor. I asked the other comrades to show me how to dig and level the soil. I worked hard to learn to steer a pushcart. I got exhausted quickly, but when I looked around and saw comrades older than myself digging and carting with gusto, I found new strength to carry on with whatever I was doing.

In April I was transferred to brick-making. My job was to load

the unfired bricks into carts, take them and stack them up outside the kiln. Several thousand bricks passed through my hands daily and I was always covered with dirt. But when I saw houses going up with the bricks we fired ourselves I felt very proud.

Learning to do many kinds of farm work was only one aspect of my gains. What I treasure more was the new feeling I developed for the workers and peasants. I realized more than ever that they are the ones who directly create material wealth, that they are the ones who do the hardest labor in building socialism. The working people are the makers of history and it was my duty as a revolutionary medical man to serve them to the best of my ability.

Returning from levelling fields one evening I was called to the cadre school clinic. A 16-year-old peasant was lying on the bed. His left leg had been run over by a tractor. Muscles just below the knee joint were torn, bones were broken in minute pieces and sticking out. The skin was jagged.

I had to decide quickly and it had to be correct. The clinic was not equipped for treating cases like this. Ordinarily I wouldn't think of operating on such a case outside a hospital. But he would have a quicker and more satisfactory recovery if we operated right away. Moreover, taking him to Yen-an over the rough mountain

roads would cause much pain. I consulted with Dr. Wang of the clinic and we decided to operate. There were no bone surgery instruments such as bone-holding forceps and elevators for raising external bone tissues, but we did the best we could with artery forceps and scalpels. We began at nine o'clock and did not finish until two the next morning.

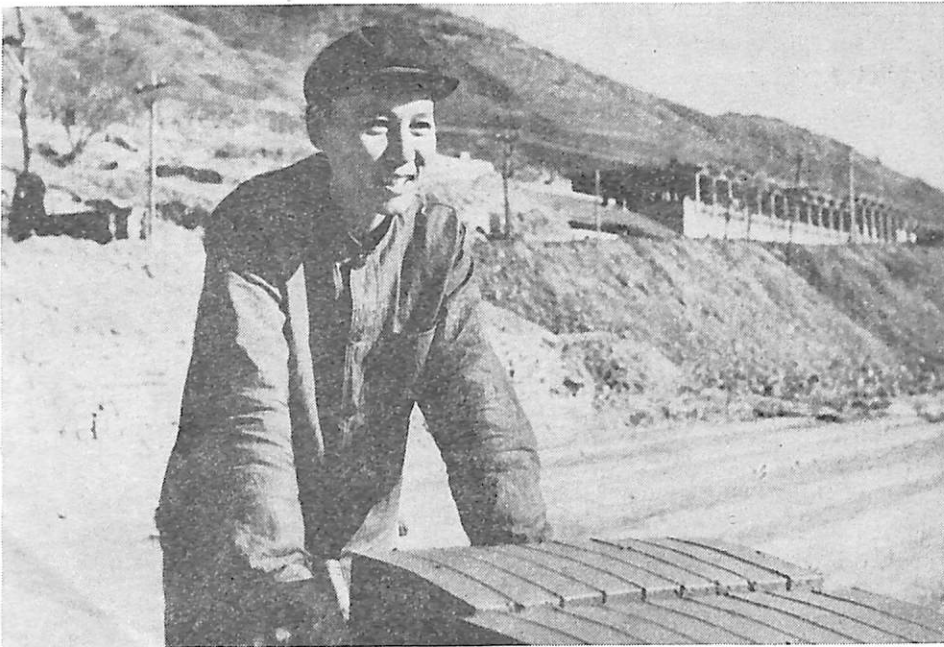
Everything went well. It was really not too complicated an operation, but for the first time in my life I knew what it means to serve a peasant under such circumstances. I had a taste of what "thinking for the people" really means. The shovel can't replace the scalpel, but it did a lot of good for what ailed my mind.

After finishing my term in the cadre school, I returned to the hospital and was appointed deputy head of medical administration. This job was more complex than just doing operations, and I had a lot to learn, but I was very clear that in every decision I made the patients should come first, that in everything I had to be guided by how to serve the people better.

Our hospital had always been cramped for space. Without an emergency room, we had to handle emergency cases with our regular facilities. I felt that accident and acute cases had to have prompt and correct attention. With the full backing of the administration I set up a properly equipped emergency room with doctors on duty 24 hours a day. I visit the emergency room frequently and help solve whatever problems arise.

Besides looking after the hospital, I make it part of my job to help improve the rural cooperative medical services. We send out medical teams to help commune hospitals raise their professional level and improve their medical system. To help one commune hospital set up a surgical department I bicycled 10 kilometers to the hospital many times to give lectures and demonstrations on surgery and consult on difficult cases. Two doctors at this hospital can now do appendix and hernia operations. This work has been very meaningful to me and I continue trying to give better service to the workers and peasants.

Chen Chao-lun transporting bricks for firing.



New Developments in China's Foreign Trade

LI CHIANG

SINCE the Great Proletarian Cultural Revolution, particularly after the Fourth Five-Year Plan for expanding the national economy began in 1971, big developments have taken place in China's foreign trade.

China has established trade relations with over 150 countries and regions and signed governmental trade agreements or protocols with more than 50. Government, trade organizations and foreign-trade corporations have sent many delegations and groups abroad. Government and non-government trade missions as well as people from economic and trade circles of many countries have come to China.

Exhibitions on economy, trade and industrial technology have been exchanged with other countries more frequently each year, with the aim of exchanging experience and learning from each other so as to develop foreign trade more effectively. For the same purpose, China has frequently exchanged study groups and technical delegations with the industrial and scientific circles of other countries in a wide variety of technical fields.

China's exports and imports have risen rapidly. In 1973 the total export-import volume was 2.5 times that of 1965, the year before the cultural revolution was launched. Total exports in 1973 were 2.5 times that of 1965, while imports were 2.45 times.

With the steady advance of socialist industrialization, marked changes have continued in the

composition of China's exports and imports. In export, the percentage of industrial and mining products has risen steadily, accounting for 65 percent in 1973. Chinese machine tools, hardware, meters, instruments, medical equipment, chemicals, bicycles and sewing machines sell readily in many countries. China's rapidly growing petroleum industry has not only made her self-sufficient in oil but provided a small surplus for export. In manufactured goods, especially light industrial products, foods, textiles, arts and handicrafts, China now offers more patterns, colors and designs, with better packing and presentation.

In importing to help expand industrial and agricultural production and economic construction, China stays within a policy of self-reliance. She continues to import some ferrous and non-ferrous metals, vehicles, ships, planes, machinery, rubber, chemical fertilizers, insecticides, paper pulp etc., and purchases some complete chemical fertilizer plants, rolling mills, synthetic fiber plants and plants for generating oxygen and electricity.

China imports some wheat and oilseeds and exports considerable amounts of rice, other cereals and oilseeds mainly to vary the diet and help meet reciprocal needs. This policy is diametrically the opposite of that of social-imperialism which, as a result of its own failures in agriculture, scrambles for cereals abroad and inflates world market prices.

Today the capitalist world faces a serious monetary crisis from which it cannot escape. In contrast, China balances its international income and expenditures.

The Chinese currency, the Renminbi, is stable, and its international prestige is excellent—one proof of the superiority of China's socialist system.

GUIDED by the proletarian revolutionary line of Chairman Mao Tsetung during the cultural revolution, the Chinese people have

China's 1974 spring export commodities fair in Canton opened in the new fair building.



A model of the Taching Oilfield.



LI CHIANG is Minister of Foreign Trade of the People's Republic of China.

smashed the two bourgeois headquarters, the one headed by Liu Shao-chi and the other by Lin Piao. They have continued to carry out the General Line of "going all out, aiming high and achieving greater, faster, better and more economical results in building socialism". They have put into effect the principle of "taking agriculture as the foundation and industry as the leading factor" and the series of policies based on "walking on two legs" in building their country independently and with the initiative in their own hands, through self-reliance, hard struggle, diligence and thrift. Thus the people's victories in socialist revolution and construction have put the country's industry, agriculture, communica-

tion, transportation, finance and trade in good shape. China has neither internal nor external debts. Prices are stable and the market brisk.

Meanwhile, in the international sphere, the Chinese people have firmly carried out the foreign policy laid down by the Party's Ninth Congress and reaffirmed at the Tenth Party Congress. In line with this policy, China has strengthened her ties of revolutionary friendship and mutual support and assistance with fraternal socialist countries, and cooperation and mutual support with friendly countries. She has established diplomatic relations with an increasing number of countries on the basis

of the Five Principles of Peaceful Co-existence. Friendly contacts between the Chinese people and the people of other countries are broadening. In the last analysis, this is why China has recently made such big developments in foreign trade.

China is known for persistently adhering to the policy of equality, mutual benefit and helping to meet each other's needs in trade with other countries. The nature of our socialist system determines this policy.

When New China was established in 1949, it promptly abolished all the privileges the imperialists had seized in old China and took tight control of the lifelines of the

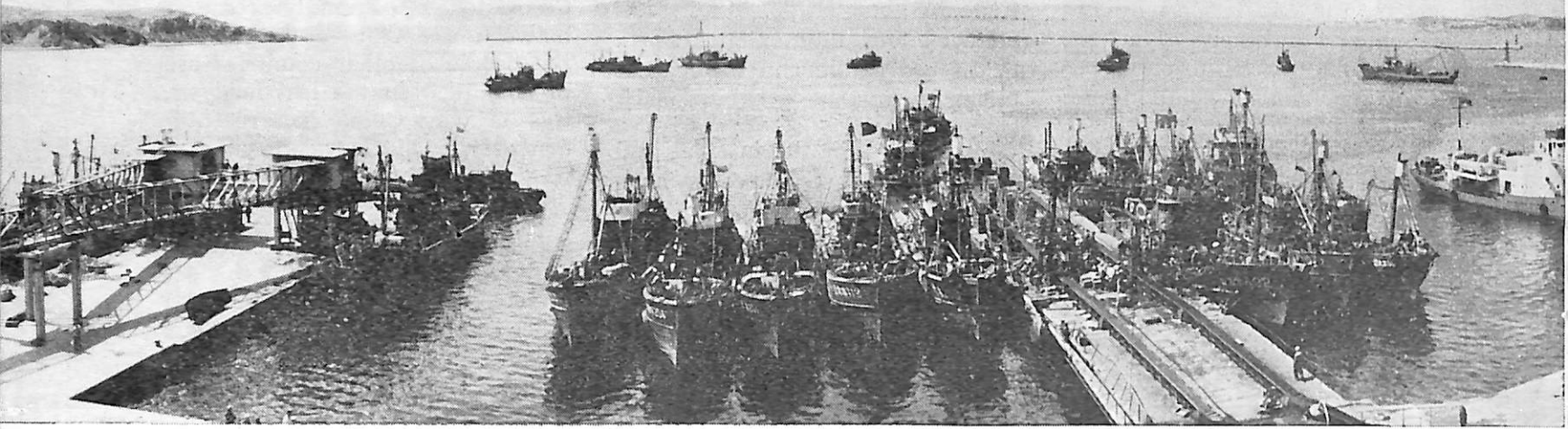
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Visitors to the fair view a model of the Tachai production brigade, pacesetter in China's agriculture.



In the Machinery Hall.





Radar is used for navigation and a fish-detector to aid the catch.



ACROSS THE LAND

FISHING AT LUTA

During the shrimp and prawn season.





One of the fishing ports.



Fishermen criticize and repudiate Lin Piao and Confucius.

THE Luta area, located on a promontory between the Pohai and Yellow seas, is one of China's important fishing bases. It has a long, winding coastline with many islands offshore and the ports on the Yellow Sea side do not freeze over in winter.

The Luta Aquatic Products Company, with a history of over 50 years, is the largest such in this area. Before the liberation, under the control of the imperialists, it had only a few dilapidated junks of less than 120 horsepower. After liberation the company was transformed into a socialist enterprise and production developed rapidly.

Today the company has four fleets of motor-driven ships, including one for whaling. The light-fishing seine fleet is composed of 200 ships of 600 horsepower each, equipped with modern instruments to aid navigation and fishing.

Under the leadership of the company's Communist Party committee, fishermen, cadres and technicians are together continually working out improved fishing methods. In addition to trawling, all ships now also use the seining method, which they carry on both in nearby waters and deep water, and also at night with lights. They now use nylon fish nets and floats. For fishing, mechanization has been basically achieved, and for the command, instrumentation. The catch has risen 20-fold since the early 1950's. As production has developed, the living standard of the fishermen has also risen considerably.



After a day's work.

Fishing with lighted seiners.





Chairman Mao as he wrote "On Protracted War" in his Yen-an cave-dwelling in May 1938.

YENAN

SURROUNDED by hills presided over by Chialing Hill with its thousand-year-old pagoda, the city of Yen-an is located on the Yen River in the loesslands of north Shensi province.

In October 1935 the Chinese Workers' and Peasants' Red Army led by Chairman Mao marched triumphantly into north Shensi after breaking through repeated encirclements and interceptions by the Kuomintang reactionaries. This ended the world-famous Long March, which covered 12,500 kilometers in a year's time. Chairman Mao and the Party Central Committee arrived at Yen-an in January 1937. From then to March 1947, it was the site of the headquarters of the Central Committee of the Chinese Communist Party.

Chairman Mao spent ten of his fighting years here. From here he led the Chinese people to victory, first in their War against Japanese Aggression (1937-1945) and then in the War of Liberation (1946-1949). In his cave-dwellings, Chairman Mao, combining the universal truth of Marxism-Leninism with the actual practice of the Chinese revolution, wrote ninety-two brilliant articles which guided the Chinese revolution to eventual victory. Thus Yen-an has become enshrined in the hearts of the Chinese revolutionary people.

In the war years, countless revolutionary young people, seeking the truth of revolution and to take part in it, broke through the enemy's blockade and risked their lives to come to Yen-an. Now this

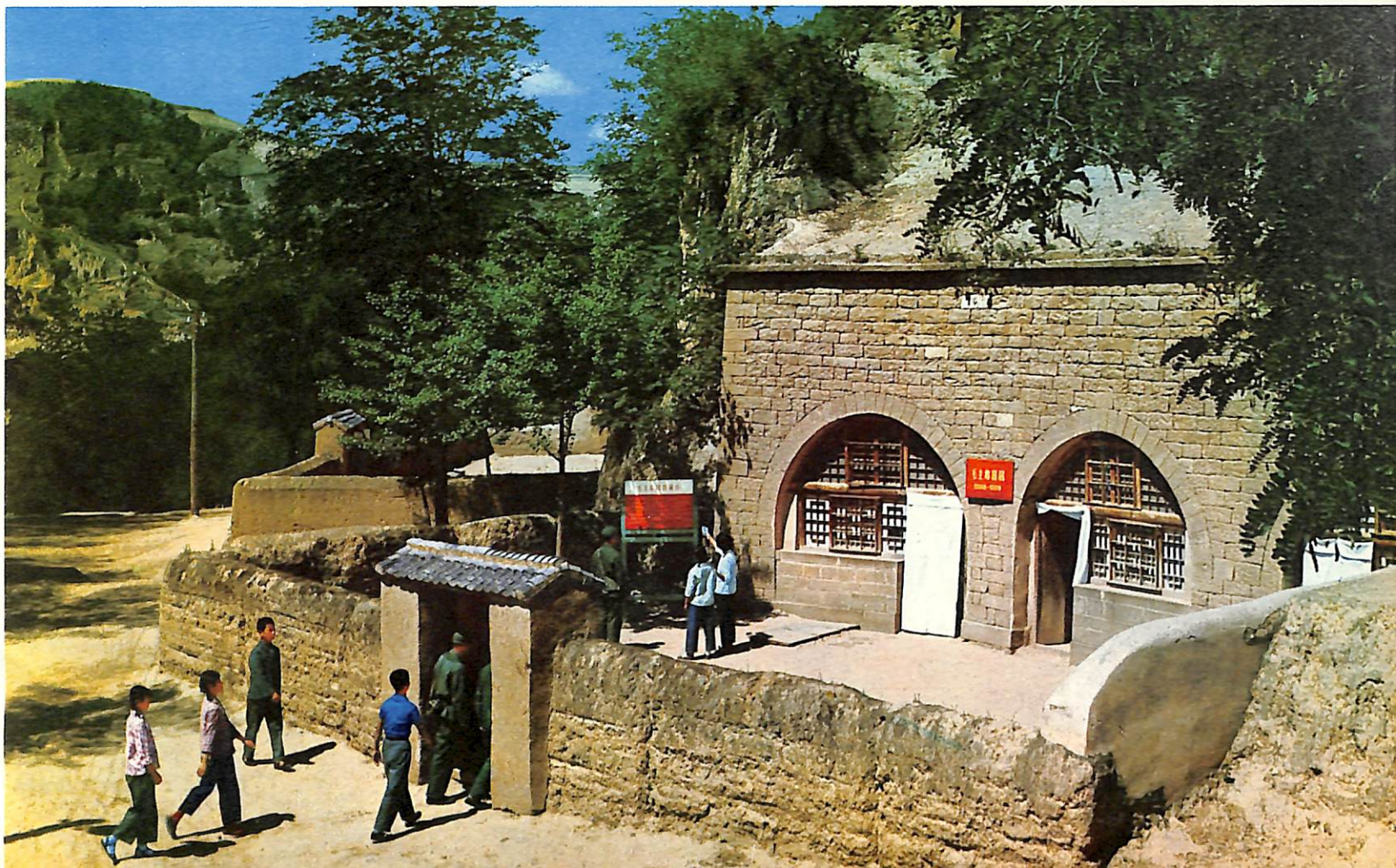
heroic city of revolution attracts thousands of visitors daily from all parts of China.

At the foot of Fenghuang (Phoenix) Hill inside the city stands the first cave-dwelling where Chairman Mao lived in Yen-an. It consists of three adjoining rooms facing the sun. Over the middle entrance hangs a photograph of Chairman Mao taken before the cave in his early days in Yen-an. In cotton-padded army uniform, hands on hips, Chairman Mao, brimming with energy and vitality, stands gazing into the distance. The west room served as bedroom and office, the middle, a living room, and the east, his study. Chairman Mao's bedroom and office had very simple furniture: a square table, a chair, a chest of



Bird's-eye view of Yanan.

The cave-dwelling where Chairman Mao lived at Yangchialing.



drawers and a wooden plank bed. Here Chairman Mao wrote *On Contradiction*, *On Practice*, *Problems of Strategy in Guerrilla War Against Japan*, *On Protracted War* and other important works.

In the living room are two chairs flanking an old square table on which is a tea set of coarse china. It was here that Chairman Mao met the internationalist fighter Norman Bethune in April 1938. To aid China in the anti-Japanese war, Dr. Bethune, a Canadian Communist, was leading a medical team to the liberated area. The day after his arrival Chairman Mao talked with him for three hours seated at the table.

If one walks eastward from the foot of Fenghuang Hill, across the bridge built after the liberation over the Yen River, and four kilometers north along the highway that runs between Chingliang (Cool) Hill and the Yen River, one arrives at a densely-wooded east-west valley — Yangchialing. A simply-furnished cave-dwelling with arched openings on the north-

ern hillside here was Chairman Mao's second home in Yen-an. Between November 1938 and the spring of 1943, from here Chairman Mao led the Chinese people in their protracted war against Japan, guided the Party in a great rectification campaign, and called the Yen-an Forum on Literature and Art. Through the rectification campaign Party members and cadres learned Marxism-Leninism linked up with the practice of the Chinese revolution. It was here that Chairman Mao wrote *On New Democracy*, *Rectify the Party's Style of Work*, *Talks at the Yen-an Forum on Literature and Art* and other famous works.

ON a level space on the hillside about 50 meters from Chairman Mao's cave residence is a low stone table surrounded by four stone seats. This was where Chairman Mao talked with the American journalist Anna Louise Strong on an August afternoon in 1946 while he was staying for a short time at Yangchialing. In this talk Chairman Mao analyzed in a masterly way the domestic and international

situation at that time, laid bare the nature of imperialism and all reactionaries and put forward his famous thesis that imperialism and all reactionaries are paper tigers.

Downhill from this spot is a plot in the valley where tomatoes, peppers and corn are thriving. This was the plot tilled by Chairman Mao himself. In 1941 and 1942, to smash the armed invasion and economic blockade of the liberated area by the Japanese imperialists and Kuomintang reactionaries, Chairman Mao called on the people to provide "ample food and clothing by working with our own hands" and led the army and people around Yen-an and the whole liberated area in a great production campaign. Though busy with work, Chairman Mao took part in physical labor and did the farming himself.

Near the entrance to the valley at Yangchialing stands the large building which was the auditorium of the Central Committee of the Chinese Communist Party. It was built out of local stones and rocks by cadres of the organizations

The spot where Chairman Mao talked with Anna Louise Strong in August 1946.



Chairman Mao's office in his Date Orchard residence.

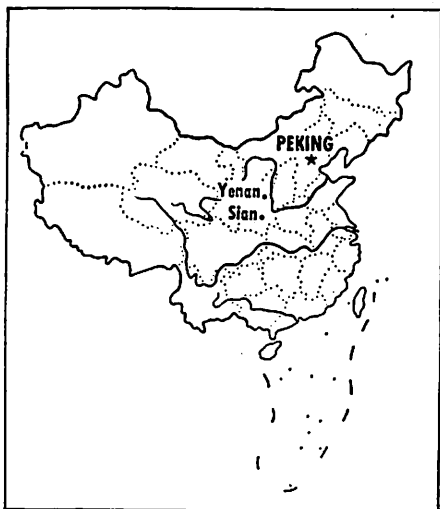




Meeting hall where the Seventh National Congress of the Communist Party of China was held.



Chairman Mao's residence at the Date Orchard.



under the Central Committee. Here Chairman Mao presided over the historic Seventh National Congress of the Chinese Communist Party in April 1945 on the eve of victory in the anti-Japanese war. There, on behalf of the Party Central Committee he made his political report *On Coalition Government*. Under his leadership the Congress adopted the political line: "Boldly to mobilize the masses and expand the people's forces so that, under the leadership of our Party, they will defeat the Japanese aggressors, liberate the whole people and build a new-democratic China."

THE DATE ORCHARD, the third place where Chairman Mao lived in Yen-an, is situated on a slope in the northwestern outskirts of the city and three kilometers west of Yangchialing. Between the spring of 1943 and the end of 1945, from here Chairman Mao directed the anti-Japanese war until final victory and afterward worked out the Party's new fighting tasks which were to counter the evil wind of capitulationism blowing at home and abroad and persist in the revolutionary road of seizure of power in China by armed force.

During this period Chairman Mao wrote such important works as *Our Study and the Current Situation*, *Serve the People*, *On Coalition Government*, *The Foolish Old Man Who Removed the Mountains*, *The Situation and Our Policy after the Victory in the War of Resistance Against Japan*, *On the Chungking Negotiations* and *Build Stable Bases in the Northeast*.

In the orchard are date, pear, apricot and peach trees. Chairman Mao's old residence and the then assembly hall of the secretariat of the Party Central Committee are located deep in the woods. The guide at the orchard told us that during his stay here Chairman Mao asked the secretariat members to divide the fruit among the local people every year. He was keenly interested in the life of the villagers. Local residents recall how Chairman Mao used to invite the villagers to a dinner party in the assembly hall on New Year's and other festivals. On such occasions he extended his greetings to the people, asked them about their living conditions and production and urged them to produce more to support the war. He also solicited the people's criticism of the liberated area government and the army, and asked them whether borrowed things had been returned and damaged articles compensated for.

Knowing that the villagers were very busy in farm work, Chairman Mao directed the clinic serving the central organizations to treat peasant patients as soon as they arrived without their needing to go through the process of registration. The people of Yen-an flocked here to express their good wishes to Chairman Mao and other members of the Party Central Committee on New Year's and other holidays. The villagers still remember vividly how Chairman Mao and the peasants were like members of one family.

Chairman Mao's fourth home was at Wangchiaping, two kilometers north of the city of Yen-an, then site of the office of the Military Commission of the Party Central Committee and headquarters of the Chinese People's Liberation Army. This was early in the War of Liberation. In his writings *Smash Chiang Kai-shek's Offensive by a War of Self-Defense*, *Concentrate a Superior Force to Destroy the Enemy Forces One by One* and *Greet the New High Tide of the Chinese Revolution* Chairman Mao mapped out a series of brilliant policies for achieving victory in the War of Liberation.

IN March 1947, after the Kuomintang reactionaries' offensives on all fronts had been smashed, in a vain attempt to save his tottering regime Chiang Kai-shek mustered a large number of troops to launch his "offensive on vital points" against the Shensi-Kansu-Ningsia Border Region. To be in a better position to wipe out the enemy effectives, Chairman Mao and the Party Central Committee decided to evacuate Yen-an temporarily. A labor hero who often saw Chairman Mao in those days told us visitors two incidents from that time. On March 12, 1947, Kuomintang airplanes, in a low-flying bombing and strafing of Yen-an, dropped a large bomb near Chairman Mao's office. Though it scattered earth in all directions and shook the dwelling, Chairman Mao continued to work calmly at his desk. A guard showed him some bomb fragments and urged him to leave immediately. Weighing the fragments in his hand, Chairman Mao remarked jokingly, "Good iron! They can be made into two vegetable choppers."

On March 18 the enemy launched its attack on Yen-an and reached a point only 3.5 kilometers away. When all the inhabitants and government personnel had been evacuated, Chairman Mao began to go east along the Yen River with Chou En-lai, Jen Pih-shih and other leading comrades of the Central Committee. After leaving Wangchiaping, Chairman Mao moved about from place to place in north Shensi, directing the smashing of the Kuomintang reactionary troops' offensive in the Shensi-Kansu-Ningsia Border Region and guiding the Chinese People's Liberation Army from victory to victory on all fronts.

On April 22, 1948, Yen-an, retaken by the People's Liberation Army, returned to the people again. In 1949, under the leadership of Chairman Mao and the Communist Party, the Chinese people overthrew the Kuomintang reactionary regime and established the new China.

Yen-an will forever remain a glorious city in the annals of the Chinese revolution!

The Story of the Film 'Pine Ridge'

PINE RIDGE. Peak after peak, evergreens reach toward the sky.

A rubber-tired cart pulled by three big horses rolls down a mountain road. In the driver's seat are two young people, a boy and a girl, waving their whips exuberantly as they sing:

*Crack, crack goes the whip,
Our cart rolls out of the village.
Ridge after ridge passes by
through the mist.
Where is our cart heading?
Forward, forward along the
broad road of socialism. . . .*

Before the song is finished, at Red Stone Curve the horses suddenly bolt and start dashing madly down the road. The youngsters are unable to stop them. Just as the cart is about to turn over the cliff, a gray-haired peasant leaps down from a slope, grasps hold of the halters and stops the horses. Risking his own life, he saves the youngsters.

The new feature film "Pine Ridge" begins with this scene. The elderly peasant is commune member Chang Wan-shan, the principal hero.

THE STORY is set in the autumn of 1962. Domestic and foreign enemies, seizing on a time of temporary difficulties in China's national economy, were launching attacks against socialism. While Liu Shao-chi, pushing the revisionist line, was promoting his *san zi yi bao** to pave the way for the development of capitalism in the countryside, the handful of landlords, rich peasants, counter-revolutionaries, bad elements and

Rightists were scurrying about hatching plots to sabotage the collective economy of the agricultural people's communes and to restore capitalism.

Pine Ridge is a remote mountain village in north Hopei province. Everything there had had to be transported by human labor. Then the year before a road was built and the horsecart became the main means of transport. "Who should wield the whip?", the local people's phrase for who should be in charge of the cart and transport, was therefore a very important question for the Pine Ridge team. Centering around the struggle over this question, the story reflects the fierce class struggle in China's countryside in the early '60's.

Chien Kuang is a reactionary rich peasant who conceals his true class status and comes to live in Pine Ridge. Passing himself off as a middle peasant, he works himself into the confidence of team leader Chou Cheng and gets himself put in charge of transport. Thus when he goes to the county town he is able to use the cart to transport goods for Chien Lao-shun, a counter-revolutionary who engages in speculation and profiteering.

Also, while transporting the team's farm and sideline products to the state buying station in town, Chien Kuang takes along goods privately produced by individual households which he sells for them at a profit in the rural market. By enabling those commune members who are especially keen on individual aggrandizement to make extra money, he encourages them to concentrate on private sidelines and

neglect collective production. His aim in this is to lead the commune members onto the capitalist road, sabotage socialist collective production and undermine the people's commune.

Chang Wan-shan, a Communist Party member and old poor peasant,** was once a skilled driver. Due to severe rheumatism he gave up driving and became a stockman. Sensitive to the grave class struggle, Chang Wan-shan sees what Chien Kuang is up to and leads the young people in a struggle to wrest power from Chien. In this they have the support of Communist Party branch secretary Fang Chi-yun. Two young people, Hsiu-mei and Ta-hu, try hard to learn to drive so that they can replace Chien as soon as possible. Instead, they are nearly killed when the horses bolt.

REACTIONS to this incident are very different. Gloating, Chien Kuang accuses the two youngsters of having broken the traces, insinuating that they had better drop the idea of learning to drive. Team leader Chou Cheng, who believes that without Chien Kuang's "know-how" horsecart transport in Pine Ridge would have to stop, grabs the horse whip from Hsiu-mei's hand and scolds her for "making

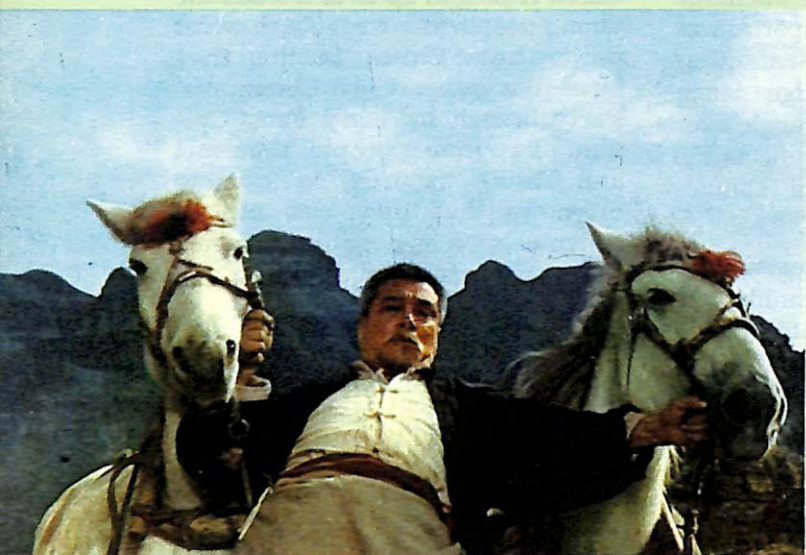
* *San zi yi bao* means the extension of plots for private use, the extension of free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of output quotas based on individual households.

** "Poor and lower-middle peasants" is a political term denoting class status and not present economic status. In class struggle the poor and lower-middle peasants are the most reliable allies of the proletariat.

'PINE RIDGE'



When Hsiu-mei and Ta-hu decide to learn to drive, the horses suddenly bolt and tear wildly down the mountain road.



Chang Wan-shan, an old peasant, risks his life to save the young people.

Commune members expose and criticize cart-driver Chien Kuang's attempts to sabotage the commune's collective economy.



The young people enthusiastically sign up for the class to train cart drivers.



Chang Wan-shan angrily denounces Chien Kuang.



Communist Party secretary Fang Chi-yun helps team leader Chou Cheng see that the question of who should control transport is a matter of class struggle.



When Chien Kuang refuses to drive, thinking he will halt transport, Chang Wan-shan steps forward and takes over the whip.



Chien Kuang is proven to be a counter-revolutionary and denounced by the commune members.



At last transport is firmly in the hands of people determined to drive the brigade's carts along the broad road of socialism.

trouble". He warns her never to touch the whip again. Some persons who don't really understand what it's all about are also stirred up into blaming the youngsters. But Chang Wan-shan, the character who represents the poor and lower-middle peasants, takes an entirely different view. He points out that because the youngsters see that people like Chien Kuang cannot and should not be relied on, they are correct in wanting to learn to drive. He gives his full backing for them to continue.

With support from the Party branch old Chang starts a class to speed up the training of young drivers. On the evening that the class is to begin a happy smile lights up the veteran peasant's wrinkled, weatherbeaten countenance as he gazes upon the many eager faces of the young people who have come to sign up. In the following days and evenings, completely disregarding the pain in his legs, old Chang runs up and down the mountain road teaching the trainees. He wants so much to pass on all his knowledge and skill to them as quickly as possible.

Contact with him also helps the young people to raise their political consciousness. In the old society Chang, as a hired cart driver, had had his fill of the landlord's exploitation and oppression. Once his leg had been injured by the despot's cart. The bitterness of the past makes him love socialist society passionately. He uses his own life story to impress upon the youngsters that they should never forget how the working people suffered in the old society and always keep a firm grip on power for the poor and lower-middle peasants and resolutely take the socialist road.

CHIEN KUANG knows that once the youngsters learn to drive the whip will be taken away from him. He hates the training class and does his utmost to try to undermine it. One evening Hsiu-mei, one of the most active members of the class, is on duty to care

for the horses. When her back is turned, Chien unties the rope of the bay horse, still dripping with sweat from an exhausting journey, and leads it to the trough where he lets it have its fill of cold water. This causes the horse to fall ill. Chien Kuang then stirs up talk that puts the blame on Hsiu-mei. At the same time, Chien tries to win old Chang's favor by making him a gift of a big package of choice tobacco leaves. Chang sees through his intention and angrily throws the tobacco back at him.

The struggle continues. One day as the commune members are busy loading the horsecart with baskets of newly-picked pears, several well-off middle peasants, engrossed in the pursuit of private profit, ask Chien Kuang to take some of their own produce to sell. Hsiu-mei, Ta-hu and the majority of the commune members are hotly against this. Chien Kuang refuses to listen to them, which makes the people more angry.

The cunning class enemy knows how serious old Chang's rheumatism is and that at present there is no other cart driver in the village. He suddenly changes his tactics. He throws down the whip before Chou Cheng and declares he's through, thinking in this way to put pressure on the team leader and frighten the masses. Chou Cheng, who has concentrated on production and neglected class struggle, is really intimidated and sends someone to ask Chien Kuang to return. The furious masses, however, demand that Chien Kuang be dismissed. Chou Cheng waves the whip and shouts excitedly: "If you chase Chien Kuang away, who's going to drive our cart?"

"I will!" the voice of Chang Wan-shan rings out as he steps forward and takes hold of the whip. Old Chang's spirit of daring to shoulder the challenging revolutionary task shows the mettle of the great majority of peasants of Pine Ridge and expresses what is in their hearts.

TOGETHER with Hsiu-mei, old Chang starts out in the cart. At Red Stone Curve the horses again bolt. Old Chang pushes Hsiu-mei off so he can face the danger alone. Mustering all the experience of his many years, he finally succeeds in halting the horses before the cart overturns.

After this second near-accident, Chang experiments with driving the cart in this area and discovers that no matter who drives, whether it is a young person just learning or an experienced hand like himself, every time they reach Red Stone Curve the horses bolt. Chien Kuang was the only person who was able to drive the horses past this spot. Why? With the help of the masses, through study and analysis, old Chang finally finds the answer. To make sure that only he was able to control transport, Chien Kuang had conditioned the horses so that every time they saw the gnarled stump of an old elm tree at Red Stone Curve they would become frightened and bolt. The only way to stop them was with three lashes in a row.

Through investigations in other places proof is collected that in reality Chien Kuang is a counter-revolutionary. During the land reform he had murdered his hired hand and then, disguised as the dead man, had escaped to Pine Ridge where no one knew him. The full exposure of this class enemy is an education to the commune members. It also awakens Chou Cheng who finally realizes that he had been used by this enemy as his shield. The whip returns to the hands of the poor and lower-middle peasants.

In the final scene, the mountain road stretches to the horizons, flourishing green crops sway in the wind under a bright sun, white clouds float in a blue sky. Young drivers painstakingly taught by Chang Wan-shan proudly drive the cart as the theme song rises:

Where is our cart heading?

*Forward, forward along the
broad road of socialism!*



Minority nationality women await the first train.

THE CHENGTU-KUNMING RAILWAY— THROUGH RUGGED MOUNTAIN TERRAIN

THE Chengtu-Kunming railway, a 1,085-km. trunk line in China's southwest, was completed during the Great Proletarian Cultural Revolution. Connecting with the Paochi-Chengtu railway to the north, the line forms a part of the communications artery running between China's northwest and southwest.

The rugged terrain of Szechuan and Yunnan provinces made the construction a challenge. The railway winds its way through high mountains and over deep gorges and swift rivers. One-third of the line crosses an earthquake zone where quakes of seventh magnitude or higher have been recorded. In some valleys temperatures run

up to 50°C. and in others, the wind to 10th grade.

The builders had to cope with a regular geological museum — caves carved out by water, underground rivers, faults, drifting sand and gas-filled layers. In all, they cut through several hundred mountains, overcoming mudflows and landslides. They constructed 427 tunnels and erected 653 bridges. The topography was such that dozens of stations had to be built either in the tunnels or on the bridges. The route averages one big or medium-sized bridge for every 1.7 kilometers of rail and one tunnel for every 2.5 km. There are more than 400 kilometers of bridges and tunnels.

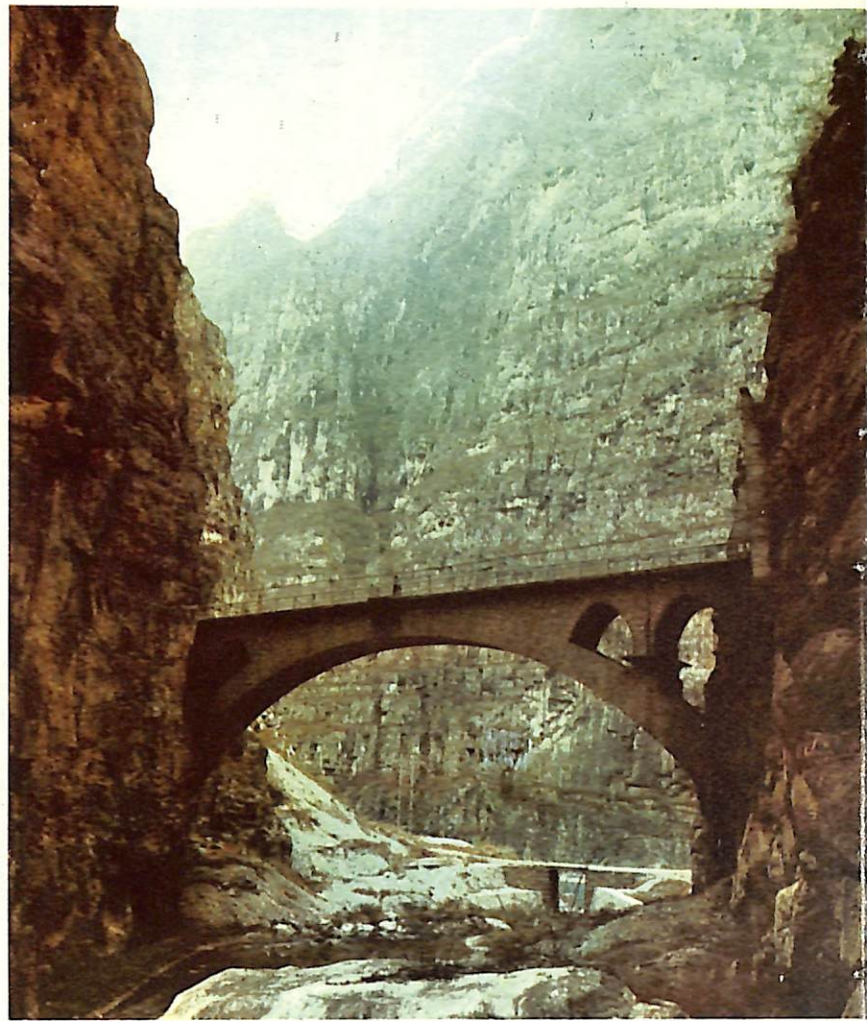
The southwestern provinces of Szechuan, Kweichow and Yunnan which the railway serves are rich in natural resources and products and the home of many minority nationalities. Shortening of travel time to the rest of the country will help strengthen unity between China's nationalities, promote industry and agriculture in the southwest, improve the geographical distribution of her industry and generally contribute to speeding up socialist construction.

Overcoming Opposition

The project was begun in July 1958 at the height of the nationwide big leap forward. Previously, several specialists from abroad,



Maintenance men work the year round on cliffs along the line to prevent hazards and ensure safe rail traffic.



The stone arch bridge with a large span at the "crack of sky".

A train passes below the Taliangshan Mountains through an area of weather-pulverized granite which has been brought under control.



after a general survey of the terrain, had shaken their heads at the high cliffs. "No railway can run through such complicated geological structure," they said.

Work went on despite such views, but in 1962 it was practically halted when Liu Shao-chi's revisionist line interfered with and sabotaged the project. In August 1964 Chairman Mao issued the instruction, "**Complete the Chengtu-Kunming line quickly.**" From all over the country railway builders and the army railway corps streamed double-quick to the worksites along the line and resumed the construction.

The line runs through the towering Taliangshan and Hsiaoliangshan mountain ranges and crosses the turbulent Tatu and Chinsha rivers — places the Chinese Workers' and Peasants' Red Army led by Chairman Mao passed through on their Long March in 1934-35. Now, along the route the builders erected temporary shelters and rough camp stoves to enable them to pursue their work — putting up makeshift suspension bridges in the mountains and transport cables over rivers and streams.

Before the roads were finished the workers and men of the army railway corps moved machines and materials to tunnel fronts and bridge piers with shoulder poles, pack animals or rafts. Linesmen and army signal corpsmen braved hazards to string up high-tension wires and communications facilities, paving the way for mechanized operations.

Construction moved into a new phase in 1966, when the Great Proletarian Cultural Revolution started and led by Chairman Mao demolished the bourgeois headquarters headed by Liu Shao-chi and cleared away remnants of mire left from the old society.

Red banners fluttered over the worksites all along the Chengtu-Kunming line as they became battle arenas for revolutionary criticism. Workers and engineers, men of the army railway corps and peasant builders joined together to criticize Liu Shao-chi's revisionist ideas of worshipping everything

foreign and trailing behind others at a snail's pace. The criticism generated greater drive to complete the railway in the shortest possible time.

No sooner would they overcome one difficulty than another would crop up, but so then was it with the victories, too.

Complicated Tunnels

The line winds up and down a mountainside in seven places in the Taliangshan, Hsiaoliangshan and Hengtuan mountains. So long and continuous are the climbs that sometimes it was impossible to have a station above ground and it had to be built in the tunnel. Along the Tatu River, 21 km. of a 24-km. stretch run through tunnels. In the 2,300-meter above sea level Taliangshan Mountains, a single tunnel zigzags for 6.5 km. through the mountains.

At the Lungchuan River gorge the route rises 300 meters in a 15-km. stretch. To provide a gentler climb, the actual rail line covers 37 km. In one 18-km. stretch of this there are 20 tunnels. Some tunnels make a huge circle,

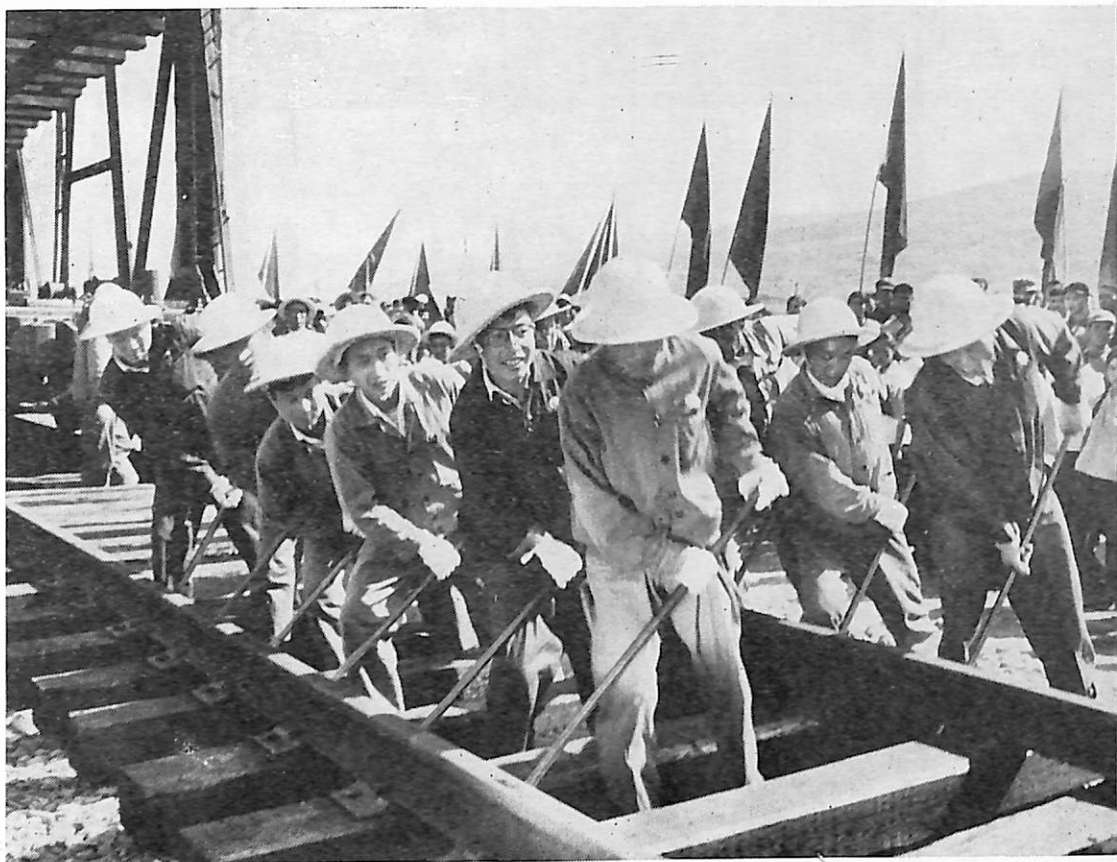
the two portals ending up on the same side but one scores of meters higher than the other.

The army railway corpsmen arrived at the worksite to build a 1,000-meter tunnel with only hand drills, 4-kg. hammers and two old air compressors. Bigger machinery could not be brought in until the roads were ready. "We are racing for time with the imperialists, revisionists and other reactionaries," said the men. "No difficulty is going to stand in our way."

They lit the caves with lanterns and torches and began making dynamite holes with hammers. Ventilation in the narrow heading was so poor that the temperature was often above 35° C. When there was no time to clear out all the rubble in the cramped work space, they hammer-drilled lying atop the rubble piles. This is the way drilling of the dynamite holes for blasting the 1,000-meter tunnel was completed.

In one tunnel assigned to a company of the railway corps the rock structure was such that it either collapsed at a touch or was as hard as steel. The scorching hot mid-

The last rails are laid.



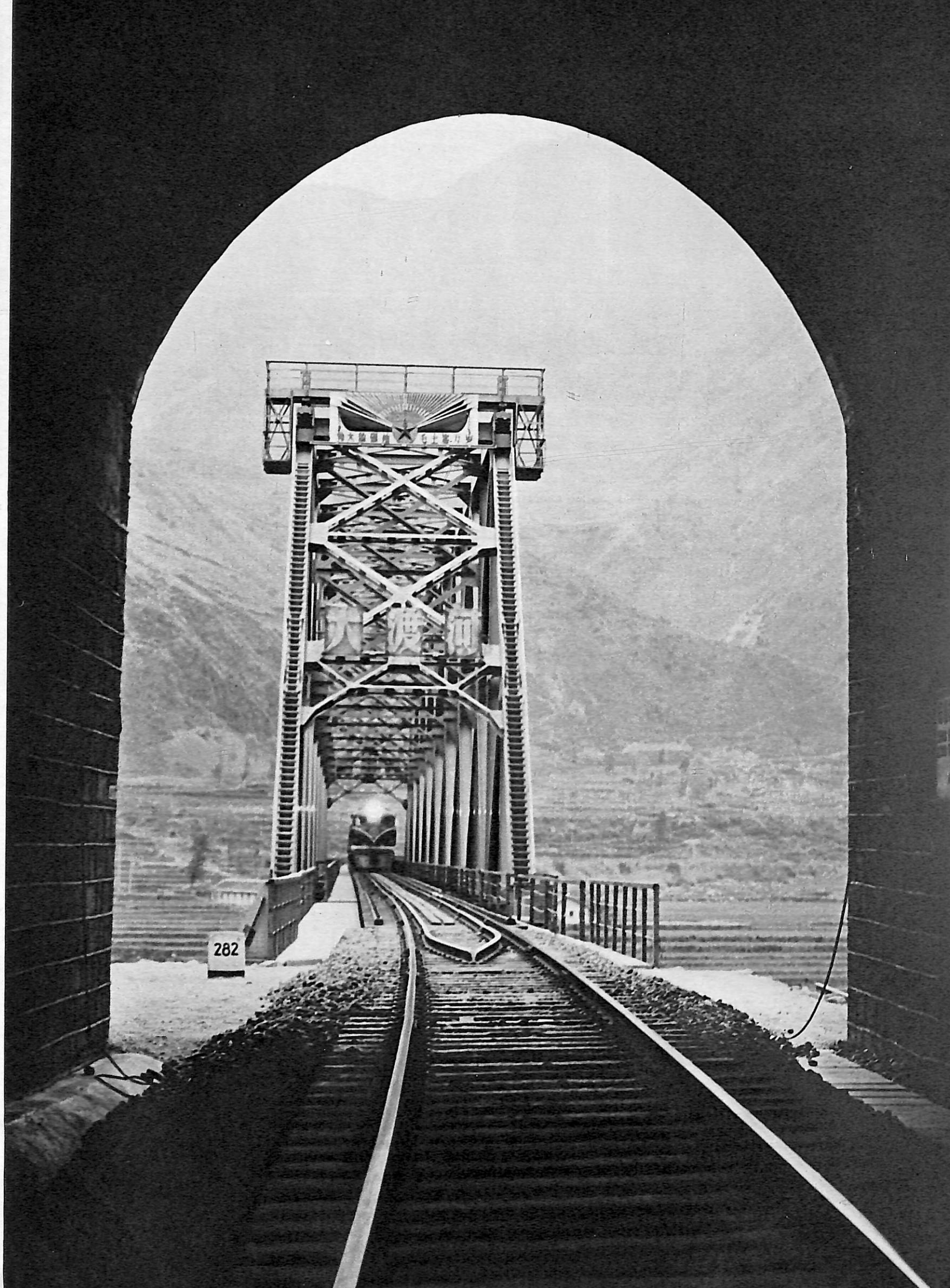


Passengers of the Yi nationality.

The Tatu River Bridge as seen from the tunnel leading to it. ►

Steel bridge over the Chinsha River.





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The Talienching Bridge, longest overpass on the Chengtu-Kunming line.

summer sun made the tunnel like a steam kettle. One day after a round of blasting, ice-cold water from an underground river came gushing out through the rock seams. The men now had to work in knee-deep water which poured down from above and ran out of the tunnel, 9,000 tons a day. They were plunged from swimming heat into shivering cold, but no one budged an inch. Even when the water grew colder as summer passed into autumn and winter, monthly quotas kept being overfulfilled until the tunnel was completed.

A key project was a tunnel in the southern section of the line. Though only about a thousand meters long, it had to bore through geological structure that caved in readily under any kind of pressure. One day a mountain torrent brought about such tremendous pressure that more than 10 meters of newly-finished arched roof caved in, blocking the entrance with several hundred cubic meters of stone and earth. Thirteen men were trapped inside a pitch dark space less than 10 meters long.

"Comrades," said Lo Chun-kwei, platoon leader and Communist, "we are the people's fighters. If necessary we'll hold up the sky or fill in the earth. For the Party and

the people we'll carry on till our last breath."

By the light of their only flashlight they reinforced the proppings and, even though the air was beginning to thin, continued to slap wet concrete onto the roof.

Outside, the men seized whatever tools were at hand, and digging into the blockage, removed enough in time to save their comrades. The 13 men paused only long enough to catch their breath and then immediately joined the others in removing the debris of the cave-in.

A hundred and fifty days later the rail-laying machine set down the last section of rail in the tunnel and, with the blast of a whistle, moved on to farther places.

Atop a 200-meter-high cliff, men of a signal engineering company pooled their experience to lay wire across a deep gorge. The most difficult part was throwing the first wire. A slip or false step would tumble both man and wire into the abyss.

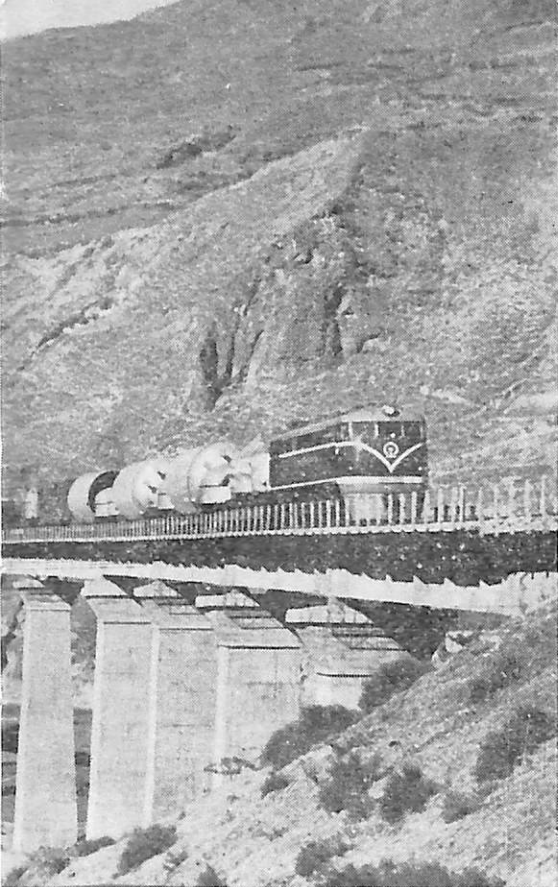
Lu Shih-lun, a Communist Party member, tied a rope around his waist and gave the free end to his comrades. Then he picked up the coil of wire cable and tossed it out with all his might. As it dropped,

the cable uncoiled quickly along the steep face of the cliff, then suddenly seemed to have got caught somewhere. Without hesitation Lu told the others to hold on tight to the rope and began inching down the cliff alongside the cable. About 40 meters down he found it caught in a rock crevice. With all the energy he could muster in his dangling position he tugged the cable this way and that until it finally came free.

Racing Against Time

One two-km.-long gorge along the Tatu River in the railway's northern section is known as the "crack of sky". Flanked by vertical cliffs 300 meters high, the gorge is filled with clouds and mist most of the time. These lift for only about two hours a day to let the sun through. Construction of the railway called for a stone bridge of a single 54-meter span across this gorge.

Surveyors and designers did their work suspended from ropes along the cliffs. Because there were no roads, several hundred thousand tons of machinery and materials were moved to the cliff-top worksites by shoulder poles or carried on the men's backs. Combining revolutionary spirit with scientific approach the builders



devised their own methods for lifting and installing and in 55 days finished the bridge, the longest single span stone arch railway bridge in China.

The PLA company named after Yang Lien-ti, a hero of the PLA Railway Corps cited many times for outstanding deeds, was assigned to dig the foundations for piers of a large bridge. The men had to dive into swift, icy currents and swim around submerged rocks and dangerous shoals to place packs of explosives beneath rocks. Cold? Dangerous? Of course, but, said the men, "When we build bridges for the revolution, we are warm in our hearts and we scorn danger and hardship."

One day a thunder and hail storm caught a company of the railway corps installing girders on bridge piers. Company commander Huang Teh-lung called an emergency meeting. "Do we stop or go ahead, comrades?"

"When every minute counts, we can't stop," came the men's answer. "The storm will steel and temper us." Swiftly they worked out safety measures and went back to their posts.

The storm raged on. A 100-ton beam being hoisted into place began to sway back and forth. Deputy platoon leader Fu Kang-

yeh, a Communist Party member, immediately leaped onto the boom and crawled along to the end and down the steel cable to the hanging beam. With help from the men below he steadied the beam so that it could be set down precisely on the piers.

In the course of construction the builders invented some 50 new techniques which were quickly passed around. They also built or made innovations on 760 major pieces of equipment. China-made machines that laid 25-meter-long rails and high-efficiency bridge-laying cranes were used for the first time, adding to China's railway-building experience.

Mass Support

Construction of the Chengtu-Kunming railway had the help of the whole country, especially the people of the southwest. Tens of thousands of peasant workers of many different nationalities took part in the construction. Commune production teams sent cattle and sheep, vegetables and firewood, and helped put up living quarters for the builders.

When a company of the railway corps was stranded by floodwaters, people all around hurried to the disaster spot and jumped into the roaring waters to assist the men to

shore. All were brought ashore safely.

Shortly before the day the whole line was to be declared open there was a sudden big cave-in at the tunnel where the north and south sections meet. The revolutionary committee of nearby Hsitech county, Szechuan province, rushed thousands of men to the trouble spot for a three-day-three-night fight. They dug 60,000 cubic meters of stone from the mire and erected four bridge culverts. The line opened to traffic on schedule.

More than 100 factories in the country gave priority to manufacturing equipment and materials for the Chengtu-Kunming railway. More than 30 regional railway administrations sent people to help in the project.

The line formally opened to traffic on July 1, 1970, the 49th birthday of the great, glorious and correct Chinese Communist Party. The Party Central Committee wired a message of congratulations to all the builders, commending them for their victory in the race for time against the imperialists, revisionists and other reactionaries and for their great contribution to the Party and the people.

Encouraged and inspired, the railway builders immediately moved on to new tasks.

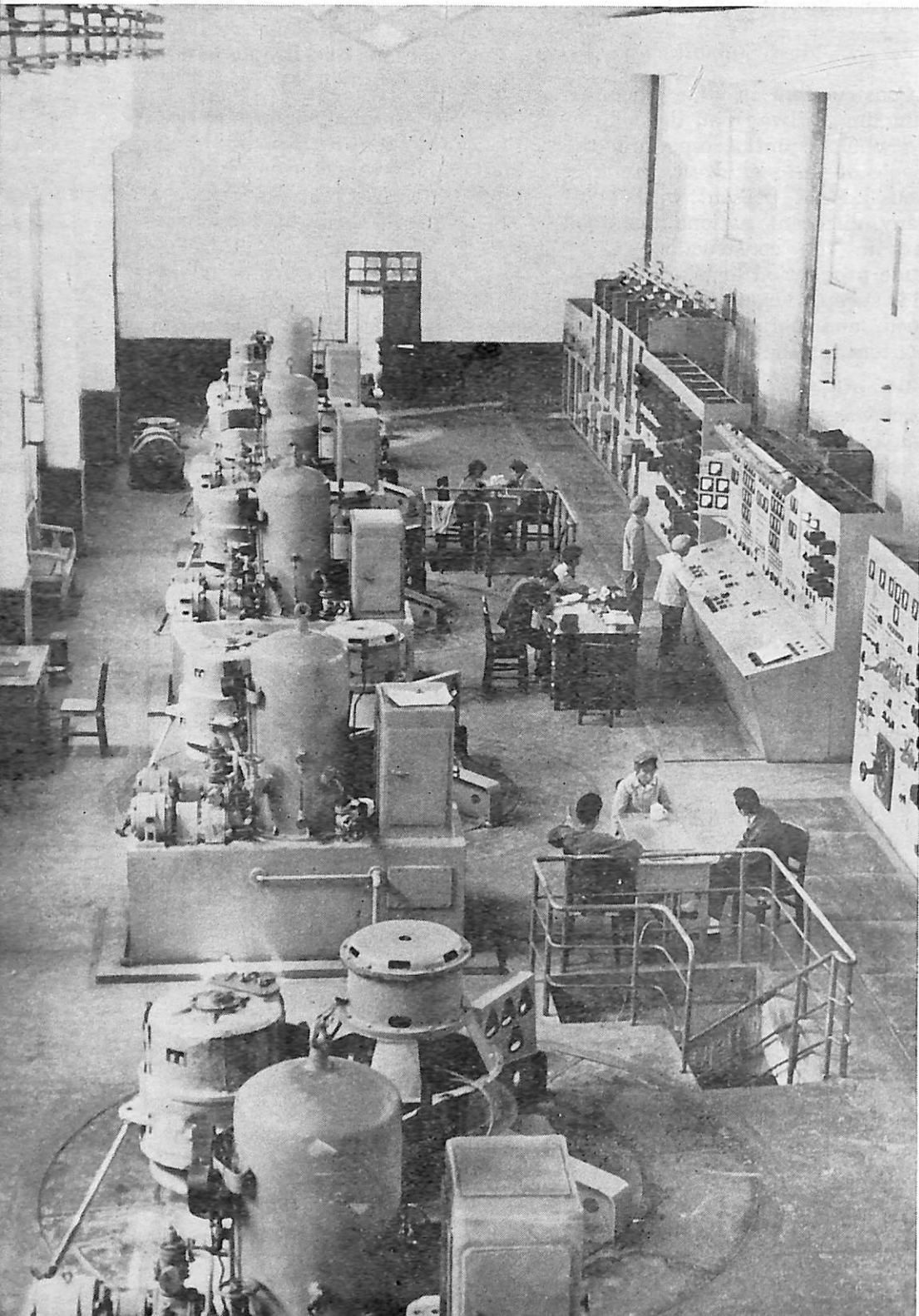
Answers to LANGUAGE CORNER Exercise

Making a Phone Call

- A、喂! 你是张文吗?
 B、是啊! 你是许强吧? 有什么事?
 A、现在天气暖和一些了, 星期日我们去公园玩儿一天好吗?
 B、去公园好极了, 我也正想去玩儿玩儿呢。我们怎么去? 坐汽车还是骑自行车?
 A、我们坐汽车去吧, 坐汽车比骑自行车快得多。田丰在不在? 让他跟我们一起去好吗?
 B、什么? 你再说一遍, 我没听清楚。
 A、你告诉田丰一下儿, 让我也去。
 B、好, 再见!
 A、再见!

Industry Thrives in National Minority Areas

The Nachin Hydroelectric Station in Tibet.



CHINA is a country of many nationalities. Besides the Han people, the majority, there are over 50 minority nationalities.* Though only six percent of the population, they live in areas covering more than half the country. These regions are rich in natural resources and industrial potential. The reactionary ruling classes of the past, however, particularly the Chiang Kai-shek clique, discriminated against and oppressed the minority nationalities and connived with local reactionary members of the minorities' upper strata to exploit and suppress the laboring people. This blocked any development of the productive forces and kept the minority areas backward. Modern industry was almost non-existent and some minority peoples were in a state of primitive production.

Since the birth of the new China in 1949, localities where minority nationalities live in compact communities have gradually established national regional autonomy. Democratic reform and socialist transformation have been successfully carried out. These enabled

* An article containing further information on China's minority nationalities appears in *Some Basic Facts About China*, a supplement to the January 1974 issue of *China Reconstructs*.



Workers of different nationalities at the Kashgar Cotton Mill, Sinkiang, exchange experience in production.



In the seamless tubing mill of Paotow Steel, Inner Mongolia.

the minority peoples to exercise their rights as masters of the country.

They threw themselves into industrial capital construction in a big way, guided by the General Line formulated by Chairman Mao: "Go all out, aim high and achieve greater, faster, better and more economical results in building socialism."

The state has given special attention to the problems of the backward economy and lack of industry and technical forces in the minority areas. In addition to direct investment in key industries and transportation in a planned way in these areas, every year it gives them priority in financial subsidies, machinery, materials and engineering and technical personnel transferred from other parts of the country.

In livestock-raising areas, factories producing wool, fur, leather, meat and dairy products were set up. In agricultural areas where sugarbeets are grown, sugar refineries have been built. In areas rich in mineral and water resources, the state has helped develop mining and hydroelectric power. In all ways special care has been taken so that planning and construction corresponds with local economic needs, conditions, resources and the life and customs of the people. For all minority areas, light industry supplies not only regular consumer goods but special items such as national-style clothing, caps, boots, saddles and ornaments.

Industry has grown vigorously in the minority areas in the last two decades, especially since the cultural revolution began. Some of these areas now have initial industrial systems and make a few products of advanced level.

Development in Tibet

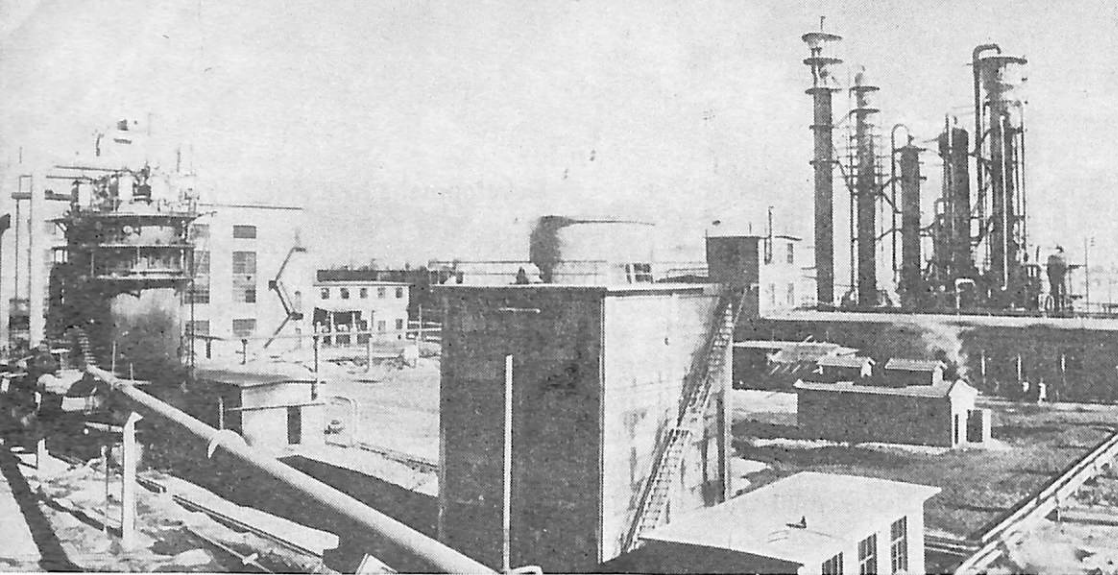
The Tibet Autonomous Region, for example, had practically no industry before liberation; not even nails were manufactured there. Today geological prospecting is done and there are many industries for coal and other mining, machine building, electric power, chemicals, building materials, textiles, paper, leather, matches, glass, printing, sugar, milk powder, batteries, soap.

It used to be thought that the Tibetan plateau had no coal. Now many medium-sized and small coalfields have been found. The Machala coal mine located above the snow line at 5,200 meters was built by the Tibetan people carrying out the principle of self-reliance. The region has the large Nachin Hydroelectric Station near Lhasa and nearly 100 small hydroelectric stations in counties, communes and production teams. For generations the Tibetan serfs used butter lamps and pine knots for lighting. Now emancipated, the peasants and herdsmen have electric lights, radios and power for use in industry, agriculture and livestock raising.

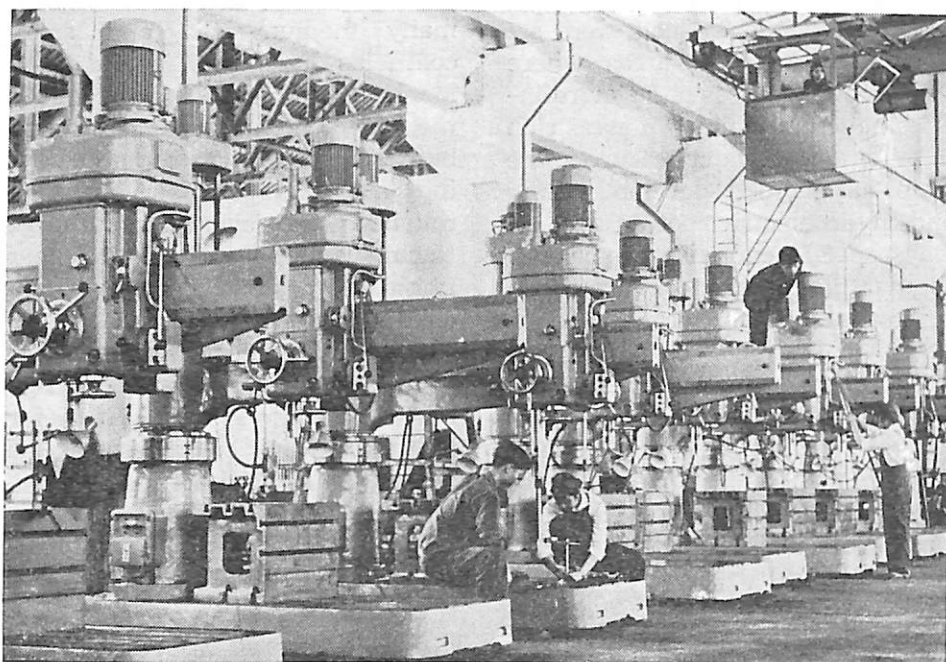
The city of Linchih which has grown up from nothing in eastern Tibet now has dozens of medium-sized and small factories. Its textile mill uses Tibetan wool to produce yarn, fabrics and blankets of

The Hotien Rug Factory in Sinkiang makes rugs with traditional characteristics.





New chemical fertilizer plant in Yinchuan, Ningxia.



Drilling machines made by the Kweilin No. 2 Machine Tool Plant in Kwangsi ready for shipment.

good quality and in several varieties.

Inner Mongolia

The vast Inner Mongolia grassland traditionally produced large quantities of wool and leather, but before liberation it had neither a woolen mill nor a tannery. Even the pieces of yarn which the women used to bind their hair were brought from outside. Matches were so scarce herdsmen had to exchange a sheep for one box. Even Huhehot, now capital of the autonomous region, had only a dozen small factories and handicraft shops with a total of 800 workers.

The nationalities of Inner Mongolia won their liberation in the course of the War of Resistance Against Japanese Aggression and

the Liberation War. The Inner Mongolia Autonomous Region was established in 1947, the first area to establish national regional autonomy on a provincial level. Since then planned step-by-step capital construction has been going on to create an industrial system for the region. By 1967 industrial output value had increased by 40 times, electricity by 200 times. Further industrial growth since the cultural revolution has made the region one of China's important bases for steel, coal and nonferrous metals. It makes machine tools, heavy machinery, mining equipment and prime movers. It has electronics, electric power, chemicals, mining, building, woolen textile, pharmaceuticals, tobacco, plastics, rubber and paper industries. In recent years, it has begun manufacturing

its first trucks and tractors, turning out single-crystal silicon and building large blast furnaces and top-blown pure oxygen converters.

Sinkiang Factories and Mines

Though the Sinkiang Uighur Autonomous Region is rich in minerals, there was no mining before liberation and it had only a dozen small crudely-equipped factories. After liberation steel, coal, petroleum, machinery, electric power, textile and nonferrous metals industries were set up and railways built. It is now self-sufficient in many industrial products, also helps supply other autonomous regions and provinces and produces for export. There is new development in famous traditional products such as Ining leather, Kashgar embroidered caps and musical instruments, and Hotien (Khotan) rugs and silks.

Sinkiang's industry has developed even faster since the cultural revolution. It has built 450 medium-sized and small industrial units, including the Yamansu open-cut iron mine in the desert and the Hami open-cut coal mine, the first big modern coal mine in northwest China. Hundreds of medium and small industrial units built by the local people are thriving.

There has also been fast industrial growth in the Kwangsi Chuang and the Ningxia Hui autonomous regions. Their total industrial output value is several dozen times what it was in the early days after the liberation.

In mountainous and outlying regions minority areas smaller than provinces have also developed their industry, with leadership and aid from the Communist Party and people's government.

The Hsishuangpanna Tai Autonomous *Chou** in Yunnan province on the southwest border had no industry before liberation. Even simple farm tools such as plowshares had to be brought in from

(Continued on p. 39)

* An autonomous administrative unit, of one or more minority nationalities, below the province or autonomous region and above the county or autonomous county.

A Discussion on Western Music

Early in 1974 Chinese musical circles held discussions on western bourgeois musical works to criticize the erroneous view that absolute music "has no deep social content" but only abstract "changes and contrasts in emotion". Articles about this discussion have appeared in the Chinese press. Below we present a condensation of one of them, entitled "Deepen the Criticism of the Bourgeois Theory of Human Nature" by Chu Lan which appeared in the magazine Red Flag, No. 4, 1974.

— Editor

THE current discussion about musical works with titles (or program music) and those without titles (or absolute music as opposed to program music) reflects the sharp struggle between the proletariat and the bourgeoisie and between Marxism and revisionism in the field of music. The discussion centers around criticizing the theory of human nature, which is the core of bourgeois and revisionist musical aesthetics.

Some western bourgeois musical works being considered in this discussion have titles and others are untitled, but this is not the essence of the question. To divide works into program and absolute music, to distinguish merely from the title whether a piece of music has social content is in itself a trick to obliterate the class content. Only by making a concrete analysis of the class content of bourgeois musical works can we grasp the essence of why revisionism spreads the bourgeois theory of human nature, thoroughly expose its deceptiveness and perniciousness and deepen this discussion and criticism.

The theory that human nature exists in the abstract has always been an ideological weapon for the exploiting classes. Particularly the representatives of declining classes on the verge of extinction cling stubbornly to the theory of human nature and regard it as a tool of public opinion for saving their classes from extinction and for their frantic restorationist activities.

Confucius, who was set on maintaining and restoring slavery, can

be regarded as the venerable master of the advocacy of the theory of human nature. He and his disciples did their utmost to preach "benevolence", "harmony is to be prized" and so forth. The so-called "benevolence" and "harmony" Confucius preached were intended to blur contradictions, negate struggle, oppose revolution and turn the wheel of history back. Politically he advocated the restoration of slavery. So it was inevitable for literature and art that he preached a back-to-the-ancients theory which lauded the past and disparaged the present.

Notes on Music, a book on music aesthetics written from the Confucian viewpoint, argued that the role of music is to bring relations among people into harmony, draw them close together and cause them to bear no hatred for one another: that when people of different ranks, those above and those below, the elite and the lowly, have music in common, harmonious relations follow. This meant through spreading music that reflected the ideology and feelings of the slave-owning class to cover up exploitation and class contradictions and undermine the fighting will of the working people so that they would docilely accept exploitation and oppression.

IN the process of restoring capitalism and degenerating into social-imperialism, the Soviet revisionist renegade clique is also doing everything in its power to spread the theory of human nature. Waving the flag of "Marxism" and

gathering up all the trash of the theory of human nature, it spares no effort to spread bourgeois music widely, describing it as being "of the people" and full of "the common feelings of mankind". It alleges that bourgeois classical music "has no boundary, be it in time, space or in its power to move the human spirit" and "is able to give people with different political views a pleasant artistic experience from beginning to end". It tries hard to conceal the class content reflected in these works and characterizes bourgeois human nature as that "of the whole people" and "of all mankind". The Soviet revisionist renegade clique has exerted more effort on propagating the theory of human nature than the landlord and bourgeois classes and old-line revisionism. Its aim is to benumb and undermine the revolutionary will of the Soviet people and strengthen its fascist dictatorship.

The revisionist ideas appearing in our country that classical music "has no deep social content" and represents only abstract "changes and contrasts in emotion", is "healthy and bright" and so forth is nothing new. It is the time-worn argument of the landlord and bourgeois classes and new and old-line revisionism.

THE "pure music", "aestheticism" and so forth paraded by the bourgeoisie are deceitful lies. They deny the class character of musical content and of aesthetics. Chairman Mao points out, "Works of literature and art, as ideological forms, are products of the reflec-

tion in the human brain of the life of a given society." In class society the social content reflected in the works of literature and art can never be separated from classes and class struggle in given historical conditions. Likewise, the social content reflected in musical works always includes specific class content; it is impossible for them to have "social content" that is above class. For instance, the works of the classical bourgeois composers Bach, Mozart and Beethoven in the period of rising capitalism reflect to varying degrees the social content of the period of bourgeois revolution and those ideas, feelings and political demands of the bourgeoisie which stood opposed to the ideology of the feudal classes. They corresponded with the trend of historical development, i.e., the replacement of the dictatorship of the feudal class by the dictatorship of the bourgeoisie, and in the given historical conditions were therefore progressive to a certain extent.

Engels pointed out in *Notes on Germany* that the period of the late 18th century and early 19th century was "the most humiliating period of dependence on what is foreign" in the history of Germany, and this "coincides with . . . the highest flourishing of music in the person of Beethoven". Beethoven, reflecting the political ideals of the German bourgeois revolution in a clear-cut way in many of his works, became the foremost German classical composer. But, because Beethoven and other classical composers reflected social content from a bourgeois class standpoint they could not help having the prejudices of this class. The bourgeois humanitarian ideas their works spread also contained an element of deception even at that time.

Take for instance the fourth movement, the Chorale of Beethoven's Symphony No. 9 in D Minor, a representative work of western classical music. The lyric runs: "All mankind shall be as brothers", "Love to countless millions swelling, wafts one kiss to all the world!" This is propagating bourgeois humanitarian ideas. In the historical circumstances of the early 19th century when Beethoven

lived, such ideas reflected the revolutionary demands which the bourgeoisie set forth in opposing the feudal hierarchy and the division into independent feudal regimes. The "love of humanity" transcending classes that his musical work proclaims, however, can never come true in class society. Under the cover of just this banner of phoney "love of humanity" the bourgeoisie brutally exploit the proletariat and other working people. Only by applying the Marxist stand, viewpoint and method in analyzing classical bourgeois musical works can we truly recognize the essential class character of their social content and both their progressive and negative roles in their historical conditions. To dismiss class analysis, deny that classical musical works have "social content" and regard them as empty things transcending time and class, as a matter of fact, puts up a veil to cover up their class content.

IN class society everyone's thinking, without exception, is stamped with the brand of a class. All works of music, rather than expressing personal feelings that stand above class, invariably reflect the interests and aspirations of a given class. Bourgeois works of music, whether classical or modern, program or absolute, no matter how devious or obscure the way they express "changes and contrasts in emotion", invariably reflect the political demands of the bourgeoisie and are subordinate to its political line.

Beethoven's Symphony No. 5 in C Minor, for instance, is a composition expounding the bourgeois concept of the "emancipation of individual personality". According to Beethoven's own explanation, the theme of the first movement is "Fate knocks at the door". Through the contrast between the main and secondary themes and the variations on them, the movement shows "man's struggle with Fate", which in fact reflects the determination of the German bourgeois radicals towards the end of the 18th century to sunder the feudal bonds. The "changes and contrasts in emotion" in this symphony thus have a clear-cut poli-

tical purpose. If from an analysis of the above work we can see its class tendency, then from a comparison of works of different classes we can see even better how their class natures differ. The latter is especially true in periods when the class struggle is acute.

Towards the end of the 19th century, the whole of capitalist society was pounded by the revolutionary storm generated by the Paris Commune. The irresistible torrent of proletarian revolution finds expression in the "Internationale" composed by Pierre Degeyter in 1888, which is a dynamic piece of music full of militant spirit. It reflects the thoroughgoing revolutionary determination of the proletariat to overthrow the old world and create the new. In contrast, many of the works of Debussy, a bourgeois impressionist composer of the time, are rife with the decadent *fin de siecle* mood of despondency. The images conjured up by such music, like the "insane piano", are a self-portrayal of the ugly soul of a declining class facing its doom.

It is no coincidence that the "Internationale" and Debussy's works appeared in the same period. The former marks the rise of proletarian revolutionary music while the latter signifies the decline and decay of bourgeois music. It is inevitable that the important historical turning point characterized by the transition from "free trade" capitalism to monopoly imperialism would be reflected in music. The conflict between the proletariat and the bourgeoisie in the realm of music is an exact reflection of the sharp struggle between these two classes in the political arena. If one substitutes the abstract concept of "changes and contrasts in emotion" for concrete class analysis, one will inevitably lump together indiscriminately works of music belonging to different times and classes, thus glossing over the class struggle in the realm of music and negating the class struggle in the political field and its historical development.

SOME people accuse us of "rejecting anything foreign" when they see us criticizing the bourgeois

theory of human nature and persistently using a class viewpoint to analyze western classical music. They have ulterior motives in making this attack. Some other people pose criticism against assimilation, arguing that criticism excludes assimilation and that assimilation brooks no criticism. This is a metaphysical view. The proletariat has never indiscriminately approved or negated western classical music. In line with the consistent principles of "making the past serve the present and foreign things serve China" and "weeding through the old to bring forth the new", the proletariat criticizes the bourgeois content of western classical music while transforming and assimilating some useful artistic forms from it.

This work demands great care and involves a very complicated struggle. Because the form of a

given piece of music always serves its content, content and form being in the dialectical relationship of a unity of opposites, when we transform the artistic form of a piece of western classical music we are in the danger of being unconsciously corroded by its bourgeois ideological content. This involves a question of who transforms whom. Different stands, viewpoints and methods will lead to diametrically opposite results. We must proceed from the proletarian stand and use the class viewpoint to analyze western classical music. We must first of all make a clear class distinction as regards ideological content. At the same time we must use the method of "one dividing into two" and make a scientific analysis of the useful and useless elements of an artistic form. Only in this way can assimilation be beneficial. If our comrades are taken in by the theory of human

nature which confuses class distinctions, give up the weapon of critical Marxism and fail to distinguish and criticize bourgeois literature and art, they will be remolded into followers of bourgeois literature and art. Then where is the assimilation? So we must criticize the theory of human nature if we want to implement the Party's correct principles of "making the past serve the present and foreign things serve China" and "weeding through the old to bring forth the new".

It is precisely through thorough criticism of the theory of human nature theoretically and in practice, and through implementation of the Communist Party's correct principles that the dozen or so model revolutionary works fostered by the proletariat have come into being. They are a brilliant example for us.

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other parts of the country. Merchants used to extort a chicken as the price for a needle or two kilograms of tea for half a kilogram of salt.

The famous Pu-erh tea is grown here. But before liberation it was rolled by hand and fired in iron pots. Today the area has its own tea industry, including a modern tea factory, and dozens of industrial enterprises for machinery, electric power, chemical fertilizer, sugar, paper, oil pressing, salt, pharmaceuticals, ceramics and mining.

Extending Transport

The growth of steel and machine-building has promoted vehicle and tractor industries in many minority areas. The Kwangsi Chuang Autonomous Region produces a large number of "Liuchow" trucks designed for the special conditions of mountainous areas and also many types of tractors, including hand tractors, and other agricultural machines specially for use in paddies and the mountains. The Sinkiang Uighur Autonomous Region is also mass producing tractors and other farm machinery.

Having had no experience, the workers and technicians of the different nationalities had to solve tremendous problems in manufacturing them. It was the victory of the cultural revolution that kindled in them a spirit of daring to think and daring to do what they had never done before.

The growth of industry in the minority nationalities areas has also promoted communications and transport. Airlines connect with the capitals of all five autonomous regions and some other important cities in Sinkiang and Inner Mongolia. All except Tibet have railways. Highways have developed even faster. From Tibet, for example, highways lead to Szechuan, Chinghai and Sinkiang. The region has seven trunk highways and 70 branches reaching 90 percent of its counties.

Training Workers

As part of leading and helping the minority nationalities develop industry rapidly, the Party and government have paid great attention to training minority nationality workers and technical personnel. Already there are hundreds of thousands of industrial workers

in the five autonomous regions. The same growth has occurred in smaller autonomous *chou* and autonomous counties.

In the Liangshan Yi Autonomous *Chou* in Szechuan province the laboring people of the Yi nationality lived under the slave system before liberation. There was not a single industrial worker. Today several thousand have been trained. The Hoche, smallest of China's nationalities living in the north-eastern province of Heilungkiang, fished and hunted before liberation and did not do any farming. Now they have their own electricians and construction workers. The number of workers of Korean nationality in the Yenpien Korean Autonomous *Chou* in the north-eastern province of Kirin has grown from several hundred in the early days after liberation to tens of thousands today.

Tempered in the cultural revolution, many minority nationality workers and technicians have become members of the Chinese Communist Party. Many have been elected leaders in central and national-autonomous area Party and government organizations, factories and mines.

A Steel Mill's 'Barefoot Doctors'

Staff Reporter

KENG HUAI-PAO, a worker at the No. 2 coke oven of the Capital Iron and Steel Company in Peking, felt an acute pain in his abdomen, so bad that he could hardly stand up. It was 11 o'clock at night. While Keng's co-workers were considering taking him to the hospital Yu Tung-chih, another worker in the shop, arrived on the scene. He helped Keng to lie down in the restroom and examined his abdomen. He concluded it was a spasm and not a case like appendicitis demanding immediate hospitalization. He took some belladonna tablets from the medicine cabinet on the wall and told Keng to swallow two right away and another in half an hour, to drink plenty of warm water and keep lying down. He stayed with the patient to be sure that nothing happened. By midnight when the shift was over, Keng had recovered.

Wang Ching-chuan, an old worker in the coal-washing shop, had a sudden attack from his gastric ulcers. Nauseated and with an acute pain in his stomach, he could not eat at all. Li Chuang, a machinist in his thirties in Wang's work group, took time out to give him acupuncture treatment. After being needled at five points, Wang began to feel better.

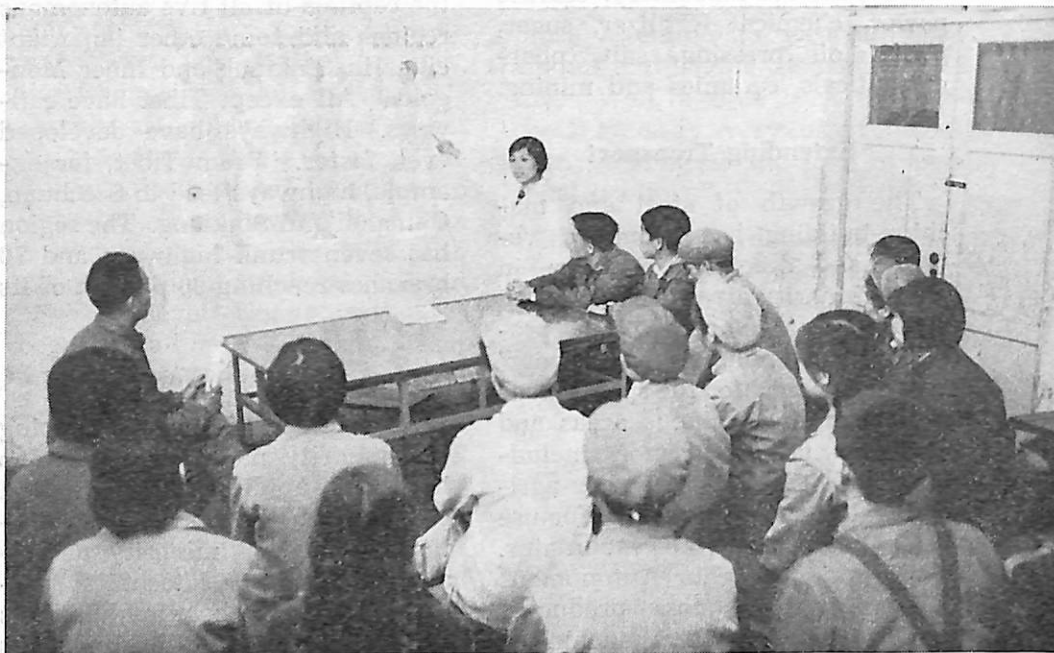
Workers like Yu Tung-chih and Li Chuang can be found in every shop and workplace, plant and mine under the Capital Iron and Steel Company, Peking's largest steel works. They are workers who have had a short course of medical training, after which they return to their regular jobs.

These people, known as "red worker-medics", are able to give elementary medical and health care to their fellows in the shops and



A worker-medic brings medicine to workers at the No. 4 blast furnace.

Worker-medic trainees hear a lecture from a health center staff member.



augment the factory's regular medical service. They hand out medicines for common ailments such as colds, headaches, enteritis or indigestion and dress minor injuries on the spot. During winter and spring when epidemics like flu often strike they help the medical staff distribute preventive medicines. Another of their tasks is to spread the word about prevention and treatment at shop meetings and through mimeographed leaflets they themselves put out.

Professional medical and health facilities at the Capital steel works have kept pace with its development. Today the company has a 400-bed hospital and three outpatient clinics. Every large plant or mine has a health center whose staff of professional medical workers give treatment and attend to preventive work. The medical staff, now 600 doctors and nurses, has been increased by half since the cultural revolution. Under the government labor insurance system, all workers in the company are entitled to free medical care, and members of their families to care at half-price. The worker-medics extend this service by making elementary medical care available to the workers without their having to leave the job.

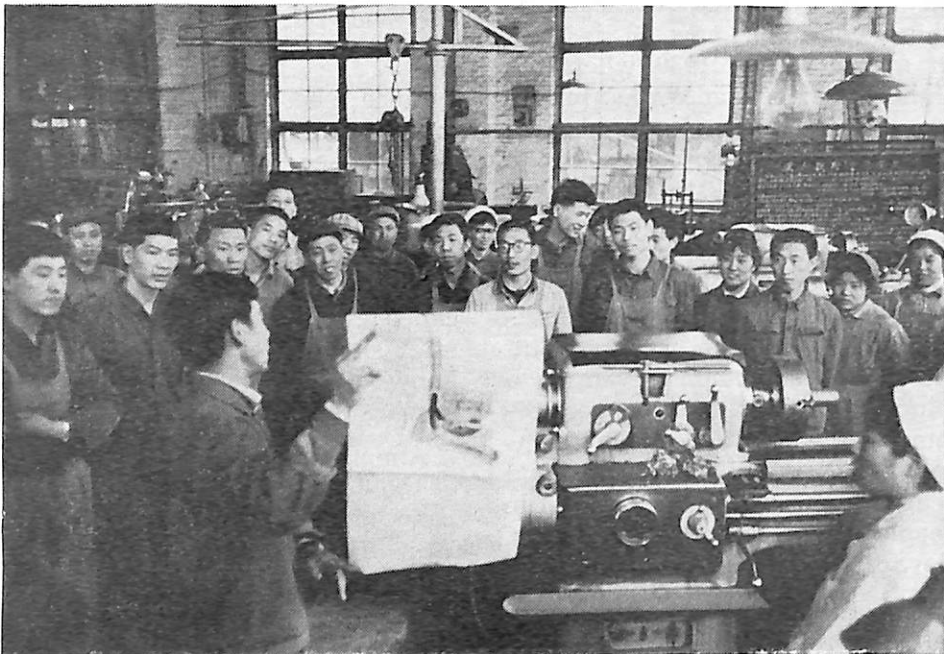
How It Started

The "red worker-medics" came into being during the cultural rev-

olution as part of carrying out Chairman Mao's revolutionary line in medical and health work. During the cultural revolution China's medical workers criticized and repudiated the revisionist line Liu Shao-chi and Lin Piao had been pushing. The struggle between the two lines was centered around the question of whether China's medical and health work should serve the broad masses of the working people or only a privileged few. The revisionist line had kept the policy of serving the great majority of the people from being carried out. There was a lack of doctors and medicines in China's vast rural areas, and even some of the large hospitals in the cities concentrated most of their resources and manpower on "rare and difficult" cases while ignoring the frequently-occurring common ailments that menaced the health of the masses of the people. Repudiation of the revisionist line enabled Chairman Mao's directive "**In medical and health work put the stress on the rural areas**" to be carried out. As a result, training of "barefoot doctors"* began in the countryside.

* The term "barefoot doctors" refers to medical workers trained from among commune members who continue to engage in farm work. As they first appeared in south China where the commune members work barefoot in the paddy fields, these new-type medical workers are called "barefoot doctors". For details, see "Barefoot Doctors" in *China Reconstructs*, April 1974.

Education on how to prevent gastrointestinal infections is carried on in the shop by a worker-medic.



Under the impact of the "barefoot doctor" movement, in 1969 some Shanghai factories began to train similar people for industry — the "red worker-medics".

This method has enabled China's medical and health work to mobilize the positive elements for serving the masses more effectively, doing prevention and treatment on a mass scale and widely disseminating knowledge on health and medical subjects. It is a good way to realize the Communist Party and government policy of combining health work with the mass movement.

Since 1970 the Capital Iron and Steel Company has trained four sets of worker-medics, 460 in all. Candidates were recommended by their shop work groups and attended study courses ranging from two weeks to three months in length. During this period of concentrated study they learned from doctors at the company's hospital how to diagnose some ordinary medical and surgical cases, how to change dressings and how to give injections, first-aid treatment and acupuncture. Those with a longer period of study have some knowledge of anatomy, physiology and pharmacology. After their studies they were sent for a month's internship in the hospital's clinics or health centers before going back to their own shops.

The worker-medics have found that they can be of service not only on the job, but after hours as well to people in their neighborhoods. In cooperation with doctors at the factory health centers they help give preventive inoculations, care for cases of chronic at-home illness and spread knowledge of birth control. Each one is presented by the plant with a set of acupuncture needles. To relieve the aches and pains of the older workers some of the "red worker-medics" augmented their use of acupuncture by learning massage on their own from experienced hands. Many of the early-trained "red worker-medics" can now handle more serious cases.

Scouts for Prevention

"Put prevention first" is one of Chairman Mao's important policies

for China's medical and health work. The worker-medics are a strong force for it. Last spring the machinery plant health center decided to give an anti-influenza nasal spray to all of its 2,000 workers. With the help of the worker-medics the job was completed in three days. The worker-medics also made a Chinese herbal brew which they passed around the shops several times as a further preventive measure. The incidence of influenza there was markedly low.

Last year worker-medics in the coking plant helped carry out a general examination for cancer of the digestive tract, for coronary heart disease among those above forty, and a general physical examination for cooks and those working in high temperatures. Taking blood samples from 1,700 workers in connection with the survey for cancer would have been an impossible chore for the regular medical staff. With the help of the worker-medics the job was finished in only eight days.

In recent years, carrying out Chairman Mao's revolutionary line in health work, the company medical workers make weekly rounds of the shops, going right out to the patients. Taking their medical kits with them, they examine and prescribe medicine on the shop floor. At the same time they get reports on the incidence of sickness in the shops from the worker-medics which help them plan their own work. The worker-medics, because they keep an eye on the health situation in their groups, are

Wen Hsiu-chun gives acupuncture treatment to a co-worker's father.



often the first to note the appearance of seasonal infectious diseases. They serve as epidemic-prevention scouts.

Source of Strength

The worker-medics get both political and professional leadership from the plant Patriotic Health and Sanitation Movement Committee which is composed of representatives elected from the plant Party committee, revolutionary committee, Communist Youth League, trade union and health center. Once a month they spend a half-day at professional study taught by doctors from the hospital. They often study works like Chairman Mao's *In Memory of Norman Bethune* and *Serve the People* and struggle against manifestations of the revisionist line in health work in connection with their own duties.

Like the other workers, the worker-medics take part in the campaign to criticize Lin Piao and Confucius. Lin Piao, in Confucius' phrase, wanted "self-restraint and return to the rites", that is, to overthrow the dictatorship of the proletariat and restore capitalism in China. They have come to realize that, had Lin Piao's plot succeeded, China's laboring masses would again have become beasts of burden for the landlords and capitalists and led a miserable life of hunger, cold and illness.

The worker-medics learn a great deal from accounts of their bitter past given by veteran workers. Chia Peng-ming, now 48, became an apprentice in 1939 when the Shihchingshan Iron Works, predecessor of the Capital Iron and Steel Company, was under control of the Japanese imperialists. "I saw a fellow-apprentice die from a cut on the hand while at work," he said. "The plant's small hospital only took care of the staff and the foremen and kept the workers out. That hospital couldn't even do a minor operation like an appendectomy anyway. Today our company has not only a hospital and health centers, but rank-and-file people trained as worker-medics. How different from the old society!

"Lin Piao's plot to 'restrain oneself and return to the rites' is to

make us suffer the old misery again. We of the working class will never agree!"

The worker-medics consider that the way to carry out Chairman Mao's revolutionary line in medical work is to do a good job at their medical tasks. They try to emulate Dr. Bethune's spirit of "**utter devotion to others without any thought of self**" and serve the people earnestly and tirelessly. At the same time they study and practice to improve their medical skills.

Wen Hsiu-chun, a 33-year-old woman in the pattern shop of the machinery plant, was chosen to become a worker-medic in 1970. "How can a person like you become a medic?" someone remarked to her jokingly. Though said in jest, it revealed the skepticism some people had about this new idea. In their minds workers can only rivet, weld, operate machines and perform bench work. Not having gone to medical school, they could never treat illness.

Indeed Wen Hsiu-chun did have a hard time with her studies. With only a few years' schooling she found it hard to remember all the medical terms and acupuncture points. And, being a group leader in her shop, she had other responsibilities as well. With tenacity she overcame the difficulties. Even in bed at night she worked on memorizing the acupuncture points on her body. She spent every spare moment over her medical literature and made remarkable progress in a few months' time.

Since she became a worker-medic Wen Hsiu-chun has treated not only her co-workers but people from her neighborhood and nearby villages. Although she has small children and plenty of housework, she always goes immediately when called, even though it's late at night after she's gone to bed. All who know of her praise her spirit of serving the people.

Among the "red worker-medics" at the Capital Iron and Steel Company, there are quite a few like Wen Hsiu-chun. The workers have confidence in them. They call them "people after our own hearts".

(Continued from p. 15)

national economy. This thoroughly demolished China's dependence on imperialism for foreign trade. An independent sovereign foreign trade was set up to serve the interests of her socialist construction. China maintains that political sovereignty cannot be separated from economic independence. After obtaining political independence, a nation must strive hard to win economic independence, otherwise political independence is unconsolidated and incomplete.

Over the past 25 years of socialist construction under the leadership of Chairman Mao Tsetung and the Communist Party of China, the Chinese people have persisted in the policy of maintaining independence, keeping the initiative in their own hands and relying on themselves. This has meant that by starting from actual conditions, relying on the strength and wisdom of the people, employing domestic accumulation of funds and making full use of China's own natural resources, they have transformed an old, poor and backward China into a socialist country with initial prosperity. They have never been cowed by imperialist blockades and embargoes, nor have they yielded to the political and economic pressure of social-imperialism. On the contrary, these temporary difficulties forced on the Chinese people only served to urge them on in their determination to speed up the socialist construction of the motherland.

Under no circumstances, however, does this policy mean pursuing a "closed-door" policy. Early in 1949, on the eve of New China's establishment, Chairman Mao pointed out, **"The Chinese people wish to have friendly cooperation with the people of all countries and to resume and expand international trade in order to develop production and promote economic prosperity."** Acting on this over the last two decades, China has opened up trade with other countries in a planned way, on the basis of equality and mutual benefit, to learn from other countries' merits and to obtain necessary

materials, equipment and techniques through exchange. This is putting into practice the principle of making foreign things serve China, and combining learning with inventing in order to increase her ability to build socialism independently, with her own initiative and relying on herself to speed up socialist construction.

Foreign trade is necessary to the development of China's national economy. At the same time, through foreign trade, China can increase mutual support and cooperation in the economic sphere with fraternal socialist countries and friendly countries of the Third World, thus benefiting each other's economic construction and reinforcing economic independence. Through foreign trade, China is able to increase economic and technical interchange with more and more countries and peoples on the basis of the Five Principles of Peaceful Co-existence so as to promote relationships between China and the other nations of the world and enhance the friendship between the Chinese people and the people of other countries. For these reasons it is necessary for China's foreign trade to develop in steady steps according to its requirements and potentialities. China's foreign trade is sound and reliable.

CHINA has always held that large or small, all countries are equal. In trade she firmly adheres to the principles of equality, mutual benefit and helping to meet each other's needs, that is to say, in trade, countries should respect each other's sovereignty and wishes, pay attention to each other's requirements and abilities, and facilitate mutual economic development. China resolutely opposes the policy of plundering the natural resources of other countries, dominating their national economies and interfering in their internal affairs, the policy pursued by the two superpowers under the guise of "trade" and "aid".

Because socialist China abides by the above principles for construction and foreign trade, she will never try to attract foreign

capital or exploit domestic or foreign natural resources in conjunction with other countries, as does the superpower which calls itself "socialist". She will never go in for joint-management with foreign countries, much less grovel for foreign loans as that superpower does. China welcomes technical interchange with other countries and imports essential equipment on a planned and selective basis according to the needs of her socialist construction. Methods of payment are arranged through negotiation by the two business parties in the light of common international trade practices.

Because China is an economically developing country, she is still backward in many fields. Her industrial and agricultural production is not high yet, and scientific and technical levels are generally not up to advanced standards. Although there have been big developments in China's foreign trade, it is still not able to fully meet the rising demands of both internal economic construction and foreign markets. There are also shortcomings and deficiencies in our foreign trade work yet to be overcome.

It is certain, however, that China's future potentialities in foreign trade are substantial because of her vast territory, rich resources, large population and flourishing socialist construction. The great movement to criticize Lin Biao and Confucius will certainly promote the further growth of the national economy. As industrial and agricultural production expands, there will be a steady increase in the quantity, variety and design of better-quality products. Packing and presentation will continue to improve. Generally we will be able to export more and better goods to meet the requirements of the people of other countries. At the same time, China's imports will be increased accordingly. Without doubt, our trade with other countries will continue to broaden.

(This article originally appeared in the No. 1 1974 issue of *China's Foreign Trade*.)

She's Walked Across China

TUNG MEI



Hu Mei-ying (front) with some of her team out to survey a forest.

HU MEI-YING is a woman of 36, with her hair in a short bob. She customarily wears a blue work suit and brown climbing boots. Recently at a conference on metallurgical surveying held in Sian she told of her 20 years as a field surveyor. Since she began this work in 1953, she has walked through most of China, through ancient forests beneath snow-capped mountains in the northeast, the uninhabited gravelly deserts of the northwest, sweltering mountain ranges of the south. In 1966 the Ministry of Metallurgy conferred on her the title "Heroine on the Metallurgical Front". She is now a vice-chairman of the revolutionary committee of the Shensi province institute of metallurgical surveying and design.

Hu Mei-ying was born into a family of artisans in the city of Tantung in northeast China. Her parents and paternal grandparents had come there from Hopei province where they had been unable

to make a living. After graduating from a short course in non-ferrous metallurgy in 1953 at the age of 16 Hu Mei-ying became a member of a metallurgical field survey team.

The thought that her work was the vanguard for the country's new construction at the beginning of the First Five-Year Plan gave her great pride. At that time she weighed only 43 kilograms. The first time she climbed a mountain, though she tried very hard, she still fell behind. When she finally got to the top, looking down made her dizzy. She got back so tired she could not eat.

She decided to practice mountain climbing, a basic skill for surveyors in China. As she worked she noted where the veterans stepped and the way they handled their bodies on ascents and descents. On Sundays she practiced on mountains near their base, climbing the steeper slopes and resting when she got tired.

The young prospector loved to read books about the teen-age revolutionary martyr Liu Hu-lan and on climbs carried one in her pocket to read while resting. Hu Mei-ying drew great inspiration from the deeds of Liu Hu-lan. The latter had begun to work in the movement to resist Japanese aggression and save her country when she was still quite young. Killed by the Kuomintang reactionaries at the age of 15, she went to her death without flinching. In her memory Chairman Mao wrote the inscription, "A great life! A glorious death!"

Liu Hu-lan was younger than I when she died, Hu Mei-ying sometimes thought, yet she faced the enemy's fodder chopper without blanching. Then why can't I overcome the difficulties involved in mountain climbing? "I must not let my youth slip idly by," she wrote in her diary. "It should shine with a heroic light."

After protracted training Hu Mei-ying finally became a good mountain climber. She now weighed over 60 kilograms. At the same time she diligently studied to improve her surveying technique. The first time she surveyed a fourth class levelling line in 1954 it took her a whole day. Then when she did the calculations that night she found an error of over 10 millimeters, which meant she would have to do it over again. She did not sleep well that night, thinking of how she was holding up an urgent job. She decided she must study.

At that time she was working in the south. Doing fieldwork during

the day, she kept at her studies at night despite the sweltering heat and numerous mosquitoes. After two years she had basically mastered the use of instruments, calculation and drawing. Her drawings were accurate, neat and clear, the best in the team.

100 Percent of Her Energy

Early in her career Hu Mei-ying went to do surveying in a desolate spot in the northwest. At night she could hear the wolves howling in the distance. She returned to the place a few years later. From a high point she looked out over group after group of factory buildings and a forest of chimneys. The whole place had changed. She could not even find the house where she had lived before. "Look!" she said to her teammates. "What great significance our work has. Without our surveys these factories couldn't have been built."

"As I pick up my drawing board to start work," she says, "I often think that before long new factories or mills will be built from this survey. It makes me work all the harder. Every drawing we do speeds up construction."

In 1955 Hu Mei-ying became head of a surveying group sent to a mining area in Kansu province to make a topographic survey. The work had to be done on a steep slope crossed by several sharp ridges, the narrowest of which was less than a foot wide at the top. They had to survey topographic points on both ends of each ridge, which required someone to walk along the top with a 70 to 80 degree slope dropping away on either side. She herself took on the dangerous job from the others who customarily held the staff. "I thought, they're all new on the job," she said later, "and they've never worked on such dangerous ridges. I'm the group leader, I should take the lead."

One autumn her group went to work on the Chinghai plateau, over 3,000 meters above sea level. The air there is thin and the weather

subject to sudden changes. Halfway up a mountain Hu Mei-ying had trouble breathing and began to black out. She looked up and saw that some of the men were still climbing. She thought of what Chairman Mao had said to a girl while swimming in the Ming Tombs Reservoir near Peking in 1964: "Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can too." Summoning up all her reserves, Hu Mei-ying gritted her teeth and made it to the top. Along with the men she selected survey points and buried monuments, swinging a mattock and carrying the 30-kilogram concrete blocks. Her clothes were soaked with sweat and the others advised her to rest, but she just said, "As long as the revolution needs it, I'll use 100 percent of my energy!"

In 1960 Hu Mei-ying married one of her colleagues in the surveying team and her first child was born the same year. It is said that women surveyors have trouble coping with family responsibilities and after a few years always wind up in office jobs. Some advised her to work in Sian. "The surveying site is my battle station," she said. "I can't leave the battle just because I have a family. For the revolution mothers fought all over the country in the old Red Army. For the revolutionary cause of the proletariat I'll climb mountains all my life!" Hu Mei-ying took the baby to her mother's home in the northeast and then went with her team to work in the northwest. When she went back to work after her second child was born she asked a colleague's wife to take care of her. The woman was happy to do so and told her, "You just worry about your fieldwork!" Now the mother of three, Hu Mei-ying is still full of verve and working energetically in the front lines of metallurgical surveying.

One of the Team

Since she became a leader in the surveying team and design in-

stitute, Hu Mei-ying has had to go to meetings in Sian or other places several times a year. She never wastes any time. She works in the field right up to the night before she has to go, then turns her work over to someone else and leaves for the railroad station early the next morning.

While the team was working in the Taihang Mountains in Shansi province in April 1973, Hu Mei-ying made four trips to Sian to attend meetings. When they ended, the leaders said she could have a few days off to rest at home. "My comrades are all working hard," she said. "How can I stay at home?" She made some hurried arrangements and got to the station just as the train was about to leave. It was late at night by the time she reached the team, but she went to work with the others as usual the next day.

This spring as warmth was just returning to the northeast, Hu Mei-ying put her instruments on her back and led a team to Anshan on a new job of surveying to further expand China's iron and steel industry.

Hu Mei-ying (third left) and members of her team making a topographic survey.



Lesson 7

铁人

Tiě rén

Iron Man

大庆油田 一二〇五 钻井队 青年
 Dàqing yóutián yīèrlíngwǔ zuànǐngduì qīngnián
 Daqing oilfield 1205 well-drilling team young

工人于臣, 一天正在井上打
 gōngren Yú Chén, yītiān zhèngzài jǐngshàng dǎ
 worker Yu Chen, one day just at well on working

大钳。这个工具在他手里显得
 dàqián. Zhège gōngjù zài tā shǒulǐ xiǎnde
 big tongs. This tool at his hands in seemed

沉重极了, 总摆弄不好。当他
 chénzhòng jí le, zǒng bǎinòng bù hǎo. Dāng tā
 heavy (in the) extreme, always handle not well. When he

有点儿泄气时, 身后忽然伸出
 yǒu diǎnr xièqì shí, shēnhòu hūrán shēnchū
 had (a) bit dispirited time, body behind suddenly reached out

两只粗壮有力的手, 接过大钳
 liǎng zhī cūzhuàng yǒu lì de shǒu, jiēguò dàqián
 two thick have strength hands, took over big tongs

飞快地推出去, “喀嚓”一声就咬住了
 fēikuàide tuīchūqu, “kāchā” yī shēng jiù yǎozhùle
 flying-fast pushed out, “kacha” a sound then bit onto

钻杆。于臣回头一看, 原来是老
 zuàngān. Yú Chén huí tóu yí kàn, yuánlái shì lǎo
 drill pipe. Yu Chen turned head one look, it originally was old

队长王铁人。
 duìzhǎng Wáng Tiě rén.
 team leader Wang Iron Man.

那天王铁人刚在北京开完
 Nàtiān Wáng Tiě rén gāng zài Běijīng kāiwán
 That day Wang Iron Man just at Beijing attended-finished

中国共产党第九次代表大会,
 Zhōngguó Gòngchǎndǎng dìjiǔ cì dàibiào dàhuì,
 Chinese Communist Party ninth time representative big meeting,

当选为中央委员后回到大庆。
 dāngxuǎnwéi zhōngyāng wěiyuán hòu huídào Dàqing.
 elected as central committeeman after returned to Daqing.

一到油田, 他就立刻去钻井队
 Yí dào yóutián, tā jiù lìkè qù zuànǐngduì
 Once arrive oilfield, he then immediately went well-drilling team

参加劳动了。王铁人亲切地对于
 cānjiā láodòng le. Wáng Tiě rén qīnqiède duì Yú
 join labor. Wang Iron Man affectionately to Yu

臣说: “小伙子, 我们想为国家多打
 Chén shuō: “Xiǎohuǒzi, wǒmen xiǎng wèi guójiā duō dǎ
 Chen said: “Young fellow, we want for country more drill

井, 打好井, 没有干劲不行, 没有
 jǐng, dǎ hǎo jǐng, méiyǒu gǎnjìn bù xíng, méiyǒu
 wells, drill good wells, without drive won't do, without

真本领也不行啊! 咱们俩一块儿练。”
 zhēn běnlǐng yě bù xíng a! Zánmen liǎ yīkuàir liàn.”
 real skill also won't do! We two together practice.”

在铁人的帮助下, 于臣白天黑夜苦
 Zài Tiě rén de bāngzhùxià, Yú Chén báitiān hēiyè kǔ
 At Iron Man's help under, Yu Chen white day black night hard

练打钳, 一下儿, 两下儿, 有时
 liàn dǎ qián, yí xiàr, liǎng xiàr, yǒu shí
 practiced working tongs, one time, two times, (some) times

一连打几百下儿, 累得全身是
 yīlián dǎ jǐbǎi xiàr, lèi de quán shēn shì
 in a row worked several hundred times, tired (so) whole body was

汗。不久, 他就成了一个熟练的钳工。
 hàn. Bùjiǔ, tā jiù chéngle yíge shúliàn de qiángōng.
 sweat. Not long, he then became a skilled tongsman.

铁人真名叫王进喜。他在开发
 Tiě rén zhēn míng jiào Wáng Jìn xǐ. Tā zài kāifā
 Iron Man real name called Wang Jinxi. He at open up

和建设大庆油田中, 发扬了工人阶级
 hé jiànshè Dàqing yóutiánzhōng, fāyángle gōngren jiējí
 and construct Daqing oilfield in fostered working class

不为名、不为钱、不怕苦、不怕累,
 bú wèi míng, bú wèi qián, bú pà kǔ, bú pà lèi,
 not for name, not for money, not fear hardship, not fear fatigue,

为革命永远奋斗的精神, 被人们赞为
 wèi géming yǒngyuǎn fèndòu de jīngshen, bèi rénmen zànwéi
 for revolution always struggle spirit, by people praised as

“铁人”。他当领导, 工作比别人忙
 “Tiě rén”. Tā dāng língdǎo, gōngzuò bǐ biérén máng
 “Iron Man”. He serving as leader, work compared others busy

得多, 但是从来不坐在办公室里。他整天
 de duō, dànshì cónglái bú zuòzài bàngōngshìlǐ. Tā zhěngtiān
 more, but always not sit at office in. He all day

从这个井队跑到那个井队, 总是和
 cóng zhège jǐngduì pǎodào nàge jǐngduì, zǒng shì hé
 from this well team ran to that well team, always was with

工人一起劳动，一起研究问题。工人们
 gōngren yìqǐ láodòng, yìqǐ yánjiū wèntí. Gōngrenmen
 workers together work, together study problems. Workers
 说：“我们身上有多少泥，铁人
 shuō: “Wǒmen shēnshàng yǒu duōshǎo ní, Tiěren
 said: “Our body on has much-little mud, Iron Man’s
 身上就有多少泥；我们身上有
 shēnshàng jiù yǒu duōshǎo ní; wǒmen shēnshàng yǒu
 body on then has much-little mud; our body on has
 多少汗，铁人身上就有多少汗。”
 duōshǎo hàn, Tiěren shēnshàng jiù yǒu duōshǎo hàn.”
 much-little sweat, Iron Man’s body on then has much-little sweat.”

Translation

One day Yu Chen, a young worker in well-drilling team No. 1205 at the Taching oilfield, was working the drill-pipe tongs. The tool seemed extremely heavy in his hands and he could never handle it well. Just as he was feeling a bit dispirited, two thick, strong hands suddenly reached out from behind him, took over the big tongs and swiftly pushed them out. They clamped onto the drill pipe with a clang. Yu Chen turned his head back to see and it was their old team leader Iron Man Wang.

That day Iron Man Wang had just returned to Taching after attending the Ninth Congress of the Communist Party of China in Peking, at which he was elected a member of the central committee. As soon as he got to the oilfield he went to work with the well-drilling team. “Young fellow,” he said affectionately to Yu Chen, “we want to drill more and better wells for our country. It won’t do to be without drive and real skill. Let’s practice together.” With Iron Man Wang’s help, Yu Chen practiced hard working the tongs day and night, once, twice, sometimes several hundred times in a row. He got so tired his whole body was covered with sweat. Before long he became a skilled tongsman.

Iron Man Wang’s real name was Wang Chin-hsi. In opening up and constructing the Taching oilfield, he fostered the working-class spirit of working neither for fame nor fortune, fearing neither hardship nor fatigue, and always struggling for the revolution. People praised him as an “Iron Man”. When he became a leader he was much busier than others but never sat in an office. All day long he ran from one well-drilling team to another, always working with the workers and studying problems with them. “He has as much mud and sweat on him as we do,” they said.

Notes

As we learned in Lesson 6, a complement is an additional element following a verb or adjective. In addition to the three kinds of complements described there, here are some more.

1. *Complement of Degree.* Shows the degree an action, quality or situation reaches. For example, Zhèxiē wénwù bǎohù de hěn hǎo 这些文物保护单位得很好 (These cultural objects are very well preserved) and Tā lèi de quán shēn shì hàn 他累得全身是汗 (He got so tired his whole body was covered with sweat).

There are also a few other complements indicating an extremely high degree which do not use 得, such as jí le 极了。 For example,

Tāmen dōu gāoxìng jí le 他们都高兴极了 (They are all extremely happy) and Zhège gōngjù zài tā shǒulǐ xiǎnde chénzhòng jí le 这个工具在他手里显得沉重极了 (This tool seemed extremely heavy in his hands).

2. Complements of Quantity.

(1) *Complement of Duration.* A time word as a complement indicates the time an action takes, as in Zhèběn shū xiěle wǔ ge yuè 这本书写了五个月 (It took five months to write this book).

(2) *Verbal Measure Words Used As Complements.* There are several words which used with a numeral indicate how many times an action is performed. These are called verbal measure words. Among them are cì 次, huí 回, biàn 遍, tàng 趟 and xià 下儿。 For example, Yú Chén kǔ liàn dǎ qián, yǒu shí yīlián dǎ jǐbǎi xià 于臣苦练打钳，有时一连打几百下儿。(Yu Chen practiced hard working the tongs, sometimes several hundred times in a row). Jīntiān de xīnwén wǒ xiǎng zài tīng yí biàn 今天的新闻我想再听一遍 (I want to hear today’s news again).

(3) *Complements of Extent.* In a comparative sentence yìdiǎnr 一点儿 and yìxiē 一些 are used as complements after an adjective to indicate a difference which is not great. For example, Jīntiān bǐ zuótiān nuǎnhuo yìdiǎnr 今天比昨天暖和一点儿 (Today is a bit warmer than yesterday) and Zhèzhǒng shōuyīnjī bǐ nàzhǒng shōuyīnjī de zhiliàng hǎo yìxiē 这种收音机比那种收音机的质量好一些 (The quality of this kind of radio is somewhat better than that one).

If the difference between the two is great, de duō 得多 is used as a complement, as in Tā dāng lǐngdǎo, gōngzuò bǐ biérén máng de duō 他当领导，工作比别人忙得多 (Serving as a leader he was much busier than others).

Numerals used as complements indicate a specific difference between two things. For example: Nàzhī gāngbǐ bǐ zhèzhī guì wǔmáo qián 那支钢笔比这支贵五毛钱 (That pen costs five mao more than this one) and Zhège xuéxiào de nǚ xuésheng bǐ nán xuésheng duō bǎi fēn zhī èrshí 这个学校的女学生比男学生多百分之二十 (This school’s girl students number 20 percent more than boy students).

3. *Prepositional Constructions as Adverbial Complements.* These indicate mainly time and place. 在 and 到 are commonly used as prepositions indicating time. For example, Mǎkèsī shēngzài yībāyībānián 马克思生在一八一八年 (Marx was born in 1818) and Jīntiān xiàwǔ de páiqiú bǐsài dǎdào wǔdiǎnzhōng cái jiéshù 今天下午的排球比赛打到五点钟才结束 (This afternoon’s volleyball match didn’t end until 5:00).

到, 向 and 在 are commonly used as prepositions indicating place. For example, **Tiě rén zhěng tiān cóng zhè ge jǐng duì pǎo dào nà ge jǐng duì, zǒng shì hé gōng rén yì qǐ láo dòng** 铁人整天从这个井队跑到那个井队, 总是和工人一起劳动 (All day long Iron Man ran from one well-drilling team to another, always working with the workers) and **Qīng nián men dōu biǎo shì: Zǔ guó nǎ lǐ xū yào wǒ men, wǒ men jiù bèn xiàng nǎ lǐ** 青年们都表示: 祖国哪里需要我们, 我们就奔向哪里 (The youth all said: We will go wherever our motherland needs us).

The preposition is sometimes omitted in speech. For instance, instead of **Tiě rén dān rèn lǐng dǎo gōng zuò qī jiān, cóng lái bú zuò zài bàn gōng shì lǐ** 铁人担任领导工作期间, 从来不在办公室里 (During the period Iron Man undertook leading work he never sat in an office) we may also say 铁人担任领导工作期间, 从来不在办公室里。

Exercise

Use the constructions in parentheses to complete the following dialogue:

打电话

- A、喂! 你是张文吗?
 B、是啊! 你是许强吧? 有什么事?
 A、现在_____ (暖和一些), 星期日我们去公园玩儿一天好吗?
 B、_____ (好极了), 我也正想去玩儿玩儿呢。我们怎么去? 坐汽车还是骑自行车?
 A、我们坐汽车去吧, _____ (快得多)。田丰在不在? 让他跟我们一起去好吗?
 B、什么? _____ (说一遍), 我没听清楚。
 A、你告诉田丰一下儿, 让我也去。
 B、好, 再见!
 A、再见!

(Answers on p. 33)



Peasant Paintings from Huhsien County

ON April 10, 1974 the Ministry of Posts and Telecommunications of the People's Republic of China issued a set of six special stamps entitled "Peasant Paintings from Huhsien County". The stamps bear reproductions from an exhibition of paintings by peasants of Huhsien held in Peking. (For further information about this exhibition, see *China Reconstructs* January 1974.) All the stamps are in 8 fen denomination.

Stamp 1, Old Party Secretary. Orange-brown, light yellow, slate-blue and light grey.

Stamp 2, Digging a Well on the Plateau. Vermilion, orange-brown, grey, apple-green and light blue.

Stamp 3, Spring Hoeing. Apple-green, orange-brown, magenta and blue.

Stamp 4, Applying Science to Farming. Orange-red, light yellow, olive-green and blue.

Stamp 5, Luxuriant Trees and Heavy Crops. Yellow-orange, yellow-green, light blue and white.

Stamp 6, Bumper Harvest of Grain and Cotton. Yellow-orange, red-orange, yellow-green and white.

Each stamp bears a seal reading "Peasant Paintings from Huhsien County" in red Chinese characters.

Stamps 2 and 5 measure 27 × 60 mm., and stamps 1, 3, 4 and 6, 30 × 40 mm.

Perf. 11. Photogravured. Serial numbers: T3 (6-1) to T3 (6-6).





