

China *A Great New Movement*

Soong Ching Ling

Reconstructs

VOL. XXV NO. 3

MARCH 1976

Special Issue:
New Tibet







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

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Back: The Yalutsangpo River.

Inside front: The Tachai production brigade uses more machines.

Inside back: China's first electric rail line between Paoki in Shensi province and Chengtu in Szechuan province.

A GREAT NEW MOVEMENT

Soong Ching Ling

TODAY IN CHINA the whole people, led by the Communist Party, are engaged in a great new effort to push agriculture forward and build Tachai-type counties all over our vast land. Tachai is a production brigade, a subdivision of a commune, a northern hill village of some 90 families once remote, bleak, poverty-stricken, oppressed and unknown, but since 1964 the standard-bearer for China's socialist agriculture under Chairman Mao Tsetung's call, "**In agriculture, learn from Tachai.**" Why learn from it? Because it has confirmed — in ceaseless collective work, struggle and advance — the people's truth, the truth of history ringingly affirmed by Chairman Mao much earlier, in 1949 on the eve of China's liberation, "**Of all things in the world, people are the most precious. Under the leadership of the Communist Party, as long**

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as there are people, every kind of miracle can be performed. . . . We believe that revolution can change everything. . . ."

Tachai, until its liberation, was a nightmare of frightfully eroded land, drought-stricken for most of the year, slashed by wild mountain torrents in the brief but concentrated rainy season — poor soil, poor crops, poor people made still poorer by landlord exploitation, living in crumbling earth caves. Today its fields, owned and tilled in common, terraced or completely transformed into small "man-made plains" by the leveling of hilltops, have increased their per-unit yield tenfold, are irrigated by water pumped by electric power from a river far below, and in the main plowed by tractors. And the socialist community has built itself a sturdy brick-and-stone housing complex with a clinic, school, library and other facilities.

These two Tachais could be a thousand years apart. In fact, between them lie almost three decades

Man-made plains created by leveling terraced fields provide conditions for mechanized cultivation.



of intense labor and struggle. The formerly impoverished peasants have shown themselves unwavering in three respects — active determination to go the collective socialist road pointed by the Party, dauntless self-reliance and the ever-deepening, ever-inspiring consciousness that they were working not just for Tachai but for a new China and a new world. Their stirring story has often been told but I would like to note some highlights.

Immediately after their liberation, when the tenants and agricultural laborers had dispossessed the landlords and become owners of the land they tilled, they chose the road of cooperation and common advance over that of individual competition for self-enrichment in which a few win out while the many are trampled underfoot.

In Tachai, the initial battle took the form mainly of a competition between two mutual-aid teams. One was composed of the poorest peasants — who in addition were mainly old people, adolescents, weak or ill — but to battle difficulties would even harness themselves to the plow in the absence of draft animals. Yet this team outproduced the other which was composed of better-off peasants who were both physically stronger and equipped with more work-beasts and tools but finally fell apart because its members contended for separate individual gain — each would work well on his own field and slack on a neighbor's. Thus mutual aid in Tachai was freed of capitalist tendencies and established on the only basis on which it could last and develop — the leading role of the

Tachai at dawn.



Kuo Feng-lien, secretary of the Tachai brigade Party branch.

poor peasants. Later, in 1955 when Chairman Mao called for agricultural cooperatives, Tachai waged another fight: to respond it had to defy obstruction by superiors in the then county leadership, which followed Liu Shao-chi in putting a brake on the movement. This was a victory against the revisionist line.

With the added strength of the co-op, the Tachai people began transforming one of their worst gullies. But torrents twice wrecked the laboriously-built retaining walls of their new terraced fields, to the joy of class enemies who invoked old superstitions and called the disasters a punishment by the "dragon king of the waters". Only at the third try, with more scientific construction learned from analyzing the failure, was the battle won — a triple victory over nature, class enemies and backward ideas.

After 1958, when Tachai became part of a people's commune, it built terraced fields on a larger scale. But the class struggle did not die down. Early in the 1960s the Soviet betrayers of socialism attempted to subjugate China to their own will and revisionist ideas by paralyzing our industry, breaking contracts and withdrawing specialists. Meantime, our agriculture was in difficulties from three years of nationwide bad weather. And within the country the Liu Shao-chi revisionists tried to break up the communes and restore private farming. The people of Tachai resisted heavy pressure, maintained their collective, stepped up the remaking of nature and pushed up yields. Then in 1963, nature struck them its most savage blow yet, a flash flood that wrecked

much of the field construction of ten years and washed away four-fifths of their homes. Once more winds of discouragement were fanned — some for leaving the village and resettling elsewhere, some for seeking massive state grants as the only salvation, with rebuilding expected to take a dozen years even then. But the poor and lower-middle peasants of Tachai, their will expressed in the words of their brigade Party branch secretary, Chen Yung-kuei, returned with thanks all government aid. If every locality stretched its hands to the state, they reasoned, where would the state get the wherewithal for national-scale projects? Any aid grant would be soon spent; moreover, the self-reliant spirit, which alone was inexhaustible, would be undermined. Tachai pledged itself to work in such a way that, that same year, there would be no reduction of collective income, of contributions to the state, or of members' earnings. They did it. It was then that Chairman Mao said, **"In agriculture, learn from Tachai."**

After the flood, turning a bad thing into a good, Tachai took advantage of starting on a clean slate to transform itself more sweepingly. Quickly the fields were rebuilt in new, better ways. Housing was revolutionized into a community project that freed land for production and members' minds from many of their domestic concerns. But to the advocates of capitalist restoration, Chairman Mao's setting up of Tachai as the banner for socialist agriculture was an imperative motive for pulling it down. They were a handful, but strongly placed. Again Tachai resisted, and worked on. It was only with the Great Proletarian Cultural Revolution that Liu Shao-chi and his covey of restorers of capitalism were swept from positions of authority.

In the 1970s came a new development. Not only have numerous teams, brigades and communes learned from Tachai, improving both the relations and the conditions of production, and getting yields two, three and more times the general targets for their regions. Whole counties with spirit, style and material achievements like Tachai's have appeared, first singly, then in groups, starting with Tachai's own county, Hsiyang. A county, generally with hundreds of thousands of people, can of course do things smaller units cannot. Once-backward Hsiyang is not only transforming its land, and like others setting up a system of small and medium industries. It has designed, and makes, light tractors especially adapted to China's rugged highlands, with mass production in the offing. It was in Hsiyang's enlarged tractor plant that the National Conference to Learn from Tachai held its first session last fall. Building Tachai-type counties today also means mechanizing them.

Against this background, one can understand today's movement and its launching at a national conference with the Party committee secretaries of China's more than 2,000 counties participating. One can understand the concise definition reiterated there: "Tachai's fundamental spirit lies in its adherence to the principle of putting proletarian politics in com-

mand and placing Mao Tsetung Thought in the lead, to the spirit of self-reliance and hard struggle, and to the communist style of love for the country and the collective." One can understand Vice-Premier Hua Kuo-feng's statements, in his sum-up report: "Learning from Tachai in agriculture and building Tachai-type counties throughout the country is a great revolutionary movement to continue the revolution under the dictatorship of the proletariat and build socialist agriculture with greater, faster, better and more economical results." One can understand his statement that the mass upsurge now launched, "like the land reform, agricultural cooperation and people's commune movements, is another great revolutionary movement in the rural areas".

What are the qualifications of a Tachai county? Its Party leadership is Marxist like Tachai's, the poor and lower-middle peasants are in authority and fight capitalist trends and restoration; its cadres — whether at county, commune or brigade level — participate in collective productive labor; it moves ahead rapidly and substantially in building new fields, mechanization and scientific farming; it steadily expands its collective economy, brings the output and income of its poorer units up to or above the present level of average ones; and it develops its rural economy in an all-round way, raising its output, its contributions to the state and the living standards of its commune members.

Today capital construction of farmland is geared to mechanization, the way forward. To advance this, besides expansion of farm-machine manufacture by national and provincial-level plants, each county is to produce iron and steel, coal, chemical fertilizers and insecticides, and small and medium machines. By massive initiative at *all* levels, all China's farming is to be basically mechanized in five years — by 1980. This vast undertaking will push forward our industry and science. An essential step will be taken toward fulfilling the great plan, announced by Premier Chou En-lai at the Fourth National People's Congress, of ensuring that socialist China will be advancing in the world's front ranks by the end of the century — before the year 2000.

Moreover, the projected multiplication of Tachai-type counties — from 300 now to at least 700 by 1980 and later to all — will make our country all the more invincible against aggression. If the Chinese revolution could win its previous victories against foreign invaders and internal reactionaries by relying on the resources of the countryside at the then pre-industrial level, how incalculably stronger will it be with each county having a substantial food surplus, its own industrial base, a rural population not only politically inspired and informed but technically experienced and competent.

In short, the country we build will be more secure in its national independence, its socialist nature, its ability to guard against and oppose revisionist degeneration towards capitalism. It will be able to con-

tribute more to the progress of mankind and march more firmly and quickly towards its ultimate goal — a communist society.

Some ask: Will the extension and increased productivity of China's agriculture be absorbed or even finally outstripped by population growth? Facts long ago provided the answer. In old China, with a population of not much over half today's, there was famine. Since liberation, there has been none. For more than a dozen years now, grain output has risen at *double* or more the rate of increase of our people. In Tachai, with its exceptionally bad material heritage, the crop in 1974 was equal to that of *eleven* pre-liberation years. Hsiyang county, once equally poor, feeds all its people, retains reserves, and markets one-third as much again to the state for use elsewhere. And all Shansi province, when every one of its counties is of the Tachai type (they are not yet, but certainly can be), will produce 2½ times as much grain as at present, and have a marketable surplus nearly four times the present. Most parts of the country have better natural conditions and a higher potential for increased food output than these areas — and can realistically be expected to multiply output even more rapidly in the coming years.

Socialist China's family-planning program, already reducing population growth, is not prompted by any Malthusian fear — of more people than food. It is part of overall planning, to ensure the scheduled growth of production per capita; faster overall development, more supplies for everyone; better health, less household burdens and more participation in all fields of work for women; better facilities for the care and education of the young. In short it is part of the working people's fight to plan all society and control all nature for the common good.

"People are the most precious." The people make history. In Tachai, and wherever its spirit takes hold, it is people who unfold their endless potential, their thinking, initiative, militancy, organized effort. Thus they transform the land and with it, again, themselves. Take the Tachai brigade's long-time Party secretary, Chen Yung-kuei. Left an orphan, his parents and many other family members done to death by the old society and foreign invaders, he was a hired laborer for twenty years, was awakened by the revolution and joined it wholeheartedly, learned to read only at 43, is now one of the leaders of the entire Party and state, has never ceased to labor and to struggle, still returns as a villager, a field worker among the rest. Myriads of such Tachai-type people, Tachai-type cadres, their outlook constantly broadened and deepened by Marxist science in our vast study movements in the course of practice, never losing their foothold in the masses and reality, are the pre-condition for the "Tachai-ization" by whole counties, of our entire vast countryside. And take the "Iron Girls" of Tachai, from among whom comes its present Party secretary, Kuo Feng-lien. Do not they represent, in addition to the general potential



Members of the Tachai brigade criticize revisionism at a meeting in the fields during a work break.

of once-oppressed working people, a vast step in the liberation of women from their former added oppression, a shattering of age-old Confucian mental shackles? Let those who talk of "limits on personal development" under socialism, seeing it only in bourgeois individualist terms, show anything comparable in terms of opening the windows of millions of minds to the real laws of society, of the masses of working people acting as conscious masters and changers of the world, of courage not to knuckle under to retrogression and misleadership from any quarter, of the ability to raise, not oneself above the people, but the whole people with oneself in their midst. Such initiative for valid common purpose is at the same time the true realization of individual potential.

But the march which has already come so far in such short historic time is only beginning in terms of distance still to go. There will be new efforts, new obstacles to be surmounted — both counterattacks by moribund forces and difficulties caused by nature. But the people will overcome all these, and in the process generate new understanding, new energy, new leaps forward. Though I am not in sufficient health now to go to Tachai, to contribute what others can, this new surge forward increases my faith, my pride, in our country and in the people here and in all lands.

Cooperation. Long vision. Self-reliance. Though conditions are everywhere different, these things, not just said but expressed through action, help once-dependent countries, oppressed nations, oppressed people to know their own strength, think through their own problems, realize their own potential to build the future they desire. The world does not belong to "supermen" or superpowers. It is the people's.



Emancipated serfs love Chairman Mao.

REPORT FROM TIBET

TIBET — From Serfdom to Socialism

Staff Reporters

AFTER Tibet broke the chains of feudal serfdom it leaped a thousand years in only ten years, thrusting the old Tibet of darkness aside and surging into a thriving new socialist society. This is the strongest impression of our two-month, 5,000-kilometer tour through this vast autonomous region on China's southwest border.

Tibet has been part of China since ancient times. Its 1,200,000 square kilometers contain many mountains, lovely rivers and lakes, fertile fields and great forests. It has rich mineral resources. Its grasslands are one of China's five biggest pastoral areas. Here we met workers, peasants, herders, cadres, PLA men, teachers, students, doctors, scientists, writers, artists and lamas — the overwhelming majority of them ex-serfs or slaves. Their experiences and the changes in the areas where they have lived for generations are a part of the tremendous changes in Tibet.

The wealth of scenes captured by our cameras and the many moving stories recorded in our notebooks made us want to help the reader see how freedom from serfdom has released the wisdom and creativity of a courageous and industrious people, and examine the significance of the tremendous changes which they have brought about in such a short time under the leadership of Chairman Mao and the Communist Party in this corner of the People's Republic of China.

Great Changes

We arrived in Tibet last autumn just in time for the celebration of the tenth anniversary of the establishment of the autonomous region. From the northern grasslands to the Himalayas, from the Chinsha River to Lake Pangong, in populous towns or in the snow-covered mountains along the border, everywhere there was a holiday air. Perhaps the most memorable of all were the enthusiastic marchers in the celebration parade in Lhasa. Peasants, herders and

workers in bright national costume waved bouquets as they cheered the achievements of socialist revolution and construction in Tibet, tears of joy running down their smiling bronzed faces.

We got a deeper understanding of this as we visited various places in Tibet.

Tibet, where in the past one had to trade a sheep for a box of foreign matches, now has its own match factory, one of 250 new factories and mines. These are producing electricity, metals, coal, chemicals, machinery, lumber, building materials, textiles and light industrial goods. Tibet is now self-sufficient in some items of daily use. "Highland" woolen blankets sell well abroad. With the development of industry, the region now has a working class of 70,000, most of whom are Tibetans.

Agricultural production has made big increases in each of the past few years, in spite of the altitude which averages over 4,000 meters and the difficult natural conditions. In 1974 for the first time in history Tibet grew enough grain for itself. The 1975 harvest, up 8 percent, was 2.7 times that in 1958, the year before the democratic reform. The wooden plow has become history. Tractors and

threshers are beginning to be used even in remote areas.

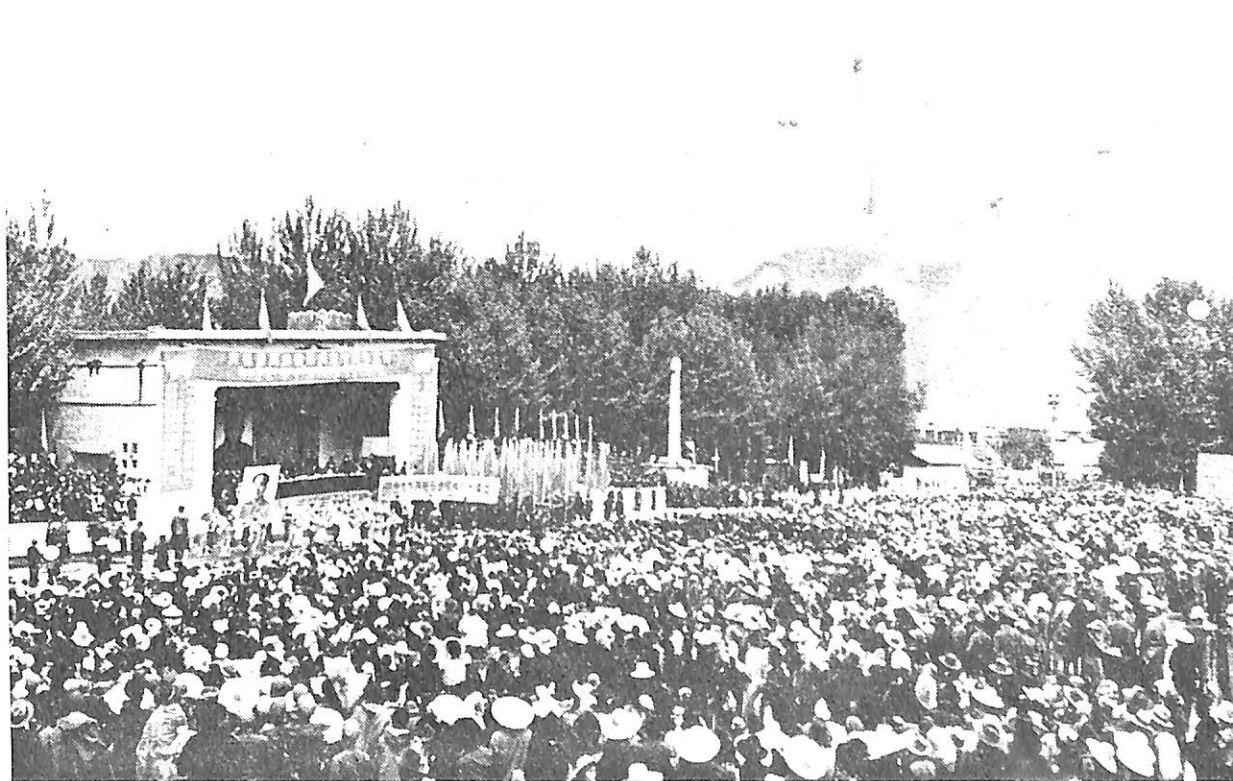
Commune members have started to farm scientifically. For generations it was believed that Tibet could grow only *chingko* barley, which yielded about 750 kilograms per hectare. Now winter wheat has been raised successfully over large areas. Some places have reaped 10.5 tons per hectare.

Basic measures are being taken to improve pasturelands for the first time in Tibet's history. Commune members are building channels to bring in water, exterminating insects and rodents, manuring pastures and grazing them in rotation. The number of livestock increases every year — there were more than 2.3 times as many head in 1975 as in 1958.

Though Tibet comprises one-eighth of China, it had no highways before liberation. Today a 15,800-km. network with Lhasa as its center reaches into every county and connects with Szechuan, Chinghai, Sinkiang and Yunnan. Two civil aviation routes link Lhasa to Peking and the rest of China.

In old Tibet almost all the working people were illiterate. There were only two official schools and a few private ones serving the sons

Lhasa celebrates the tenth anniversary of the establishment of the Tibet Autonomous Region.





Tibet's first generation of coal miners.



A former slave teaches at the Tibet Teachers' Institute.

and daughters of the serfowning aristocracy. Today there are 4,300 primary schools. All populous towns have middle schools. There are two institutes of higher learning and three factory-run workers' universities. Every year Tibet sends a large number of students to institutes of higher learning in other parts of China.

Medical and health work, too, was non-existent in old Tibet. There were only two clinics, serving serfowners. Now every county has a hospital; factories, mines and most county districts have clinics; communes have health stations. The people of the region are served by a corps of 4,000 full-time medical workers and 6,700 barefoot doctors and health workers. Medical care is free.

Improved standards of living and the expansion of health work have

resulted in a rapid increase in the population. Tibetan and other minority nationalities in the region had been moving toward extinction. The number of Tibetans decreased by a million in the 200 years preceding the democratic reform. In the last 15 years it has increased by 400,000. The population of very small nationalities such as the Monbas, Lobas and Dengs, who were called "wild men" and driven deep into the mountain forests, has also grown.

Masters of New Tibet

Why were such big changes possible in such a short time? An old song once sung by the serfs points to the reason.

If these two hands belonged to me,

I could pluck the moon out of the sky;

If these two hands shook off their chains,

I could turn Tibet into a heaven on earth.

For over 1,000 years, the hands of the serfs and slaves who made up 95 percent of Tibet's population had never belonged to them, never had they been able to shake off the chains of serfdom. The reactionary dictatorship of the feudal serfowning class, more savage and brutal than that in the Middle Ages in Europe, made Tibet a hell on earth. For centuries it kept the entire society in a state of impoverishment, backwardness, stagnation and decline.

Though after peaceful liberation in 1951 some economic and cultural development was carried out with the help of the central government, the fundamental problem was not solved because local political power in Tibet remained in the hands of the reactionary serfowning class (see article on p. 12). The face of Tibet began to change radically only after the suppression of the armed rebellion of the Dalai Lama's traitorous clique and the unfolding of the democratic reform movement in 1959, when a million serfs and slaves stood up and smashed their chains, for the first time re-

A Tibetan barefoot doctor studying in the obstetrics and gynecology department of the Autonomous Region Hospital prepares for her first operation.





Listening to news from Peking.

ceiving land, becoming masters of the country and taking political power into their own hands.

Traveling to mountain villages or across the pasturelands, we often heard liberated serfs say proudly, "We are the masters of new Tibet! We smashed the old system with our own hands and will build a new world with them too!"

After the democratic reform, national regional autonomy was carried out in Tibet, making it possible to give full play to the Tibetan and other minority nationalities as masters in their own house. This sparked swift change from the backward state of the past and rapid political, economic and cultural development in this part of China.

Large numbers of cadres of minority nationalities now take part in managing Tibet's affairs. The region's 27,000 cadres of Tibetan, Monba, Loba and Deng nationality account for 60 percent of the total. Half the secretaries of the Tibet Autonomous Region's Party Committee are Tibetan. Minority nationalities contribute a large proportion of the leaders at the prefecture, city and county levels. Heads of county districts and communes are almost all minority people.

The overwhelming majority of these liberated serfs and slaves have come to political maturity in the course of struggle. Their political level is rising, they know their nationality's language, customs and habits, and they have close ties with the masses. They have become a powerful core force for building up the new Tibet.

Special state support for this minority nationality region's economic construction and cultural development (such as investments and subsidies) and a generous financial policy (such as light taxes and special consideration on prices) have promoted every aspect of development in Tibet. Materials, equipment and technical support from fraternal provinces and municipalities throughout the country have also strengthened growth. Many experienced cadres, workers, technicians, doctors and teachers have come thousands of kilometers to contribute their energy and skills to the region.

On the Socialist Road

After serfdom was overthrown and replaced by ownership by individual peasants and herders, Tibet faced the problem of where to head. Letting individual ownership develop freely would inevitably lead to polarization, produce a

Veteran worker at the Ngachhen hydropower station.



New generation.



new exploiting class and provide ground for restoring serfdom. Responding firmly to the Party's call, the serfs and slaves just liberated from hell took the socialist road to common prosperity at a gallop, determined to uproot the system of exploitation of man by man — the source of oppression. A socialist education movement was carried out throughout Tibet. Over



Highways connect Tibet with the rest of the country.

20,000 mutual-aid teams were soon formed in farming and herding areas. Beginning in 1965 communes were set up on a trial basis in accordance with conditions in Tibet. These spread step by step throughout the region. Private commerce and handicrafts in the towns also carried out socialist transformation under Party leadership. The class structure of Tibetan society underwent a radical change. The unlimited energy and wisdom of the newly-emerging working class and the collective farmers and herders are bringing changes to the plateau every day.

The Revolution Deepens

Building socialism in the Tibet just out of feudal serfdom has been a sharper, more complex struggle than the democratic reform. After changing the system of ownership, the Tibetan people still have to thoroughly eliminate the decadent thinking spread by the serfowning class if they are to keep the revolution moving forward and prevent retrogression.

For centuries the serfowning class used the idea of "Heaven's will" and "divine authority" to support their reactionary regime.

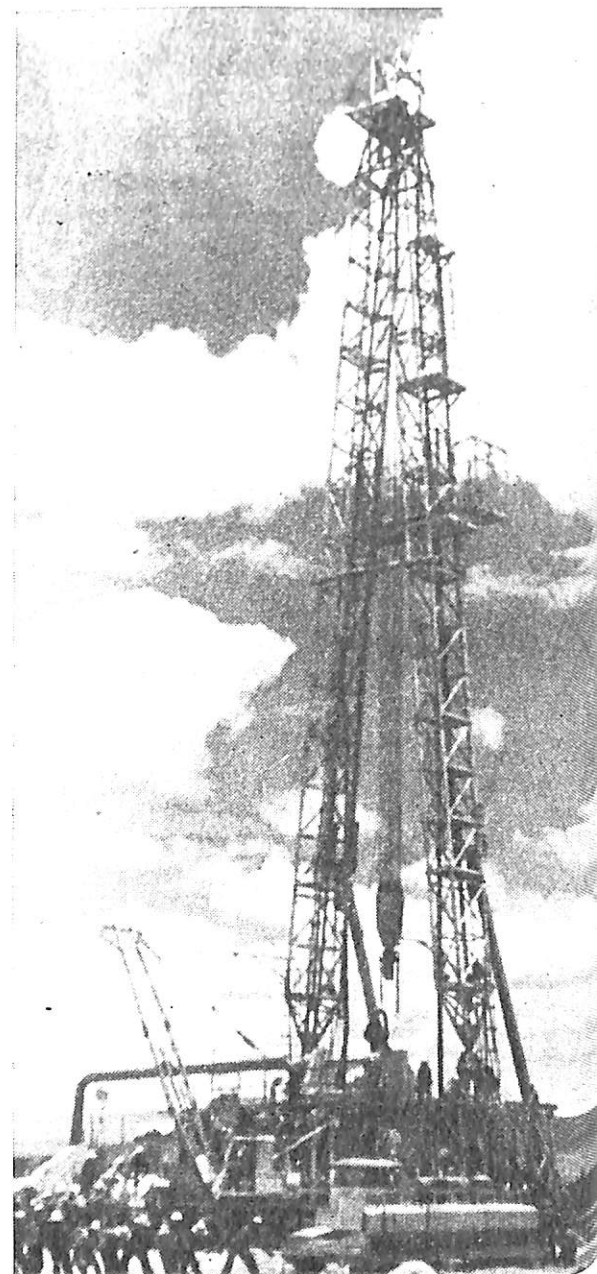
The "living Buddhas", who also held temporal power in Tibet were said to be ordained by heaven to rule the million serfs. The serfs were predestined to suffer appalling exploitation and oppression. During the proletarian cultural revolution and the movement to criticize Lin Piao and Confucius, the Tibetan people criticized the idea of "Heaven's will" and "divine authority" on a mass scale and smashed their mental shackles. This has further liberated their energies for transforming nature. Wherever we went, we saw channels, reservoirs and high-producing fields on what were once "sacred" mountains, rivers and land that no one had dared to touch.

The three great estate-holders — the feudal government (*kasha*), the monasteries and the nobility — had said that working women were bad luck and that "among ten women you'll find nine devils". There were dozens of taboos for them. Now, full of enthusiasm, they throw themselves boldly into socialist revolution and construction. Some women have organized teams to hunt once-"sacred" animals in the mountains and catch "sacred" fish in the rivers and lakes. Others have studied science and become

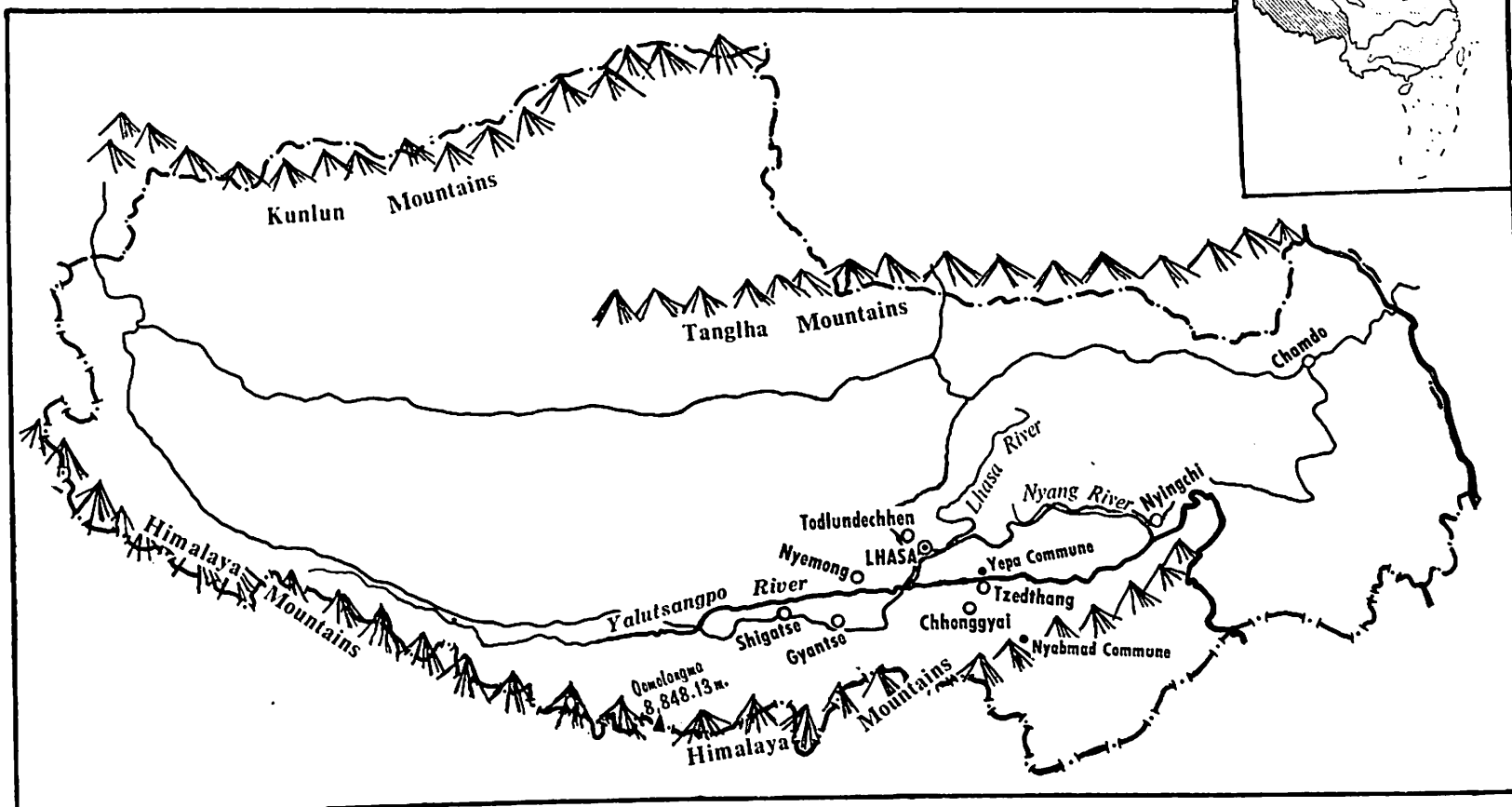
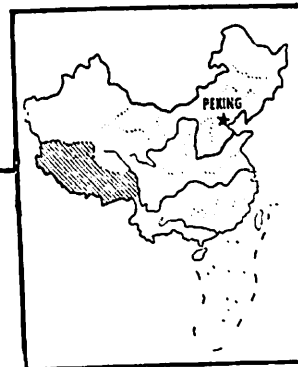
meteorologists to oversee the "Lord of the Skies". Last year a daughter of liberated serfs was among those who scaled the world's highest peak — Qomolangma Feng. Now nearly 10,000 women cadres play an important role in building the new Tibet.

In the course of these struggles there has arisen a Marxist theoretical contingent of 30,000 workers, peasants and herders. Also political night schools, newspaper reading groups and spare-time art and literature propaganda troupes have appeared throughout farming and herding areas. Socialist ideology and culture is growing vigorously. Led by Chairman Mao and the Communist Party, the liberated serfs and slaves are working hard to realize their desire of making Tibet into a heaven on earth. Never will they let the old hell return.

Oil is one of the rich natural resources under the plateau.



Tibet Autonomous Region



Some Facts About Tibet

GEOGRAPHY

Tibet's 1,200,000 square kilometers makes up one-eighth of China's total area. Of its 1,600,000 people, 96 percent are Tibetans.* The rest belong to the Han, Monba, Loba, Hui, Deng and other nationalities. Lhasa is the capital of the Tibet Autonomous Region. Other important cities are Shigatse, Chamdo, Nyingchi, Gyantse and Tzedthang.

Tibet, the world's highest and largest tableland, with an average altitude over 4,000 meters above sea level, forms the main body of the Chinghai-Tibet Plateau—the "Roof of the World". It is surrounded by the massive Himalaya, Kunlun and Tanglha ranges. The 8,848-meter Qomolangma Feng in the Himalayas is the world's highest peak.

The northern Tibet plateau is one of China's famous pastoral areas. The valleys in the south are the region's main agricultural area. The mountains and gorges in the east are covered with virgin forests.

The plateau is studded with lakes abundant in aquatic resources. The principal rivers in Tibet are the Yalutsangpo (upper Brahmaputra), the Nukiang (upper Salween), the Lantsang (upper Mekong) and the Chinsha (upper Yangtze). These rich sources of hydropower have given Tibet the name: "Reservoir of Asia".

Tibet has low mean temperatures and precipitation. The air is rarefied and sunshine more intense. There is a great difference in climate between the north and the south. On the north plateau the average annual temperature is below 0°C., while it is 8°C. in the valleys of the south.

Agriculture and stockraising are important in Tibet's economy. The main crop in the past was *chingko* barley. After liberation it is winter wheat was acclimatized to the high, cold valleys. It is now planted on large areas and brings in good harvests. Livestock are chiefly sheep, goats and yaks. The region is rich in forests, medicinal herbs and minerals.

* One of China's largest minority nationalities. About half of them live in Tibet itself; the rest are scattered through Chinghai, Szechuan, Kansu and Yunnan provinces.

SOCIAL SYSTEM

The social system has undergone a tremendous change from feudal serfdom to socialism in a relatively short time. For centuries a monastic-aristocratic dictatorship combining political and religious rule kept Tibet under a most barbarous serf system. All land and most livestock was owned by the three kinds of estateholders: the feudal government (*kasha*), the monasteries and the nobility. These made up less than two percent of the population. Their agents (three percent of the population) wielded power for them over the people and exploited them. Over 90 percent of the population who were serfs could not own land and were attached to the estates of the serfowners. Weighed down by rents, many kinds of taxes, usury and forced labor service (*ula*), they existed in conditions worse than animals. Household slaves (*nangzan*), five percent of the population, were the absolute property of the serfowners.

In 1950 the People's Liberation Army entered Tibet. Tibet was liberated peacefully in May 1951 in accordance with an Agreement reached in Peking between the representatives of the Central People's Government and the local government. But a small group of reactionary rulers headed by the Dalai Lama stubbornly obstructed and sabotaged the implementation of the Agreement. In March 1959, in an attempt to preserve the serf system and in collusion with imperialists and other foreign reactionaries, they staged an armed rebellion. Led by the Chinese Communist Party the million serfs and slaves rose up and, together with the People's Liberation Army, quickly put down the rebellion. In the democratic reform that followed, the serf system was abolished. In September 1965 the Tibet Autonomous Region was formally established.

In the past ten years the beginnings of modern industry owned by the whole people have been built. The socialist transformation of agriculture, animal husbandry, commerce and handicraft industry has been basically completed. People's communes have been set up in all farming and herding areas. The replacement of private ownership of the means of production by public ownership has released the initiative of Tibet's working people and brought their enthusiasm for socialism into full play. This has resulted in high-speed development in all fields.



Ngapo Ngawang-Jigme

TIBET — 2

Ngapo Ngawang-Jigme on the Great Social Transformation in Tibet

Ngapo Ngawang-Jigme is a Vice-Chairman of the Standing Committee of the National People's Congress, a Vice-Chairman of the Revolutionary Committee of the Tibet Autonomous Region and a Deputy Commander of the Tibet Military Area Command. He was formerly an important official in the old local government of Tibet and as its chief delegate signed the 17-article Agreement on the Measures for the Peaceful Liberation of Tibet with the Central People's Government in 1951.

During the Tibet Autonomous Region's 10th anniversary celebration he gave an interview to *China Reconstructs* reporters. As an eyewitness of the great social transformation that has taken place in Tibet since that time, he was asked to comment on it.

The interview took place in Vice-Chairman Ngapo's granite Tibetan-style home in Lhasa.

• **Vice-Chairman Ngapo, you must have very deep feelings on this significant occasion, the 10th anniversary of the establishment of the Tibet Autonomous Region.**

Indeed I am moved by so many things. My duties in Peking keep me away for long periods of time but I made it a point to be here on this happy occasion.

I am over sixty now, and I have never seen the Tibetan people so happy, in such high spirits, so firm in their determination. Tibet has undergone earthshaking changes since the democratic reform 16 years ago, especially in the decade since the autonomous region was established. Even our enemies have to admit it. It's a rare thing in the world for a people to move from an extremely backward feudal serf society to an advanced socialist one in only a quarter of a century, as it has in Tibet. This is a great victory for Chairman Mao's revolutionary line and nationalities policy as well as a result of the united struggle of the Tibetan people.

• **You have been an active participant at every important step in Tibet's historical development over the past 25 years. How do you view these historical turning points today? For instance, how would you**

assess the 17-article Agreement on the Measures for the Peaceful Liberation of Tibet which you personally signed in Peking in May 1951?

It is clearer today than ever that peaceful liberation was a great and important historical turning point for Tibet.

Tibet has been an integral part of China since ancient times. When imperialist forces invaded China in the mid-19th century they also penetrated the Tibet area. In 1949 as the liberation war ended and the People's Republic of China was being proclaimed in Peking, the imperialists stepped up their aggressive activities in faraway Tibet. The way to peaceful liberation of Tibet was cleared only in 1950 after the PLA entered Tibet at the order of Chairman Mao and won a battle at Chamdo, which struck a heavy blow to imperialist schemes.

Peaceful liberation brought an end to the long imperialist aggression and the oppression of minority nationalities by the Kuomintang reactionaries. Then Tibet was able to take its rightful place as an equal member in China's united multi-national family. It's been 25 years now, but I still remember

vividly the warm concern Chairman Mao showed for the people of Tibet and his earnest advice to us when our group was in Peking to sign the 17-article Agreement.

In this Agreement were important articles on driving imperialist forces out of Tibet, unifying the country, consolidating national defenses and centralizing the handling of all external affairs by the Central People's Government; all the rest concerned guarantees of the Tibetan people's right to national regional autonomy, developing the economy and culture of Tibet and improving the people's life. It was stressed that all this be done "in accordance with the actual conditions in Tibet" and that "the religious beliefs, customs and habits of the Tibetan people shall be respected". The Agreement stipulated that "the central authorities will not alter the existing political system in Tibet" and that "the Local Government of Tibet should carry out reforms of its own accord".

• **How was the Agreement for Peaceful Liberation of Tibet implemented?**

As a signer of the Agreement and an official of the old local government of Tibet, I was in a

position to observe the implementation closely. I saw two entirely different attitudes toward the Agreement.

On the one hand, the PLA and civilian cadres who came to work in Tibet conscientiously carried out the policy of unity and equality for all nationalities. They attended to all affairs strictly in accordance with the Agreement. The status, functions and powers of the local government of Tibet and the Dalai Lama remained unchanged. Officials at all levels retained their positions. Members of the People's Liberation Army never entered any monastery anywhere and strictly respected religious beliefs, customs and habits in the region. What is more, they built roads in high mountains and through deep gorges to help change Tibet's backward transport. Wherever the roads had to go through private fields, the land was bought at good prices according to policy.

On the other hand, some reactionaries of the upper social strata in the Tibetan local government never stopped working with im-

perialists and other foreign reactionaries to obstruct and sabotage the implementation of the Agreement. For example, they refused to reorganize the Tibetan troops into the People's Liberation Army. They would do nothing to reform the backward social system. They went right on issuing the old Tibetan currency.

• What was the Central People's Government's policy toward the upper-strata people in the Tibetan local government?

The Central People's Government consistently stressed unity. It tried to make them see reason through education and patiently waited for their political awakening. When the Preparatory Committee for the autonomous region was set up in 1956, the Dalai Lama was named as chairman. All officials of the local government, including those who were upper-strata reactionaries, were given positions in the new organization. These reactionaries only pretended compliance. In actuality they did everything they could to maintain the feudal serf system. I was a

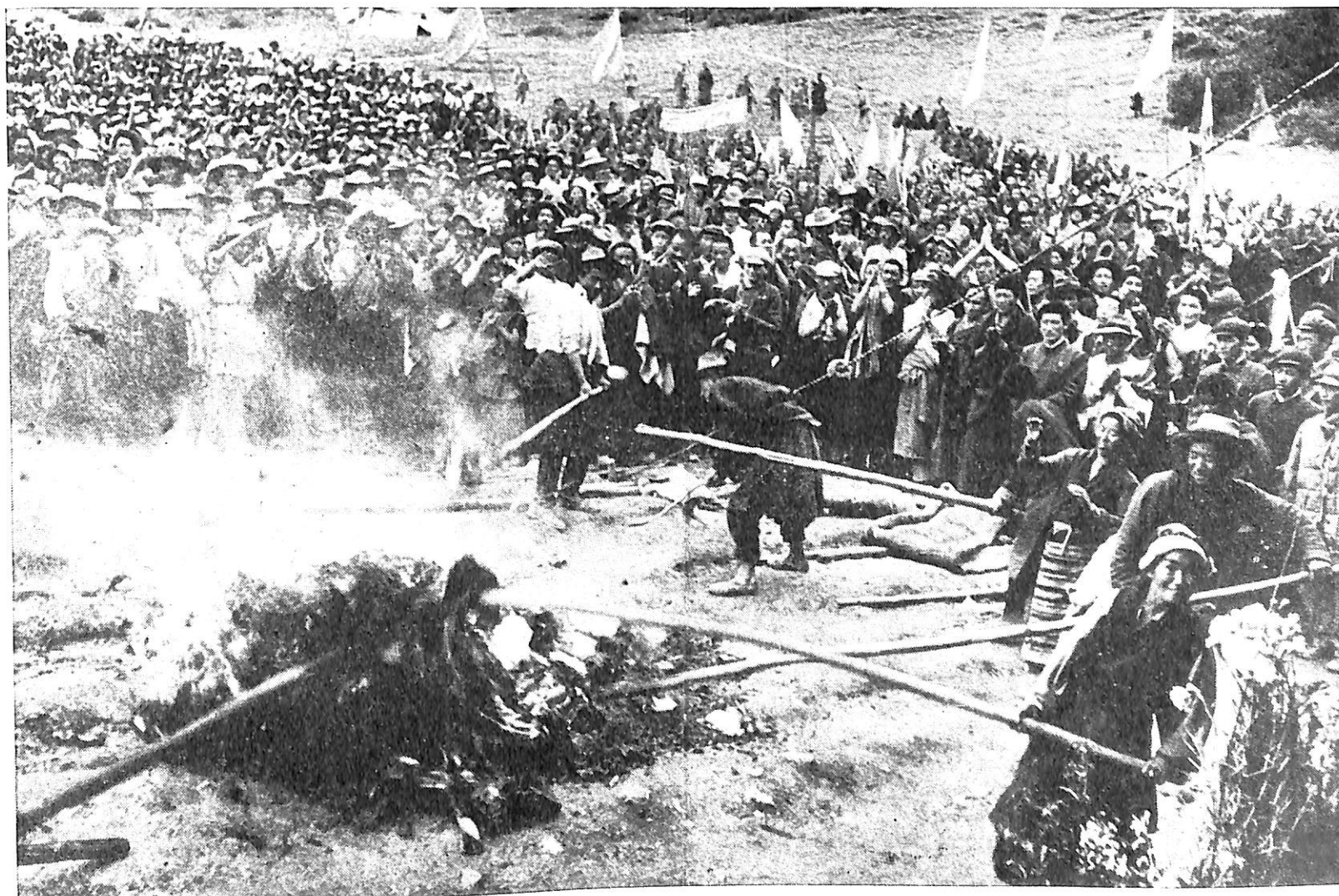
member and secretary-general of the Preparatory Committee's standing committee. I found it very difficult to push work of any kind in the new organization. There was simply no way to institute reform of the social system.

Even so, the Central People's Government did not introduce reforms by force. As I see it, this is because the Communist Party based its policy on the actual situation in Tibet and the long-range interests of the Tibetan people.

Tibetan poor peasants receive interest-free seed loans from a central government cadre after the peaceful liberation of the region.



Burning certificates of debt and bondage, 1959.





Emancipated serfs in Nedong county in the Loka area cast ballots for people's delegates.

The central authorities tried to win over the upper social strata through united front work and through uniting with all patriotic forces that could be united with. At the same time, they worked to develop Tibet's economy and culture step by step and improve the people's life. They did everything in the interests of the masses of the people. In this way, the masses of the serfs could from their own experience become more and more politically conscious. As for the timing of the reforms, it was to be determined by the way things actually developed in Tibet.

I think you remember what Chairman Mao said at the Supreme State Conference in February 1957: **"According to the seventeen-point Agreement reached between the Central People's Government and the local government of Tibet, the**

reform of the social system must be carried out, but the timing can only be decided by the great majority of the people of Tibet and their leading public figures when they consider it practicable, and one should not be impatient. It has now been decided not to proceed with democratic reforms in Tibet during the period of the Second Five-Year Plan." (1958-62 — *Ed.*)

• Then how do you account for the traitorous Dalai clique's armed rebellion in 1959?

As I look back, it was no accident that the Dalai clique should betray the country and stage the rebellion. It was a reflection of the inevitable law of class struggle.

Actually they had set themselves against the people, the country and progress from the very day of peaceful liberation and had never

stopped colluding with the imperialists and other foreign reactionaries to achieve that end. What they feared and hated most was the political awakening of the million serfs and slaves and their growing demand for a change in the social system. And this was precisely what was happening, with the PLA and the civilian cadres in Tibet firmly implementing the Communist Party's nationalities policy and the revolution in the rest of the country advancing steadily. The clique tried to stop all this with schemes to drive out the PLA and threats and attacks on progressive persons among the Tibetans.

The Central People's Government had long been aware of their conspiracy and had repeatedly given them warning. They, however, took magnanimity for weakness. In league with imperialists and other foreign reactionaries, on March 10, 1959 they openly tore up the 17-article Agreement, raised the reactionary slogan, "Independence for Tibet", hoping to split the country, and launched an all-out attack on the PLA stationed in Lhasa. Only after the situation had become intolerable did the Central People's Government order the PLA garrison in Tibet to take punitive measures. With the help of the masses of the Tibetan people the rebellion in Lhasa was put down in two days. It was also quickly crushed in other places.

Truly as Chairman Mao says, anyone who goes against the tide of history is "lifting a rock only to drop it on his own feet" and will meet with ignominious defeat.

• How did the people in Tibet view the counter-revolutionary rebellion?

The rebels were a tiny group among the 1,200,000 people of Tibet and most who participated were deceived or forced into doing so. The masses of the Tibetan people, including patriotic persons in the upper social strata, love our country, support the Central People's Government and were against the rebellion. I was a member of the strata that ruled Tibet at that time but I was firmly against the rebellion because I saw clearly that what was being plotted by a handful of reactionaries in the name of

nationality and religion was really counter-revolutionary treachery. Many patriotic persons in the upper social strata did as I did and denounced the rebellion. Some of them were persecuted for speaking out. As for the serfs, they stood resolutely with the PLA. They supplied information on the rebels, served as guides, carried stretchers and transported grain and animal feed. Many fought alongside the PLA and helped search out the rebels.

• **People have often said the 1959 rebellion was both a bad and a good thing. Why?**

The rebellion was no doubt a bad thing. But it thoroughly exposed the true features of this handful of reactionaries and aroused the anger of the people of Tibet and the rest of the country. You saw how the one million serfs and slaves rose to a man to join the PLA in quelling the rebellion. They had longed for emancipation. Now they demanded democratic reform. Chairman Mao and the Party Central Committee firmly supported this demand. The democratic reform began even while the fight to stamp out the rebellion was still going on. This greatly accelerated the revolution in Tibet. In this respect, the bad thing has been turned into a good thing.

• **What did Tibet's democratic reform mainly involve?**

Tibet's democratic reform was really a democratic revolution to destroy the feudal serf system and the serfowners as a class, though not as individuals.

It was carried out in two stages. The first was a mass campaign known as the "three antis and two reductions" — against rebellion, against *ula* forced labor service and against slavery, and for the reduction of land rent and interest. In this stage when the rebellion was put down all *ula* service was abolished and all house slaves were freed, after which they could become hired laborers. Under our policy those serfowners who had rebelled and those who had not were treated differently. All debts owed to the rebels were cancelled; crops on their land were confiscated and, on the principle "let those who sow reap", were kept by those who

had worked the land. Non-rebel serfowners kept their crops but had to reduce rent on their fields and interest on loans owed them.

In the second stage of the democratic reform, all means of production of the rebel serfowners, that is, land, livestock and tools, were confiscated. Those belonging to serfowners who had not rebelled were purchased by the state. All were distributed to the former serfs and slaves, now peasants and herders. Serfowners also received a share of the means of production.

Democratic reform was also carried out in the monasteries where the ruling upper strata lamas were also serfowners with huge tracts of land and large herds, who ruthlessly oppressed and exploited the poor lamas, peasants and herdsmen. The reform included struggles against counter-revolutionaries who had engaged in traitorous activities under the cloak of religion, and the abolition of feudal privileges, oppression and exploitation. Freedom of religious belief continued to be protected.

• **How was Tibet able to leap from feudal serfdom to socialism?**

In the democratic reform the million serfs stood up and became masters of Tibet. The Tibet Autonomous Region was formally inaugurated in 1965. Since then the Tibetan people have had true national regional autonomy, which creates favorable conditions for moving to socialism.

With the serf system a thing of the past and the emancipated serfs now possessing land and livestock, what was to be the next step for Tibet — to take the capitalist road where only a small number of individuals would become rich, or the socialist road of prosperity for all? Chairman Mao and the Communist Party pointed the way forward for us. The advanced areas in other parts of the country had had valuable experience which we could draw on. The peasants and herders first set up mutual-aid teams. Then in 1965 some people's communes were formed on an experimental basis.

The victories of the Great Proletarian Cultural Revolution and the movement to criticize Lin Biao and

Confucius enabled the former serfs to move forward even faster on the socialist road. Now all peasants and herders have been organized into people's communes, and socialist transformation has been completed in commerce and handicraft industry. This has resulted in a fundamental change in the class structure of Tibetan society. Power is now in the hands of the working class and collectivized peasants and herders. This is the chief reason for the great changes in the political, economic and cultural fields in the last decade. I suggest that you take a trip through the region and see for yourselves the excellent situation everywhere.

• **While a great social transformation is taking place here, some reactionaries abroad talk about "the human tragedy in Tibet". Would you comment on this?**

That is not at all strange. People taking different stands react differently toward the same thing. The series of changes have taken Tibet from a dark and backward serfdom such as is rarely seen in the world into a bright, forward-moving socialist society. We Tibetans view this as a happy event. People taking the stand of the imperialists, on the other hand, cannot but think it a "human tragedy" because our revolution has uprooted the serf system and overthrown the lackeys they had trained for their aggression against Tibet. It is indeed a tragedy for the diehard reactionaries.

As I look back over the 25 years since Tibet's liberation many unforgettable scenes rise in my mind. They all reflect the mainstream of history and that is: The million serfs, under the leadership of Chairman Mao and the Communist Party, have freed themselves from the aggression and control of imperialism, overthrown the feudal serfowners, destroyed the feudal serf system, embarked on the road to socialism and are steadily deepening the revolution.

My 25 years' experience has given me an intimate understanding of the truth summed up by Chairman Mao: "In the final analysis, national struggle is a matter of class struggle."

PEOPLE'S COMMUNES IN TIBET

—A Leap of Centuries

RADICAL changes have propelled Tibet's rural areas from the backwardness of centuries into the socialist age. People's communes now set up throughout the autonomous region have made it self-sufficient in grain for the first time in history.

Last September we visited several communes along the Yalu-tsangpo River, one of Tibet's main farming areas. On the rubble of the stagnant feudal system the liberated serfs were building socialism with great enthusiasm. In the process they are demonstrating the tremendous superiority of the

communes on the Tibetan highlands.

Taking the Socialist Road

On the north side of the river is the Yepa People's Commune, well known in Tibet for its firmness in taking the socialist road and for its leader, Tsering Lhamo, who has set an example for Tibet's million liberated serfs. After the democratic reform she organized Tibet's first agricultural mutual-aid team made up of ex-slaves. As these early collectives developed, she was also the first to propose forming

people's communes in Tibet. Today, at 50, she is a vice-chairman of the Revolutionary Committee of the Tibet Autonomous Region and Party branch secretary of the Yepa commune.

Tsering Lhamo became a house slave when she was 12 and knew nothing but suffering until the democratic reform came in 1959. She was so happy to be liberated that she even laughed in her sleep. To her, Chairman Mao was the one who had brought freedom and she resolved to follow him in making revolution for the rest of her life.

Democratic reform made it possible for the former serfs and slaves to get organized as Chairman Mao always taught. Tsering Lhamo and ten other former house slaves, most of them women, got together to form a team. None of them had worked in the fields before and they had no farm tools. Better-off families laughed at them.

Tsering Lhamo, by this time a Communist and leader of the township's Women's Association, rebuffed their scorn. "When wild geese fly in formation," she told her ex-slave companions, "they can fly over the highest mountains. We poor people can overcome any difficulty if we unite and help each other."

When the time to prepare for spring plowing came they went 30 kilometers to mountain pastures collecting manure for fertilizer. Having no animals, they carried it on their backs to their field. They made crude tools from scrap iron and toiled from dawn till dark with only *tsamba** and cold water for

* Roasted barley flour, the staple food of the Tibetan people.

The first ex-slaves' agricultural mutual-aid team.





Commune members in Nyemong county leveling their fields.

their meals. By sheer hard work they finished turning over the soil in time. None of them knew how to sow. This they learned from other mutual-aid teams.

Two years later their mutual-aid team was the highest grain producer in all Tibet.

We talked with Tsering Lhamo the night we arrived at Yepa commune. Dressed in an ordinary peasant's coarse woolen robe, she was in vigorous health. She told us an experience she would never forget.

When the Tibet Autonomous Region was established in September 1965, the late vice-premier Hsieh Fu-chih went there, leading a

delegation to congratulate the people of Tibet on behalf of the Party Central Committee. Talking with representatives of the people, he asked if they had any requests. Tsering Lhamo told him, "We want to establish people's communes." The vice-premier was pleased. "Good!" he said. "Go back and get things prepared. Tibet is ready for communes!"

A few years earlier Tsering Lhamo had discovered that some of the liberated serfs were losing the land they had received during the democratic reform and had become hired laborers for better-off families. Mutual-aid teams were undoubtedly superior to working

individually, but as time went on those with big families to support or who were unable to save much were having to sell their land and work for others.

She got her team together to discuss Chairman Mao's comment, "**People's communes are fine!**" and how they had proved superior to the mutual-aid teams in other parts of China. Her team mates agreed that the commune was the road to prosperity for everyone and requested permission to form a commune from the county and prefecture Party committees.

In 1965 immediately after the vice-premier's discussion, Tsering Lhamo and her team mates went to

other mutual-aid teams to discuss how to merge into a people's commune. As part of their preparation they bought a horse, two mules, six yaks and ten plows with money they earned by selling firewood they cut in the mountains.

In March 1966 they formed the Yepa People's Commune. Tsering Lhamo was elected secretary of the Party branch.

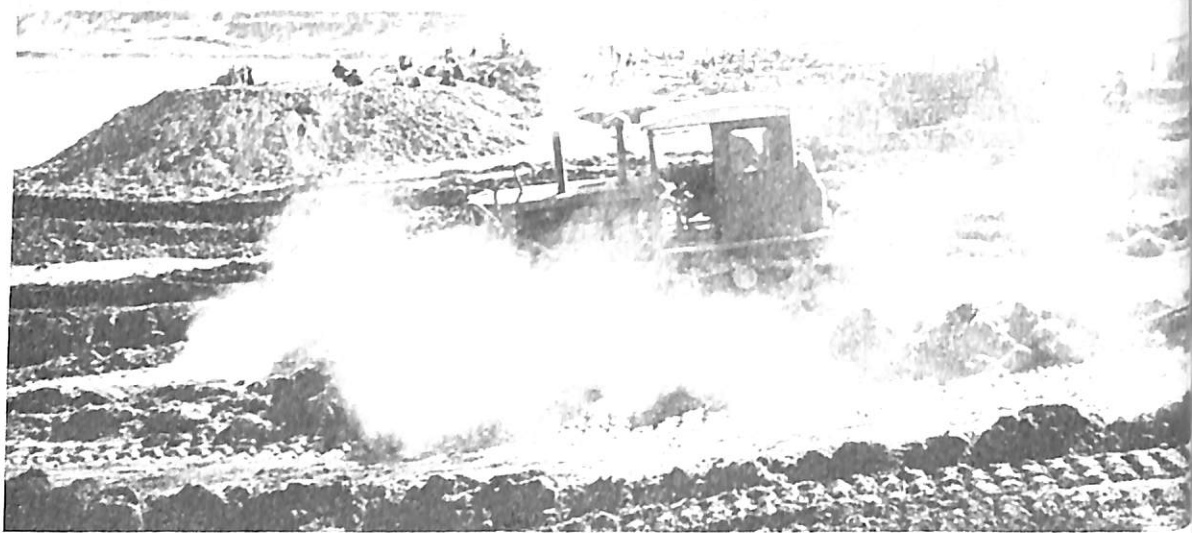
In 1972 when winter wheat was introduced for the first time in Tibet, the former slaves' mutual-aid team — now the commune's No. 2 production team — volunteered to do the commune's trial experiments with it on its four hectares of land. For centuries Tibet had only grown *chingko* barley and never any winter crops. Some of the team members were worried about the experiment. "The Party wants us to try winter wheat," Tsering Lhamo said to them. "My experience has taught me this: when we do as the Party says we're sure to be right."

The team's experiments finally succeeded and they got a bumper harvest. The commune then sowed 80 hectares to winter wheat and in 1974 reaped twice as much as *chingko* barley would have produced on the same area. The facts convinced everyone. In 1975 the commune planted winter wheat on 80 percent of its land.

The commune's 1974 output of grain per hectare tripled that of 1965, the year before the commune was set up, and its livestock increased by one-third. After putting 37.5 tons in reserve, the commune distributed an average of 270 kg. of grain and 200 yuan to each member. It now has a tractor, 8 threshers, 15 seeders and 6 winnowers. Farm work is about 50 percent mechanized. The commune has a small hydroelectric station and a mill. There is a primary school, provision for some junior middle school classes, and an auditorium with 800 seats for meetings, films and performances.

The Eagle Flies

Now with a bigger and stronger collective, how should the commune members continue to raise production and living standards?



Building a canal to bring water from the Yalutsangpo River to irrigate the fields.

The answer still lay in keeping to the socialist orientation — specifically Chairman Mao's call to "learn from Tachai". Chhonggyai county in Tibet is one of China's outstanding units in learning from Tachai. We decided to visit it.

The valley widened as we drove through the county. The town is in a basin, something like an eagle's nest in the mountains. The county thus got its name, "Chhonggyai", or "the eagle spreads its wings".

Under serfdom Chhonggyai was a poor place with heaps of stones everywhere. The valley suffered from floods or lack of rain almost every year. A hectare of land never produced more than 1.1 tons. It was only after the democratic reform and the people's communes that the eagle could spread its wings and fly. The county's average per-hectare output in 1974 was three and a half times that in 1959.

How did it do this? We looked for the answer in the Chhugo commune, well known for its success in changing backward conditions. With less land than others per member it used to get its food grain from the state. In 1970 in the movement to learn from Tachai, its members decided to make the barren mountain slopes yield grain. An "iron girls team" of 31 young women, as in Tachai, volunteered to reclaim the land.

We arrived at the girls' headquarters. They had built it them-

selves, a courtyard with rooms around it, near a summit at 4,450 meters. A bright red flag flew above the gateway. Looking down the mountain we saw terraced fields like stairways on the slopes. At the foot of the mountain yellow rape and pink buckwheat flowers were in bloom.

Team leader Padmatsomo, 28, invited us into their meeting room. While we sat on a Tibetan rug drinking rich tea with butter, she told us about their struggle to make the terraces.

Coming in the winter of 1971, they had dug holes on the slope as makeshift dwellings and refused to retreat before difficulties. With ropes around their waists they lowered themselves down a cliff to carve irrigation channels in the hard rock and frozen earth.

Before long, rumors began spreading: "Crops won't grow on such high mountains", "the girls won't stay there long, life is too hard up there" and so on. The iron girls only laughed. "In the old society," they retorted, "the mountains and fields belonged to the officials, aristocrats and monasteries. Serfs and slaves had no right to open up even a small piece of land for themselves. Now we're the masters. We must learn from the people of Tachai, remake the land and force it to grow food!"

Spurred by their example, the whole commune went to work. In less than two years they created 13 hectares of terraced fields and dug

three channels totaling 8.8 km. Good harvests were the result. Since 1973 the commune has had a surplus to sell to the state — in 1974 some 60 tons.

Like Chhugo commune, 20 communes in Chhonggyai county have worked hard and ended their poverty and backwardness in a few years. The county is now a pacesetter in learning from Tachai.

Breaking with Fatalism

Transforming nature has also helped the liberated serfs change their thinking. Fatalist ideas such as belief in “divine authority” and that “all things are decided by Heaven” have lost their hold. Marxism-Leninism-Mao Tsetung Thought has spread. Never before have the people been so energetic and daring.

Nyemong county on the upper reaches of the Yalutsangpo River is a good example of this. Once the cradle of Tibetan culture, there has been no progress here for the last ten centuries because the serf-owner class headed by the Dalai Lama had made it a fortress of religious superstition. The mountains, water, trees and even the stones were divine, they said, and serfs were not allowed to touch them. This not only shackled the people’s thinking but held back any progress in production.

During the cultural revolution and the movement to criticize Lin Piao and Confucius the liberated serfs, led by the Party, repudiated old ideas. They realized that the “will of Heaven” and “divine authority” had been fabricated by the reactionary classes to oppress them. As their thinking was liberated they boldly moved objects once called divine. Production soared.

We visited the county’s 12-km. East Wind Canal, the lowest of three built on the northern slopes of the Himalayas. It now irrigates 520 hectares of farmland.

Commune members told us some of the difficulties they had in building it. When they planned to have the canal bypass a stone mountain some 100 m. wide, class enemies went around saying, “Men have their road to walk and water has its

way to run. You will never succeed if you go against the will of the gods and change the water’s course.” This was aimed at the superstitious, for some people still believed the tale that there were three sister-goddesses living on the mountain who would not let the water pass around it.

To rebuff the enemy’s attack and educate the people, the Party branch helped the peasants study Chairman Mao’s article, *The Foolish Old Man Who Removed the Mountains*, and began teaching natural science. “We believed in gods all our lives,” some old people said in a discussion, “but we couldn’t ever get rid of poverty. Now we have won liberation with the leadership of Chairman Mao who showed us that belief in gods is superstition. The result? Our poverty’s gone too and life has become as sweet as *tsamba* mixed with sugar.”

Study helped the peasants see how the serfowners had used superstition as a method of intimidating the people and maintaining their rule. Today ex-serfowners still try to use superstition to undermine the building of socialism and keep the poor subjected.

In 1972, a year after the East Wind Canal was finished, Nyemong county was hit by a 77-day drought. The new canal brought water to the fields and the harvest was good.

We left the canal and climbed up to Phusum reservoir at 4,800 m. It lies encircled by three mountains. The dam is 53 m. long, 95 m. wide and 18 m. high. The reservoir holds 1,600,000 cu. m. of water.

Panting from the altitude, we climbed a peak from which we could see a panoramic view of the vast expanse of water, the huge dam and the swift current flowing out of the reservoir. Three quarters of Phusum commune’s land used to be dry. The peasants did not like depending on “Heaven” for their crops. But they could not change things because they believed that a god ruling the earth lived on Jihtso Mountain, one of the three overlooking Nyemong county. If someone angered him, he would bring flood and disaster.

To help the peasants break away from such fatalism, the Party branch organized a study of Chairman Mao’s works and asked peasants who had worked on the East Wind Canal to tell them how they had done it. This dispelled their worries and soon they were enthusiastically building their reservoir.

On August 1, 1975 — after two years and nine months of hard work — it was completed. On that day people flocked to see it, wearing their holiday clothes, many riding horses decorated in bright colors. As the water burst from the sluice gates, people on the dam cheered, sang and danced. “Not gods,” they said. “We laboring people are the ones who create the world!”

An 8.8-kilometer canal being built at 4,400 meters above sea level in Chhugo commune.





Bumper harvest of winter wheat in spite of the cold and high altitude.



Combine operator.



A medical worker giving treatment in the field.



Pastureland in north Tibet.

Promising crops in the Lhasa River valley below the ancient Potala Palace.





A Tibetan worker mastering a new job with help from her Han workmate in the Nyingchi Woolen Mill.

TIBET — 4

New Industrial Center

THE CITY of Nyingchi at 2,900 meters above sea level in the mountains of eastern Tibet has become a new industrial center since 1965 when the Tibet Autonomous Region was set up. Its population has grown from 800 to over 15,000. Factories of small and medium size line both sides of the Nyang River, now spanned by the "August 1" Bridge. They include a power station, printing house, lumber, woolen and paper mills, a brick and tile kiln, a truck repair shop and plants producing matches and farm machinery. There are also schools, stores, a post office, hospital and palace of culture. Altogether the city has more than 100 enterprises and government units. Trucks loaded with Nyingchi's industrial products leave by the Szechuan-Tibet highway for all parts of the region.

Desolate Valley Awakens

Only a little more than ten years ago this thriving place was a desolate, stony valley overgrown with brush and flooded whenever the river overflowed, which was frequently.

In accordance with Chairman Mao's policy of helping the minority nationalities develop and make

progress more quickly, the Central People's Government sent designers and construction workers. Large quantities of machinery and equipment arrived from other parts of China. Veteran Han workers from Shanghai, Szechuan, Shensi, Hupeh and elsewhere came to help build up local industries. The quiet valley which had slumbered for centuries began to seethe with activity. Today there are personnel from all over the country.

When the government decided that the Weilun Woolen Mill in Shanghai should help set up a woolen mill in Nyingchi, the workers vied to go. Ku Chin-mei, an experienced spinner and mother of four children, was determined. "You and I are Communist Party members," she said to her husband, "we should take the lead. I should answer the Party's call for workers to go to help build a clothing industry for Tibet." Her husband fully agreed and assured her that he was willing to assume the full burden of the children and housework if she went. She departed with the others with an easy heart.

Group after group of workers like Ku Chin-mei traveled thousands of kilometers to Nyingchi,

moved by their feeling of solidarity with their class brothers and sisters of the minority nationalities in their socialist motherland. Workers sent to build a hydroelectric station on the Nyang River threw themselves into their task and completed it in a very short time utilizing local materials. The city's industry, however, was growing so fast that the station could not meet the need for power. While keeping the station in normal operation, the workers dammed the river to increase the head drop. They also climbed the snow-clad mountains and dug a channel to bring the water of Yenching Lake at 4,200 meters to enlarge the flow to the station.

Before the woolen mill was built, textile workers moved earth from the mountains to fill in its site. Construction, installation of equipment went on simultaneously. To speed up the project, many workers slept at the worksite. The entire mill was completed and went into production in only six months. On New Year's Day 1967 the first material woven from Tibetan wool went on sale in Lhasa. The Tibetans were overjoyed at the sight of locally-made blankets

and other woolen goods and *puthrug*, the thick woolen cloth in common use in Tibet. The word passed around quickly and the stock was sold out in no time, so that latecomers had to place orders for future deliveries.

Tibet had no textile industry in the past. There were only individual craftsmen who wove *puthrug* on primitive looms. Imperialist firms bought large quantities of Tibetan raw wool at very low prices. It came back to Tibet in the form of woolen goods at exorbitant prices. A profit of about a million U.S. dollars a year was made on the several thousand tons of wool bought up in Tibet.

Serving the Tibetans

The Nyingchi Match Factory is another of the plants built by the state. Every match sold in the market in old Tibet had to be imported. No serf could afford to buy them; fires were lighted by striking flint. Now the Tibetans have matches made in Nyingchi.

The factory's new automated production line turns out 100,000 boxes of matches a day, 35 times as many as when the factory started and enough to meet the needs of all Tibet. Its matches, with longer and stronger sticks and bigger heads, are easier to light and longer-burning, and work in the rarefied air and strong wind of the

high altitude. They cost the same as smaller ones sold in other parts of China.

When they came, the textile workers from Shanghai had no idea what *puthrug* was, let alone how to weave it. Good *puthrug* must be waterproof and durable enough to stand the wear and tear of labor. Robes made of it serve as protection against sun, wind and sand in the daytime and as a cover at night. "Nice-looking and inexpensive as it is," the local people said of the mill's trial product, "it is not as strong or weatherproof as hand-woven *puthrug*."

The workers took this criticism seriously. "If we can't produce *puthrug* to satisfy the emancipated serfs, we can't call ourselves a socialist enterprise," they said. They asked some experienced hand weavers to help them solve key problems and worked hard to improve quality. Before long they were putting out the kind of *puthrug* the Tibetans like. It sells for only half the price of the hand-made product.

The Nyingchi Woolen Mill has woven 930,000 meters in the past years, enough to make new robes for one-fourth of the population of Tibet. Other products of the mill like the "Highland" brand woolen yarn and panda-design blankets are selling well throughout the country.

One Family

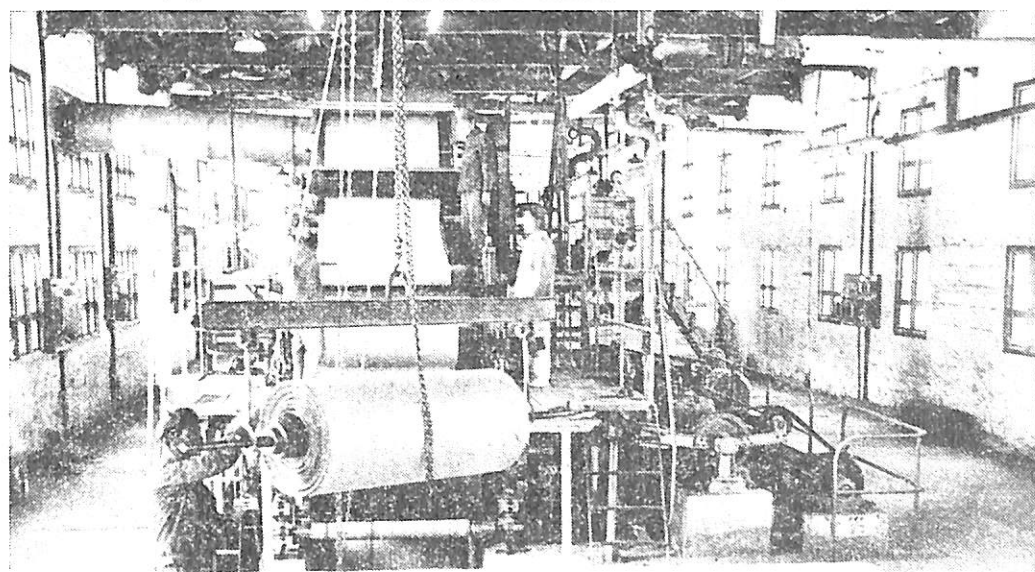
Every year many young Tibetans become workers in the newly-built plants. The Han workers view them as their own brothers and sisters because their hearts are linked by deep proletarian feeling. Without reservation, the Hans teach them all they know. The Tibetans, in turn, do all they can to help the Hans overcome the problems of living and working in an unfamiliar environment.

Yeh Feng-tsui, 45, a Han woman worker from Shanghai, and Padmo, a Tibetan woman, work together in the carding shop. Before she came



Control room in the "August 1" power station.

Tibet's first paper mill which uses local material.



in 1967 at the age of 18 Padmo had never seen a machine. When she was assigned to a winding machine, the wheeling frame made her very nervous. She felt completely at a loss. Understanding what was going on in Padmo's mind, Yeh Feng-tsui tried to give her encouragement. "It's not difficult. You can learn to do it. When I was a child laborer in a cotton mill run by a foreign capitalist I didn't get a chance to learn anything at all. The capitalist wanted us to know as little as possible to keep his technique secret. How hard it was to earn a living in those days! Now everything's different. The work-



A class in a factory-run workers' university.



Generators in the Nyingchi industrial area.

The Nyingchi industrial area.



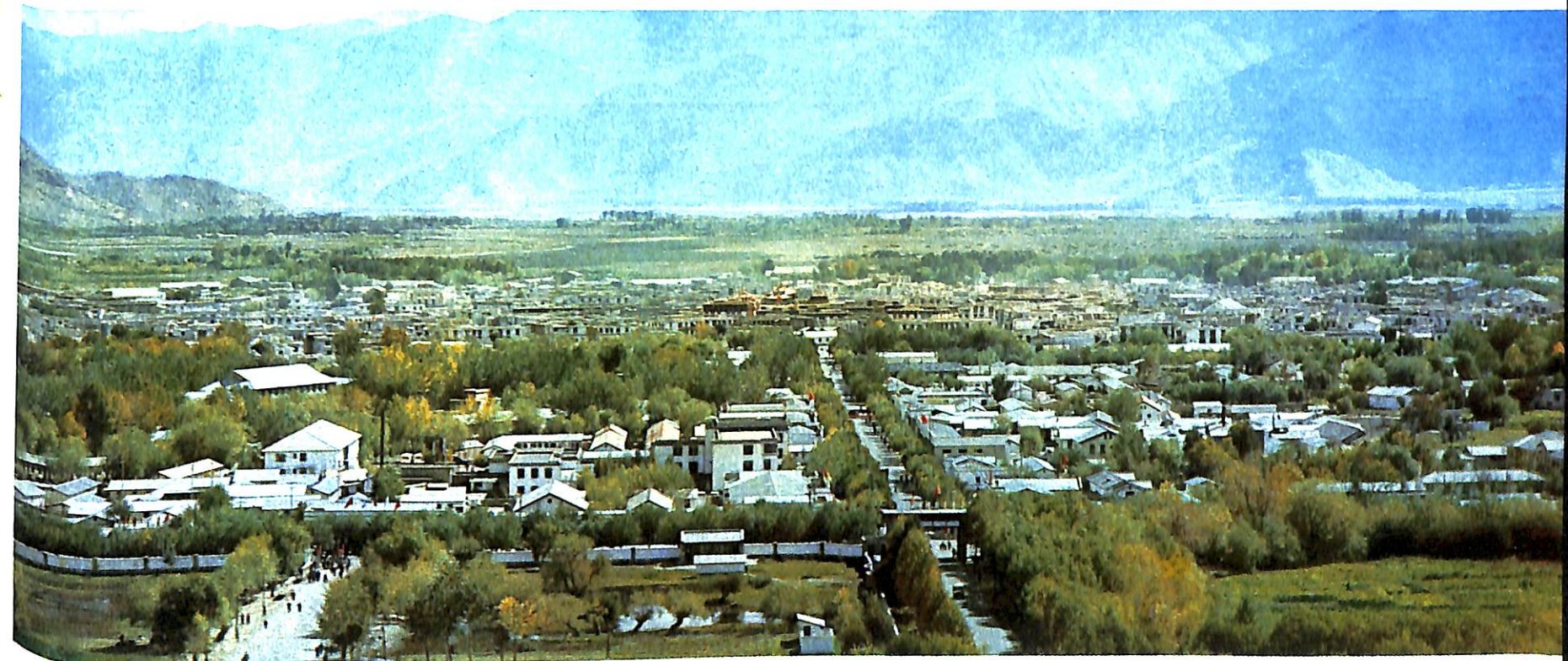


Hydropower station at Lhasa.



The Working People's Palace of Culture.

View of the new city district in Lhasa.



At the Lhasa Carpet-Weaving Mill.



Tibetan workers in a machine repair plant.



ing class has become master of the mill and there is nothing we can't learn. I'll do my best to teach you everything I know."

In six months Padmo was able to work independently and gradually she also learned to repair the machine. Over the past few years she herself has trained five apprentices. Two are Tibetans and three are Hans from other parts of China.

The Han workers are not used to Tibet's rarefied air and low atmospheric pressure. Some of them suffer high altitude reactions. Konchhog Chhoidron, the woman who is secretary of the Party branch in the raw wool shop, often tells other Tibetan workers, "The Han comrades left their families and came here to help work for socialism and the revolution. We should do our best to help them adjust to our local conditions." Following her example, the Tibetan workers took over all the heavy

labor in the shop and wouldn't let the Han workers do it. The Hans were very moved and redoubled their efforts in daily work. The strong unity and close coordination between nationalities has enabled this shop to overfulfill its production quota every year since the mill was set up. It has become one of the mill's advanced units.

First-Generation Workers

More than 60 percent of the workers in Nyingchi are Tibetans. Since most of them are young and were only about 10 when the democratic reform was carried out in 1959 they are the first generation to benefit from the Party and government's policy of setting up primary and middle schools.

Many of Nyingchi's workers have been sent to study in the Nyingchi branch of the Tibet Institute for Nationalities opened last year, Lhasa Teachers' Institute,

and universities in Peking, Shanghai and other cities. All their expenses are covered by the state. After graduation they become the main force in Nyingchi's plants. One of them is Jamyang Tanpa, a vice-secretary of the Party branch in the match factory. "I was a slave in the old society," he points out. "There wouldn't be a new socialist Tibet or a new life for me if it weren't for the leadership of Chairman Mao and the Communist Party."

About 200 Tibetan workers hold leading posts at the factory, shop or group level in the woolen mill and printing house. Eighty-five percent of the cadres in Nyingchi's plants are Tibetans. Half of the Tibetan personnel have become skilled technical workers. Several hundred of them have trained apprentices. Once former serfs, they are now the machine operators who are building Tibet's modern socialist industry.

Wide Use of the Tibetan Language

IN the past decade since the inauguration of the Tibet Autonomous Region, rapid advances in the fields of culture, education and publishing have led to the increasingly wide use of the Tibetan language and to its development.

Radio programs in Tibetan from Peking and Lhasa now reach the remotest mountain villages. The *Tibet Daily* (with an edition in Han, the language of China's majority nationality) is widely read in every village and pastoral production team throughout the region. Official documents of the Communist Party Central Committee and Central People's Government and of the Party and revolutionary committees of the autonomous region are also printed in both Tibetan and Han. A Tibetan typewriter has been developed and is in wide use.

In Tibet's more than 4,300 primary and middle schools Tibetan is one of the main subjects. There is also a specialized course in the language at the Peking, Chengtu and Tibet institutes for nationalities. Many graduates of this course are now doing research in the language and translation into and from Tibetan.

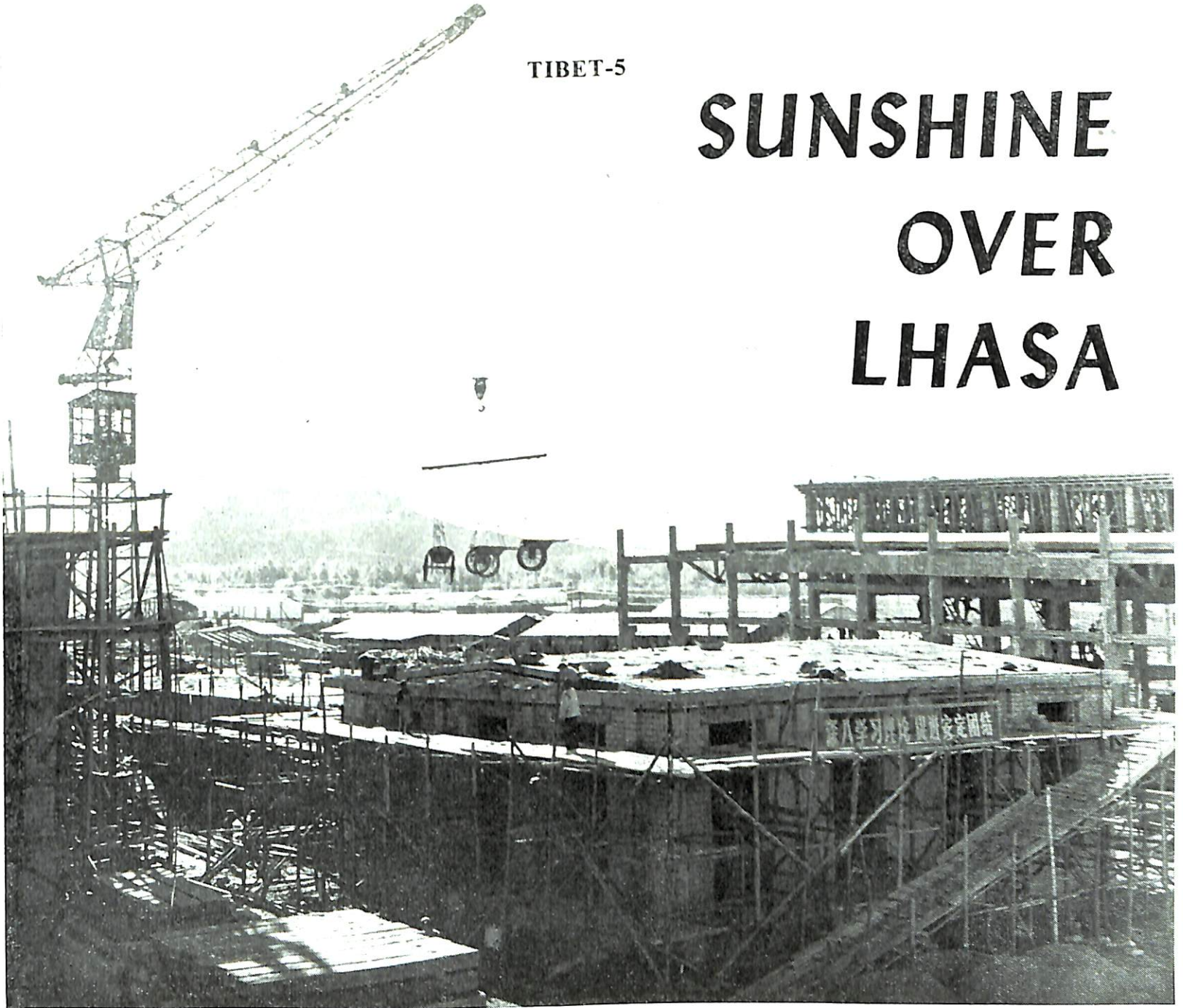
In evening political schools, commune members who were formerly serfs or slaves are learning to read and write and at the same time studying Marxist-Leninist works and Chairman Mao's writings in Tibetan. In the ten years, 1965-74, five million copies of books in Tibetan were published in the autonomous region. The total number distributed (including those published in Peking) was over ten million.

This is in sharp contrast to the days under reactionary rule when serfs and slaves — 95 out of every 100 people — had no right to go to school. Then only the lamas who chanted scriptures knew a little of the written language. In the whole of Tibet there were only a few printshops which reproduced the scriptures and superstitious matter from woodblocks. Use of the written language was limited and the language itself had stagnated.

As more and more working people learn to read and write, as a result of the region's political, economic and cultural progress and improvement in the people's life, the language itself is being enriched. A recent survey showed an addition of more than 100,000 new words and expressions since the democratic reform of 1959.

Today modern Tibetan based on the Lhasa dialect is being promoted throughout the region. The central language research institute in Peking has sent several groups of linguists to do research in Tibetan with local linguists. A *Han-Tibetan Dictionary* published in 1964 is being revised and enlarged.

SUNSHINE OVER LHASA



A new thermal power plant being built for Lhasa.

LHASA is 3,700 meters above sea level. Stepping off the plane from Peking (80 meters), one is blinded by the strong sunlight in the thin Tibetan air. Skies are bright most of the year.

As we drive from the airport to the capital of the autonomous region, we can see the Potala Palace 15 kilometers away. The bridge over the Lhasa River that flows past the city is the junction point of the Szechuan-Tibet and Chinghai-Tibet highways which cross the Roof of the World. In the river valley golden wheat waves in the wind. The sun-bathed city shines like a jewel.

The city lies along the north side of the river. The main avenue, lined with new buildings, leads to the ancient Jolghang Temple, its three tiers of gilded roofs glittering ahead of us. Barkor Street,

running around the temple area, was the city's outer limit before liberation. The well-kept buildings here still wear an ancient gravity. Lhasa has expanded, however, and today paved streets busy with traffic link new factory and residential areas. Set among mountains wrapped in white clouds, it is beautiful.

Today Lhasa has 100,000 people, over three times its population at the start of the democratic reform in 1959. In that same short period, ten times as much floor space was built as in all the previous thirteen centuries. The city has a vigor and prosperity unknown in the past.

New Barkor Street

We walked through the Barkor Street area, the old city. Its narrow byways and lanes were swept



Swift construction in Lhasa has completely changed the once filthy city.



A schoolgirl.



The army and the people — one family.

Festival



Women selecting traditional Tibetan household ware.





Frontier guards and local militia patrol a border area together.

A yak race.





Physical education class in a Lhasa middle school.

clean. Many new buildings stand among hundreds of square three-story buildings of medieval times, now all repaired and whitewashed. Bright flowers growing on every family's windowsill emphasize the area's neat freshness.

For centuries under the feudal serf system, however, the city was a bleak and filthy place. Lhasa, "Land of Good Fortune" in the Tibetan language, was heaven for the lamas and nobles who owned serfs and slaves, but a place worse than hell for the laboring people.

Big serfowners, rich merchants, high lamas and officials concentrated here like maggots, living parasitic and debauched lives among the opium dens, brothels and gambling houses that crowded Barkor Street.

Nangtzesha, the northern section of the old city, now the location of an exhibition on class oppression, used to be the prison of the local Tibetan government, a den of frightful murders. Over 600 serfs and slaves were thrown into this charnel house every year where, according to precise stipulations of the law, they were hamstrung,

skinned alive, disemboweled, had their eyes gouged out, limbs cut off or were put astride a red-hot copper horse and paraded around Barkor Street before being executed. With its medieval torture instruments, the exhibition is a stark portrayal of an evil society.

Norbu Wangtha, the southern section, used to be one of Lhasa's three big slums. It is now a new industrial district and the site of the new Tibet Teachers' Institute. Before the democratic reform almost one out of every four persons in Lhasa was a beggar. Over 2,000 of them roamed in Norbu Wangtha. Three centuries of filth and garbage had piled up to a depth of a meter. After the rebellion was suppressed in 1959, the people of the city worked for over a month to clean it away. Now called Victory Road, it is a level, tree-lined avenue with new public buildings, factories, stores and schools, alive with vehicles and pedestrians.

New World

Where are the beggars today?

Ngagwang, vice-chairman of the revolutionary committee of the

city's Gate District, was a beggar from the time he was little. After liberation in 1951, when the People's Liberation Army came to Lhasa and set up Tibet's first primary school for children of working people, he was in the first class. He went on to middle school and university, and then worked as a teacher, principal and vice-director of the Bureau of Culture and Education. He took up his present post during the cultural revolution.

All child beggars, Ngagwang told us, went to school after the democratic reform and got jobs after graduation. Many former beggars, slaves and serfs are now government leaders. Over half of Lhasa's cadres are Tibetans and practically all leaders of city street and neighborhood committees and communes in the outskirts are liberated serfs.

Trashi, vice-chairman of the Victory Road neighborhood committee, was a Barkor Street beggar. After the democratic reform he received housing and furniture. Most people living on the street today are former beggars, slaves or serfs. Trashi invited us into his house. It was well furnished, clean and bright. A picture of Chairman Mao hung on the wall, flanked by certificates citing him and his sons as advanced workers. One son is a teacher, another a worker. His third son and his daughter are in school. His wife belongs to a vegetable growers' co-op. The two of them make over 100 yuan a month and live quite well.

Trashi told us that 500 of Norbu Wangtha's beggars had entered factories, becoming part of Tibet's first generation of workers. Three hundred more joined Barkor Street's co-ops of builders, carpenters, blacksmiths or tailors. Nearly 100 became government cadres or officers and soldiers in the PLA. Some 40 of the younger ones went to universities in other parts of China, Tibet's first university students.

There were only two schools in old Lhasa and they served less than 300 children — all of the ruling class. Serfs' children were not allowed to go to school. New Lhasa

has dozens of primary schools, many secondary and vocational schools, three factory-run workers' universities and the new teachers' institute, with a total of more than 10,000 students.

Old people with no families to support them live in spacious rooms in a city-built home with sanatorium facilities. There we met Kalzang Yuyon, who had been a beggar for nearly 30 years. Seeing her smiling and talkative, it was difficult to imagine that she had been found dying on the street in 1959 after the rebellion was

suppressed. The government sent her to the sanatorium where doctors brought her back from the edge of death and into a new and happy life.

Sodnam, a woman 102 years old, had begged for decades. Today, she told us, she has no worries. The government provides her with *tsamba*, butter, tea, salt, firewood and spending money every month.

Before liberation there was neither medicine nor medical care for serfs, not even in Lhasa. A smallpox epidemic in 1925 killed 7,000 in the city. In 1934 and 1937

typhus claimed 4,800. After liberation the central government sent large numbers of doctors to Tibet. Free medical care was instituted. In Lhasa four hospitals were built and many clinics set up. Preventive medicine halted epidemics and the people's general health began improving.

Ex-Serfs Build Industry

From Barkor Street west to the Potala used to be a waste of mud and dirty pools. Now it is a thriving commercial district. There are shops, a department store, book-

In a food shop.



store, an exhibition hall, cultural palace and a bathhouse.

We followed a stream of people into the Lhasa Department Store. It has 6,000 square meters of floor space. The shelves display thousands of products, some from Peking and Shanghai, others — yarn, wool textiles and blankets, clothing, hats and shoes — made in Tibet. Lhasa's people are proud of these products.

Old Lhasa had no modern industry. Almost everything was imported, even matches and nails. Members of the ruling class imported luxuries.

Today Lhasa is becoming an industrial city. It has a coal mine and 29 factories. It produces its own electricity, electric machinery, farm machines, cement, glass, chemicals, rugs, leather and sugar. One-third of the city's population are industrial workers. Six thousand more are in collective handicraft enterprises. Eighty percent of all the workers are Tibetan.

We went to the Ngachhen hydro-power station on the Lhasa River in the eastern suburbs. With 6,250-kilowatt capacity it is the biggest of Lhasa's three power plants.

Old residents of Lhasa told us the following story. In 1942 Tibet's reactionary rulers contracted with a foreign expert to build a power plant in Lhasa. After strutting along the Lhasa River, he had serfs build him an office and then employed a regiment of Tibetan soldiers for five years to build a channel a few hundred meters long. But nothing was ever seen of the power plant. On the eve of the peaceful liberation of Tibet, the expert skipped out with the money. After the democratic reform in 1959, however, liberated serfs under the Party's leadership built a large dam and a powerhouse in just eight months. In April 1960 Lhasa's people began using electric lights for the first time in history.

As we walked into the "July 1" Farm Machinery Plant we saw a yard filled with threshers, winnowers, seeders and water turbines.

The workers had just succeeded in making a "bulldozer" powered by animals. The plant has made 2,400 farm machines in the last few years. Its water turbines are adapted to Tibet's abundant water resources and the "bulldozer" takes advantage of the region's large number of animals.

Construction is expanding vigorously in Lhasa. Factories and buildings never before seen in Tibet are mushrooming in the outlying areas. A telecommunications building is nearly finished. "Mysterious" and decrepit Lhasa is becoming youthful and modern.

Preserving Ancient Monuments

Lhasa is one of China's more ancient cities. When King Songtzan Gampo of Tibet and Princess Wen Cheng of the Tang dynasty married over 1,300 years ago, the Potala Palace and the Jolghang Temple were built to commemorate the event. In addition to being examples of the intelligence and ingenuity of the laboring people, these two structures testify to the unity of the Tibetan and Han nationalities in the history of China. In 1961 the State Council listed them among special national monuments to be protected by the government.

The Potala, former palace of the Dalai Lamas, is a vast fortress-like building of stone and wood. Its 13 stories rise 178 meters high against the mountain slope. The front wall, 400 meters wide and three to five meters thick, is made of stone slabs. The massive structure is topped by gilded roofs. There are seemingly innumerable halls, connected by open porticoes with wooden pillars, some so big that two men can't wrap their arms around them. The halls are high and spacious and contain murals depicting the construction of the palace and other scenes with Tibetan themes.

The Potala originally contained 999 chambers. During the centuries it was damaged in different wars. Mountaintop Hall and the adjoining hall containing the images of Songtzan Gampo and

Princess Wen Cheng have survived from the Tang dynasty. The palace was restored 300 years ago when the Ching emperor appointed the 5th Dalai Lama leader of Tibet's local government. It took half a century of forced labor by 7,000 serfs working every day.

When the 14th Dalai Lama betrayed the country and the Tibetan people in 1959 and launched an armed rebellion, the rebels made the Potala and the Jolghang Temple their headquarters. The central government instructed the PLA to put down the rebellion and at the same time to preserve these cultural monuments. The palace was preserved intact. After the rebellion was quelled, the government allocated funds for restoring the palace interior, which had been damaged by the fleeing rebels. We found the objects in the palace and the building itself restored to their original splendor.

East of the Potala, the gilt-tiled Jolghang Temple occupies 20,000 square meters of land. A willow enclosed in a wall before the gate is said to have been planted by Princess Wen Cheng. Next to it, a stone tablet 3.3 meters high and 1.3 meters wide describes in two languages the close ties between the Han and Tibetan peoples in the Tang dynasty. The Tibetan part of China has had long-standing ties with the rest of the country.

Inside the temple we were fascinated by the ancient simplicity and beauty of its unique architecture. The red walls of the three-story main hall have been repainted and its murals restored. The carved and painted beams in the open corridors around the halls are magnificent. Lifelike carved wooden animals crouch on the eaves.

All the work of restoration has been done since the democratic reform. The commission in charge of Tibetan cultural relics sent people to take care of such famous monuments of the past and spends huge sums each year to protect and repair them. Open to the public, they receive hundreds of visitors every day.



The woman who led a serfs' uprising denounces her oppressors just before she is executed.

TIBET-6

'The Wrath of the Serfs' Old Tibet in Sculpture

TODAY there is only one place where people can still see what old Tibet was like, with its thoroughly reactionary, dark, cruel and barbarous feudal serf system. That is the Tibet Museum of Revolution in Lhasa, in a set of clay sculptures entitled "The Wrath of the Serfs" on permanent display there.

It consists of 106 life-size figures, each a distinct character, arranged in tableaux against painted or bas-relief backgrounds of natural scenery and buildings. A tape-recorded commentary explains each scene and appropriate lighting and music contribute to the overall impression. The tour through this evil world of old Tibet and the scenes of the serfs' struggle against their oppressors is an intense experience. The sculptures were made by several teachers from the College of Fine Arts of the Central May 7 University of Arts in collaboration with Tibetan artists. The entire project took a year and a half.

Manor of Crimes

Pushing aside the black curtains at the exhibition room door one enters the living hell which was old Tibet under the rule of its three kinds of feudal estate-holders —

the *kasha* or local government, the monasteries and the nobility.

In the first section, entitled "The Manor of Crimes", under a leaden, snowy sky a long line of serfs trudges up a steep slope. They are staggering under heavy sacks of butter, *chingko* barley and rice which they are transporting for the manor.

One serf is carrying on his back a rich man in a silk robe and jacket, with two rings with precious stones on his fingers. The serf, in rags, is panting and bent almost double. From his eyes and the set of his mouth we can see the fury that burns in his heart.

A frail old woman, her knees buckling under the weight of a sack of grain, tries to stay her hunger with mouthfuls of snow. An emaciated old man, able to endure no more, has collapsed and is spitting blood as his little granddaughter grieves. The overseer has raised his whip to drive him on, but has been halted by a younger serf.

In another scene an overseer stands with his whip watching over a woman serf pulling a plow and a man hoeing. At the side of the field her wizened infant lies crying with hunger, but she is not allowed

to stop to feed it. Above, on a bare branch, a greedy vulture already has its eyes on the child, ready to swoop down.

These scenes are not flights of fancy but a truthful picture of life on the manors of old Tibet. The three kinds of estate-holders and their agents made up less than five percent of the population but owned all the land and most of the livestock. The other 95 percent, the serfs and slaves, owned no property but were themselves property with no personal freedom. They were bought, sold, given away or used as mortgages or gifts at the will of the serfowner. For disobedience they could be flogged, killed, have their hands cut off or eyes gouged out, be hamstrung or skinned alive. *Ula* service, heavy taxes and endless high-interest debts also took a heavy toll of lives, breaking up many a family.

To create scenes so typical of serfdom the sculptors traveled 5,000 kilometers about Tibet interviewing close to a hundred former serfs and slaves.

Reactionary Religious Authority

As rapacious as the manor lords but even more deadly were the reactionary "living Buddhas", holders of the highest position in the monasteries. The serfs were taught that the monastery was a sacred temple that did good deeds and would bring happiness to all, that suffering in this life would mean happiness in the next. Theoretically the religion forbade killing; it was supposed to release all souls from suffering in the next world. But its high authorities, even with these words on their lips, killed innocent serfs and slaves and used their heads, bodies, blood, skin, entrails, hearts and tongues in sacrificial offerings. The Dalai Lama, the biggest estate-holder, used a rosary made of pieces of the skull caps of 108 serfs!

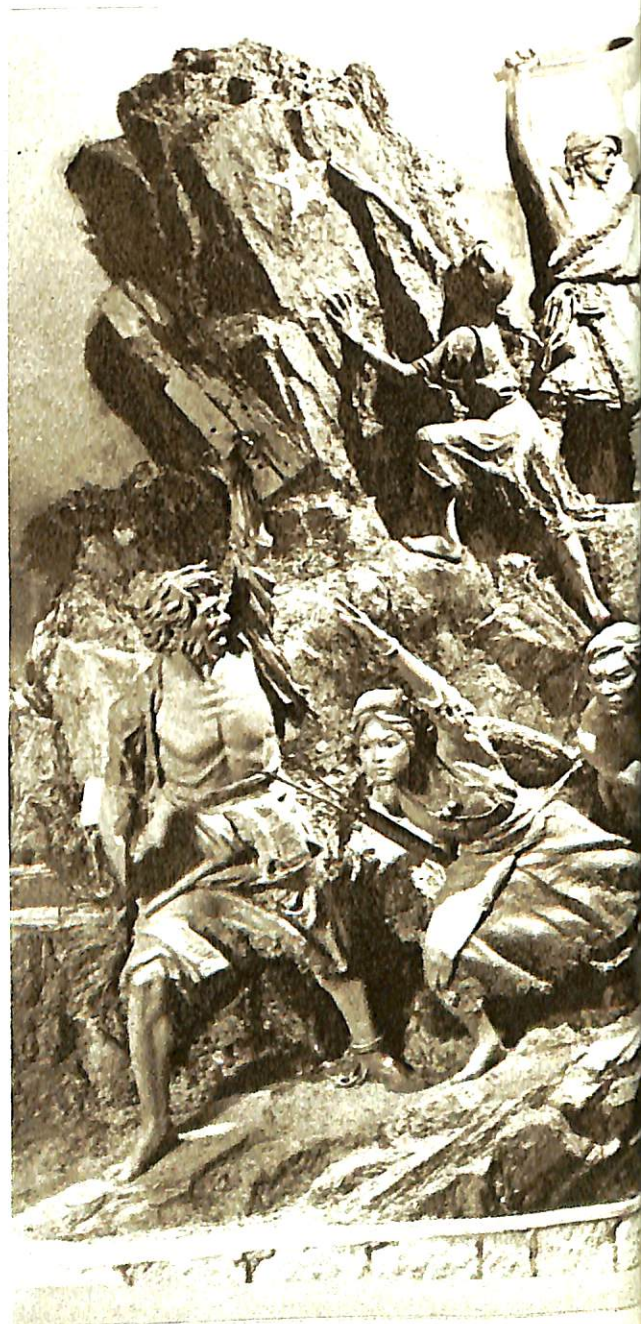
The second section, "Reactionary Religious Authority", tears the veil



Above: Serf in revolt, detail from Section 4. Right: View of Section 4, "Struggle and Hope for Liberation".



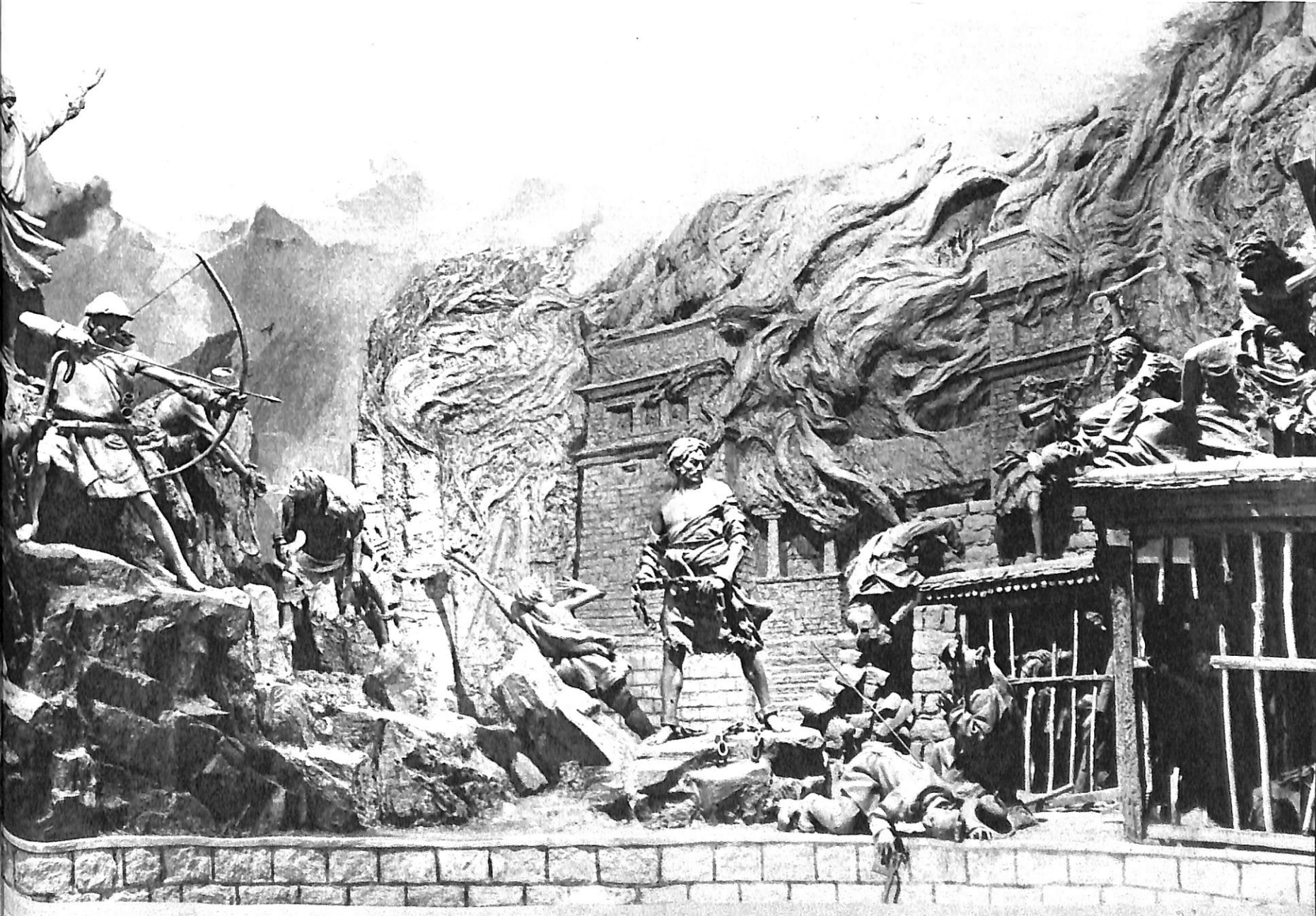
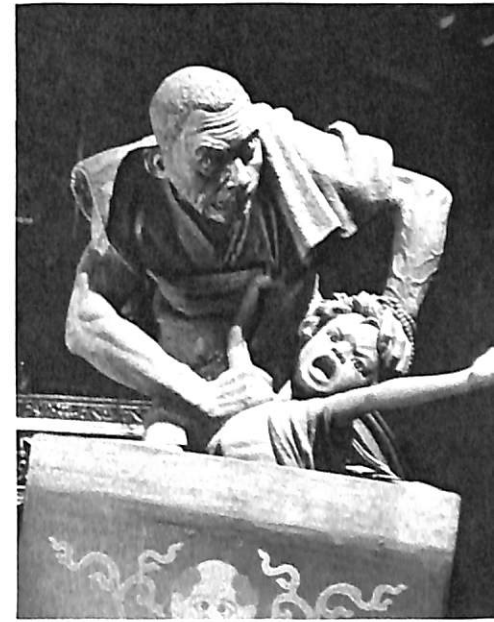
A serf carrying his master.





Tortured serf sent into exile.

To be sacrificed.





Motherless child following her father into exile.

of hypocrisy off the monasteries and reveals their true reactionary features. An extension is being built onto the monastery. In an inner room a fierce-looking man is pushing an 8-year-old boy into a wooden box. He is to be buried under a corner of the new hall as a sacrificial offering. The boy is struggling and screaming, one arm flung upward, the other hand grasping his captor's clothing.

On the steps of the monastery stands a "living Buddha" in his priestly robe, fingering his rosary and sanctimoniously muttering scripture. Beside him is a hulking guardian lama holding an iron staff as tall as he is. The mother of the boy, a servant in the monastery, has rushed to the scene. Her arms are outstretched and one can almost hear her anguished cry, "Give back my boy! Save my boy!"

Who can contain his fury and grief at such a savage act! And yet,

even in 1957, before the democratic reform changed things, when a monastery in Gyatsa county was being renovated, two boys were secretly chosen to be buried alive. This time the murder was frustrated and the boys escaped. Now they have grown to young manhood and are helping build a new Tibet. Their smiling pictures are also in the Tibet Museum of Revolution.

Barbarous Officialdom

The *kasha*, or old Tibetan government, headed by the Dalai Lama was the concentration of political and religious power of all the estate-holders. The exhibition's third section, "The Barbarous *Kasha*" shows how the serf-owner class used the prisons and army of the *kasha* to oppress the working people.

Overcast sky, frozen earth. Disobedient serfs are being sent to exile. One has been flogged nearly to death. With bamboo splints

stuck under every fingernail and a wooden collar around his neck, he has been placed on an ox, facing its tail. Beside him his motherless daughter, tears rolling down her face, follows him into exile.

Where there is oppression there is revolt. Before the Potala Palace a woman serf stands bound to a stake. Arrested for leading an uprising that destroyed a county government office and killed the county head, she has been sentenced to die by having her heart gouged out. Fearlessly she has turned to point an accusing finger at her enemies. In her angry eyes is the message: "The day will come . . ."

Two "criminals" in handcuffs raise clenched fists. In the death cage is a blacksmith. He cannot move his head but hatred smolders in his stern eyes. As if seeing in the serfs' expressions the fate in store for themselves, the judge, a "living Buddha", an officer in the old Tibetan army and the executioner are suddenly seized with fear.

Struggle for Liberation

This scene is based on a real historical incident. In 1918 the serfs of Thridug county in northern Tibet, led by a woman, Hor Lhamo, attacked the county government and killed the county head. Their slogan was "Down with officials! Abolish all *ula* services!" In the half century before the liberation of Tibet the serfs rose in more than a hundred large-scale revolts. Though each time these were put down by the *kasha*, each time they struck terror into the hearts of the reactionary serfowners.

The last section, "Struggle and Hope for Liberation", shows the serfs' fighting spirit.

The prison, symbol of the old system, is burning and long tongues of flame sweep the sky. The prisoners have broken out and are smashing their fetters and wooden collars and cutting down the wardens and guards. A girl prisoner has climbed up a slope and, her eyes filled with the hope of final liberation, is drawing a red star on the cliff with blood from her fingers.



Rigdzin Wanggyal (third right) studying Marxist theory with other leaders of Nyabmad commune.

TIBET — 7

Story of a Former Serf

LHASA. A great parade. The people celebrating the tenth anniversary of the establishment of the Tibet Autonomous Region. An endless flow of yesterday's serfs — today workers, peasants, PLA soldiers and leaders. A new generation of children and young people. Flowers everywhere. Trucks decked with pictures, charts and models showing Tibet's achievements in socialist revolution and construction.

Reviewing the parade were many people outstanding in the building of a socialist Tibet. One of them was Rigdzin Wanggyal, 39, Communist Party branch secretary of the Nyabmad People's Commune, the most advanced agricultural unit in Tibet. He is also a deputy to the National People's Congress, leading member of the Communist Party Committee of

the Tibet Autonomous Region and Party secretary of Lhunze county.

Dressed in his holiday best, a white woolen Tibetan robe and felt hat embroidered in gold, Rigdzin Wanggyal watched the joyous crowds. "Long live Chairman Mao, the great leader of all China's nationalities!" Their cheers soared to the clouds and he raised his fist in the same salute. Words from the hearts of the million liberated serfs. They brought vivid memories back to Rigdzin Wanggyal.

Awakening

Twenty-one years ago in the heavily forested mountain area of Gongbo, the People's Liberation Army was building a highway to help the Tibetan people transform their backward economy and culture. One of the workers was 18-year-old Rigdzin Wanggyal, unkempt, dirty and in rags, who had

walked all the way from the foothills of the Himalayas.

The winding highway pushed forward through incredibly difficult terrain, fighting obstacles every inch of the way. One hot and humid day when not a leaf stirred, Rigdzin Wanggyal was drenched in sweat. During a work break a PLA officer offered him a cup of water. Eyes wide, he stared at the officer's white enamel cup in astonishment. The feudal serf system still prevailed in Tibet, and differences in rank were severe and clearcut. Serfs could not wear the same colors or use the same seats, vocabulary or eating utensils as serfowners. Both his father and grandfather had been serfs. To the master, he was simply a "talking animal". Even to touch any of the master's belongings, to say nothing of using them, meant a flogging. Hands trembling with

emotion he accepted the cup. "Why is it the *chingtrol magmi* (PLA soldiers) do not discriminate against me?" the youth wondered.

Once three serfs working on the highway started to quarrel over a shovel. Without bothering to find out why, a headman picked up a club and began beating all three of them. This was so common in old Tibet that it seemed natural. But a PLA man working nearby ran over, seized the club and severely rebuked the headman. Rigdzin Wanggyal was amazed. "Serfs are born with a whip over their heads," he thought. "Why should the *chingtrol magmi* interfere?"



Rigdzin Wanggyal working with commune members on a project for basic improvement of the fields.

How could the Rigdzin Wanggyal of that time understand? When he was eight he had started herding sheep for the serfowner, who gave him only a little bit of *tsamba* to eat every day. He was always half-starved. One windy snowy day in early winter a wolf dragged off a lamb. Fearing the brutal beating the master would give him, Rigdzin Wanggyal ran away. But where could a serf boy go in those days? He was caught and beaten so cruelly he could hardly move for two weeks.

The sufferings he had gone through were too many to count. In the winter of 1957 he had been ordered to transport *tsamba* for the master across snow-covered mountains. He was barefooted and his

ankle became frostbitten. The following spring he was ordered to repair a temple. For two months of grueling work his feet were constantly in water. The flesh on his ankle started to rot, became covered with pus and maggots, and he was left with a limp for life.

Everything he saw and heard on the highway project made Rigdzin Wanggyal finally conclude that the Communist Party and People's Liberation Army led by Chairman Mao worked for the good of the people, for the serfs. One day at a worksite meeting, the young man raised his fist for the first time in his life and cheered with all the joy of his newfound truth, "Long live Chairman Mao, the great leader of all China's nationalities!"

His half year on the highway came to an end all too soon and with tears in his eyes Rigdzin Wanggyal got ready to leave. The PLA gave him his wages — 600 silver dollars. What a lot of shiny silver! He could hardly believe his eyes. All the way home he thought, "Now I'll be able to buy some *puthrug* (coarse woolen cloth) for Mother and Father." But, as soon as he arrived, the greedy serfowner's agent confronted him and demanded payment on "loans" and head tax.* He seized all the youth's earnings.

That night as the tiny oil lamp flickered in the drafty room, casting a feeble light on the careworn faces of his family huddling in their run-down shack, Rigdzin Wanggyal clenched his fists and muttered, "Their days are numbered! Soon our sun will rise!"

Eagle in the Storm

That day finally came. In March 1959, when the reactionaries of the Tibetan upper strata launched an armed rebellion, the PLA, together with the serfs, put it down. The democratic reform which followed began to dismantle the hated feudal serf system. With the Communist Party's leadership, the serfs of Nyabmad township, like the rest across Tibet, rose like a volcano, broke their chains and began to fight for genuine emancipation.

* Tax levied on every serf from 15 to 60 excused from forced labor.

The overthrown serfowning class resisted desperately. Burning with hatred, Rigdzin Wanggyal was firm and resolute in this struggle. People began calling him "an eagle in the storm".

To avoid being accused by the serfs, serfowners spread such ideas as "Serfowner and serf are like birds from the same nest; leaves from the same tree are the same". They were adroitly using nationalism to try to blur class distinctions.

At an unprecedented mass struggle meeting in Nyabmad, Rigdzin Wanggyal ordered the serfowner Kalzang Drolma up onto the platform. She was fat, covered with makeup and dressed in silk and brocade. Then he asked Tsering Tsomo, a thin emaciated former slavewoman in clothes which scarcely covered her, to come up. Tsering Tsomo's mother had been Kalzang Drolma's house slave.

According to the serfowners' rules, women slaves were not allowed to bring their small children with them to work. After Tsering Tsomo was born her mother couldn't take care of her or feed her. She crawled in among a litter of puppies and struggled with them to get milk from the mother dog. By the time she was an adult she had still not learned to speak clearly. What a contrast between mistress and slave!

Rigdzin Wanggyal pointed to the two women and called out, "Are they the same?" The masses roared, "No!" One by one, serfs and slaves stood up to denounce the serfowners for their crimes. On the spot they piled up the land deeds and account books — records of the bloody exploitation of generations of serfowners — and burned them.

Rigdzin Wanggyal matured quickly in the intense class struggle. In the front lines of the democratic reform movement, he was elected head of the township peasant association. As the cooperative movement began in agriculture he took the lead in forming mutual-aid teams.

In May 1963 he became a member of the Communist Party and then secretary of the township Party branch.

New Beginning

An exciting, happy atmosphere swept Nyabmad after the democratic reforms. Land, animals and farm implements were distributed among the liberated serfs and for the first time they started to plow fields of their own. Within a few years enough food and clothing brought a better life.

But plowing their own land was still a system of small production by individual families and it carried the seeds of a new kind of struggle. Some families who had been very poor or lacked labor power could not stand up under natural or human crises such as drought or long illnesses. When these occurred they were eventually left with no alternative but to sell the means of production — animals, tools, even land — they had just seized from the serfowners. At the same time, some families who had been better off weathered such storms and even prospered.

Rigdzin Wanggyal watched this polarization into rich and poor. "If this goes on," he thought, "the precious fruits of our democratic reform will be lost." He did everything he could to stop the trend. Once he found a woman and her daughter in tears because, without enough grain to tide them over until the next harvest, they would have to sell the farm tools that had been given them during the democratic reform. Rigdzin Wanggyal brought them his own grain which he had saved.

When he saw a family of eight in a similar plight, all crowded into one room, he gave them his own bigger room and moved into theirs. But how could little efforts like this help stop the growing division of rich and poor in Tibetan society as a whole?

Studying Chairman Mao's article "On the Question of Agricultural Cooperation" one day, he came across this: **"There is no solution to this problem except on a new basis. And that means to bring about, step by step, the socialist transformation of the whole of agriculture simultaneously with the gradual realization of socialist industrialization and the socialist**



Part of the Nyabmad People's Commune.

transformation of handicrafts and capitalist industry and commerce; in other words, it means to carry out cooperation and eliminate the rich-peasant economy and the individual economy in the countryside so that all the rural people will become increasingly well-off together."

These words lit up Rigdzin Wanggyal's heart. "That's it!" he exclaimed. "Chairman Mao has shown the way for us serfs. When ten thousand horses gallop, they have a leader." He vowed that as a Communist he must lead the people on the socialist road.

With Chairman Mao's teachings Rigdzin Wanggyal felt as if he had found the key to every difficult problem. The young leader drank in the Chairman's works like a man dying of thirst. Soon he had all the Party members and leaders of the township studying as well. Most of them could not read and had to listen to a primary school teacher read out loud to them. But they worked hard to learn to read and write and finally every one of them was able to study on his own.

This was a new beginning for Rigdzin Wanggyal. It was also the beginning of a complete transformation for Nyabmad. In the village of Hsindu where the division between rich and poor was becoming serious, he and other Party branch members went from house to house talking with their fellow former serfs late into the night. "The road on which one

family grows rich while ten families grow poor is not for us!" they pointed out. "We must see to it that all the people prosper together!"

Soon mutual-aid teams were springing up in his township. In the autumn of 1964 Nyabmad was a scene of bumper harvests. The savings of the mutual-aid teams had grown and they were buying more animals and farm implements and opening up new land. By the end of 1965, 21 mutual-aid teams had combined into six larger groups, creating the conditions for becoming a commune.

This growth too was fought by the former serfowners, who tried to spread the idea that conditions were not ripe, funds inadequate and so forth. Led by the Party branch, the people repelled these attacks and rumors. Finally, on October 1, 1967 the Nyabmad People's Commune was born. Rigdzin Wanggyal was elected one of its leaders.

Moving Mountains and Rivers

In the bitter cold and bone-piercing wind of winter, Rigdzin Wanggyal and forty other men arose every day before dawn and, carrying plows and leading yaks, climbed to the Zangchen tableland 4,200 feet above sea level to open up new land.

Nyabmad did not have enough farmland and this was the first big battle to break out of poverty.

(Continued on p. 46)

LAST APRIL Sheilo, a 54-year-old Tibetan worker in a Shigatse carpet factory whose legs were half-paralyzed with rheumatoid arthritis, was taken to the Lhasa Hospital of Tibetan Medicine. Five months later he walked out of the hospital well again.

Sheilo told the doctors and nurses who had taken care of him, "Before liberation my mother died of a long illness because she had no money and no place to go for treatment. Today, thanks to the Communist Party and Chairman Mao, we get free medical care. My mother died and I live! What a difference between the old and the new society!" This remark is common today.

Past and Present

In the past the hospital, called the Mantzukhang, was also the place where the Tibetan calendar was calculated. One of the only two hospitals in all Tibet, it served serfowners exclusively and never



Medicines being made in the Lhasa Hospital of Tibetan Medicine.

TIBET — 8

An Ancient Medicine Returns to Life



allowed serfs and slaves through its doors. Sick serfs had to bear it or be swindled by reactionary lamas and witch doctors.

Traditional Tibetan medicine is part of China's medical heritage, dating back over 1,000 years. Combining the Tibetan experience in highland diseases with medical achievements in other parts of China, it gradually became a unique medical system. But the high lamas grossly adulterated it with religious superstition. They made medicines of clay and the ashes of incense and preached that a person's life and death were determined by Heaven. One had to chant Buddhist scriptures and pray while making precious medicines, women were not allowed to touch medicines and no change could be made in the Tibetan pharmacopoeia. Superstition finally prevented the further development of medical science.

Though the Central People's Government helped build several hospitals after liberation, tradi-

A doctor of Tibetan traditional medicine treats a patient.

tional Tibetan medicine remained under the control of the reactionary serfowners until after the democratic reform in 1959. It got a new birth only when the feudal serf system was destroyed.

The Lhasa Hospital of Tibetan Medicine began its first real development when it became a possession of the people. It had only one consulting room, three doctors and four pharmacists. Today it is a modern hospital with 12,780 square meters of floor space, up-to-date equipment, 60 doctors and over 70 medical workers. It has departments of medicine, surgery, gynecology, acupuncture and moxibustion, and wards for in-patients. It treats 1,000 out-patients a day. Peasants and herders who come from far away do not have to wait. One-third of the doctors are always in medical teams traveling in the farming and pasture areas.

Tibetan medicines, compounded mainly of herbs, animal products and minerals, used to be ground with mortar and pestle and made into pellets by hand. Today the hospital's pharmacy is semi-mechanized. Its output of medicines meets the needs of the entire autonomous region and some are shipped to other parts of China. Variety has grown from 100 in 1959 to 350 today.

New Development

The hospital is also a school for training students in Tibetan medicine. It provides teachers for the Lhasa School of Health, whose students also come to the hospital for practical training. After the three-year course, which combines knowledge with practice, students begin treating patients independently. Most of the students are sons and daughters of former serfs and herders. Half of them are women — a radical change. These new Tibetan doctors are now the main force in the prevention and treatment of disease in the farming and pasture areas. At the same time the hospital regularly sends staff doctors to all parts of the autonomous region to help train barefoot doctors and develop medical work.

The hospital is also a research center in Tibetan medicine. Togeth-

er old doctors and those newly-trained study ancient Tibetan medical literature, eliminating idealist, superstitious material and keeping the rational, proved sections for development.

Recently they studied a 2,200-page masterpiece said to have been written by the famous Tibetan doctor Yuthog Yontangonpo, in the eighth century during the Tang dynasty. He was a student of Tongsumgarwa (meaning a medical sage from far away), a Han doctor who had come to Tibet to teach medicine. A summary of the medical knowledge of the Han and Tibetan peoples after many years of study, the book became the basic theoretical work in Tibetan medicine.

Hospital researchers have compiled the following books: *Tibetan Treatment of Gastric Ulcers*, *Selected Effective Prescriptions in Tibetan Medicine*, *Common Knowledge*

of Tibetan Pharmacology and *An Outline of Tibetan Medical Theory*. Through special studies combined with clinical practice, they have found better methods for treating rheumatoid arthritis, bronchitis, gastric ulcers and certain kinds of paralysis — all common in Tibet. They have also had initial successes in combining Tibetan with western medicine.

The Communist Party and the people's government have shown deep concern for the development of Tibetan medicine and given it full support. Medical research organizations from Peking and other parts of China continually send personnel to the Lhasa hospital to investigate and study Tibetan medicine and pharmacology with its workers. They have written *An Initial Survey of Tibetan Medicine and Pharmacology*, which will help further studies of this ancient medicine.

ALONG THE YELLOW RIVER

(Photo Album with English Text)

Originating in the northern foothills of the Bayan Kara Mountains on the Chinghai-Tibet Plateau, the Yellow River — the second longest in China — winds through nine provinces and autonomous regions to empty into the Pohai Sea 5,464 kilometers away. Frequent floods over the centuries brought catastrophe to the people. After liberation, under the leadership of Chairman Mao and the Chinese Communist Party, the Chinese people began harnessing the river with firm and indomitable spirit, making it serve instead of destroy.

The album *Along the Yellow River* reflects the hard work of the people in taming the river and the great changes taking place along its course. It also shows the beautiful natural scenery, the new look of industrial and agricultural developments, views of cities and famous monuments from its source to the sea.

The photographs and texts appeared in *China Pictorial* between June 1973 and May 1974.

127 photos, 111 in color

152 pages

23 × 25.7 cm.

paperback

Published by: Foreign Languages Press, Peking, China

Distributed by: Guozi Shudian (China Publications Center),
Peking, China

Orders or inquiries can be sent to your local dealer or direct to Mail Order Department, Guozi Shudian, P.O. Box 399, Peking, China.

A Cultural Troupe of Former Serfs



Tsamchod sings for peasants in the fields.

*I strum my stringed guitar
As I fly to Peking on a silver
swallow.*

*I sing a song by the Golden
River Bridge,*

*A song from my heart for
Chairman Mao.*

THIS was one of the songs a group of peasants from Todlundechehen county in Tibet sang last autumn during a theatrical festival held in Peking. The troupe's entire program was an expression of the million emancipated serfs' joy in their good life and their love for the Communist Party, Chairman Mao and their socialist country, all rendered in a robust highland style.

Todlundechehen county is 40 kilometers northwest of Lhasa. Its people have been in cultural activities ever since the democratic reform in 1959 when some of its villages organized troupes to teach and spread the ideas of the reform.

The next year just before reaping time, all Todlundechehen in holiday garb, their horses gaily decorated, gathered for their traditional Ong Kor, or Greet-the-Harvest Festival. A new amateur troupe from the county's Dongkar township gave a premiere performance of songs and dances they had composed themselves. Later, during the cultural revolution, more and more people in this county began to take part in musical and dramatic activities. In 1972 a county troupe was formed with the best of the communes' singers and dancers. It has 24 members, all former serfs or children of former serfs, outstanding in both cultural activities and work. The troupe spends most of its time touring the county's fields and pastures—to the delight of its audiences.

Two Generations

Singer Tsamchod is a member of the Namkha commune and one of

its barefoot doctors. Her specialty is folk songs from the Sakya area, one of the most popular of which is "Emancipated Serfs Come to Peking". In the old society her father, a blacksmith, could never earn enough to support the family. Her mother helped out by singing in the streets, taking her four children along. The coins from a whole day's singing could only buy a handful of moldy bean meal, never enough to stop her hungry children from crying. Once the desperate mother went outside the city to dig up wild roots to eat but a serfowner accused her of stealing his roots, and had her flogged. Such a life left scars on her body and etched deep lines of bitterness and anger on her face.

In the new Tibet the daughter also became a singer, but what a different experience she has had! When she announced that she was going to perform in Peking, the whole family was excited over the prospect. The night before she was to leave her father and mother sat up talking to her and this helped her appreciate more deeply what they meant when they said, "The happy life today did not come easily." The whole village came out to see Tsamchod off and she

went on her way with her mother's words in her ears: "When you get to Peking, shout 'Long live Chairman Mao' many times for me!"

Songs from Life

Serfs in old Tibet were prohibited from going to school, and of course learning to compose songs or do choreography was impossible. No one knew what a written musical score looked like. But in new Tibet it was important that the troupe members could create songs and dances reflecting the changed life and leaping progress. In this they had the full support of the county Party committee which sent people to help them study, collect materials and select topics. They also guided them in the study of Chairman Mao's writings on literature and art so that they could understand that producing songs and dances for the people could only be done by digging into the life of the people for materials, for that was the only and inexhaustible source.

Tandzin Kunga is from the Zangmo commune. He had been a slave from the age of seven, abused and frequently beaten. He

loved singing but never found the time or mood for it. After the democratic reform he learned to write musical scores. While working in the fields he would listen carefully to the songs sung by peasants and herders and after the day's work write out the music. He visited folk singers and wrote down their songs. Happy over the excellent harvests the Tibetan people reaped through learning from the Tachai people's determination to transform nature, he wrote a song-and-dance called "Victory Report". It was a major item in their Peking performance.

Toje, 19 and the youngest member of the troupe, loved the flute and in his spare time learned to play it with feeling and skill. He was so excited about going to perform in Peking that he quickly wrote a solo piece for his instrument called "To Peking Amid Songs", a lively and gay melody that won warm applause in the capital.

Nyandrag is the son of a former serf. He went to school for six years after the democratic reform and in 1972 attended a short course on composition sponsored by the

region's cultural and educational bureau. He visited outstanding people and joined them in their work in order to write songs about them. He collected many folk songs and adapted them for stage performance. His song "Nurturing Pines on the Highland" is about Liberation Army men and Tibetan children planting pine trees together in the snow-covered mountains. The soldiers teach the children to stand strong in their borderland like the green pines.

Performing at Grassroots

Being amateurs, the troupe members work in their own commune units. But they also tour the communes and give performances, especially in slack seasons. Carrying their own bedrolls and food, they travel during the day and perform in the evening. They help out in the fields wherever they go. Neither wind nor rain, steep mountains nor deep gorges stop them from going to the workers, peasants and soldiers to sing and dance for them. Sometimes they give several performances a day. When there is no electric lighting they perform by firelight.

Once when the troupe learned that several dozen herders were grazing their animals in a winter pasture deep in the mountains six hours from the nearest commune center, they decided to go there and set out in spite of a heavy snow.

The herders greeted them with hot tea with butter and *chingko* wine. They had had to come through deep snow and the people suggested that they rest instead of performing, saying, "The very fact that you have come here in the snow is enough to warm our hearts."

"But cultural troupes are made to perform — just like eagles are made to fly," they answered. Brushing aside objections, the troupe members cut firewood, cleared snow from a flat space, lit fires and began their songs and dances.

Troupe members learn folk songs from commune members.





Tying sheaves at the half-way mark in a men's 100 meter race.

EARLY one morning last December, an icy wind was blowing and a light snow fell in Peking. Despite the cold, the members of the Taiho administrative division of the Red Star People's Commune, located south of Peking, were flocking to a sports meet. It was to be held on the athletic field at Szuhai village, the division's headquarters. The field was festive with bright colored flags, lively music filled the air. Knowledge that a bumper harvest had been safely gathered added to the jubilation of the rapidly assembling crowd.

The Taiho administrative division has 19 production brigades and 1,300 hectares of land. Its average per-hectare grain output was 4.72 tons in 1973, 6.15 tons in 1974 and 7.9 tons in 1975 — the highest in the history of the locality. Having completed the harvest in one month of hard work and dredged a canal ahead of plan, the peasants were taking a morning off to hold a sports meet.

Events incorporated special features. The first was a 100-meter race for men and women. Rice straw scattered across the track at the half-way line had to be tied in sheaves and set upright by the contestants before proceeding to the finishing line. "Steady, tie the bundles tight!" shouted the on-lookers as they cheered the competitors on.

Of the 66 men and women who took part in this event, Li Kuang-hsiang, age 48, was the oldest. He is one of the carters in the West Taiho brigade, and could not run as fast as the younger people, but he was especially quick and skilled in tying sheaves and was among the first to reach the finishing line.

Li Kuang-hsiang had put his name down for this event as soon as he had heard the sports meet was to be held. He fed his horses extra early that morning and set off for Szuhai village in high spirits. "I want to take part in sports," he said, "to keep physically fit. With good health I can con-

tribute more in the movement to learn from Tachai in remaking our countryside."

The hand-barrow relay race was another event that aroused great enthusiasm. The first runner of each team pushed a barrow loaded with a heavy sack to a post 40 meters away. He then unloaded the sack, ran back to the starting line and passed the empty barrow to the second member of his team. This member then ran to the post with the barrow, loaded the sack on it and returned to the starting line. As the crowd watched the contestants shuttling back and forth with the loaded barrows they constantly used in field work, they felt a special identity with them.

Seventy percent of the land in Taiho is used for paddy rice. During the autumn harvest everyone goes to the fields to help tie the sheaves. Barrows are widely used when fields are being leveled, river silt dug up and fertilizer spread on the land. "Only in peasants' sports meets today," a spectator remarked, "can we use different aspects of our work — binding sheaves, pushing barrows — as actions in our competition."

In the 800-meter race, four girls in sky-blue sports clothes, keeping a steady pace, took the lead. They had started long- and medium-distance running in middle school. Returning to their home villages in 1973 they are now well-known local athletes, the oldest age 20. One of them is now a workpoint recorder, another a tractor driver. No matter how busy the work, they persist in physical training. In the morning they get up earlier than others to practice. When they work in distant fields they try to get the other girls to join them in jogging back home.

On International Working Women's Day (March 8) last year, they represented the Taiho administrative division in the women's 8,800-meter round-the-city relay race in Peking, winning first place among the 71 competing teams. Their triumph greatly encouraged the women workers in Taiho. "It's the first time we country women have won first place in

orts
**PEASANT
 SPORTS
 MEET**



Hand-barrow relay race.

a city race." they proudly exclaimed. When the women in the Suzhai No. 1 production brigade, then dredging a river, heard the news, they redoubled their efforts, the barrows flew back and forth even faster and the project was completed five days ahead of time.

More and more women in Taiho are participating in sports. They already have basketball teams in 11 of the 19 production brigades.

THE HIGHLIGHT of the December meet was the final event, tug-of-war contests with mixed teams totaling about 300 men and women from the 19 production brigades. The winners were a 14-member team from the Hsiashihhao brigade led by their Party branch secretary, Liu Mingyao. Liu is a sports enthusiast, one of the basketball players in his village. Demonstrating good coordination and sustained effort in the tug-of-war, the team won four successive victories to become the champion.

A group cross-country race and hand-grenade throwing were among the other items included in the competitions.

Organizational work was done by sports activists from the brigades and teachers from Taiho's two middle schools. This group also provided the referees. The chief referee was a former cow milker named Sun Yu-sheng who is an amateur cyclist. In 1968 he became an administrator in one of the middle schools as a representative of the poor and lower-middle peasants.* He is active in promoting mass sports in the brigades.

Half the 500 competitors were women. Among them were livestock raisers, tractor drivers, bare-foot doctors, nursery workers, bookkeepers and middle-school graduates who had come from Peking to settle in the countryside. By noon the peasants were all back in their homes, ready to resume

leveling the fields and taking fertilizer to the paddy fields after their midday meal. The short and spirited sports meet was praised by everyone.

The Taiho administrative division of the Red Star commune is one of China's outstanding units in the development of mass sports. At the Third National Games in Peking last September its representatives exchanged experience with other advanced units in the capital and from other parts of the country. Sports at Taiho are small

before the summer harvest and the other after the autumn harvest.

Many veteran commune members were especially moved as they watched the winter competitions. In the Third National Games the basketball match between the PLA's "August 1" team and Shanghai, and wrestling between Yunnan and Inner Mongolia, were held on the Taiho sports field. Hou Yuhsiang, the 64-year-old brigade Party branch secretary, had been among the spectators during these events. Now he was watching the



Tug-of-war during a work break.

in scale and varied but integrated with rural conditions. Besides those already mentioned, they include cycling, *wushu* (an ancient martial art), wrestling, table tennis, basketball and volleyball. All take place the year round.

With the development of production all the brigades have made appropriations from their public welfare funds for buying sports equipment. Each brigade now has a basketball court and table tennis facilities. To promote mass sports, the division's Party committee decided in 1974 that two sports meets would be held each year, one

commune members themselves competing and he was deeply affected by their spontaneous enthusiasm. Images of his past, when he toiled for a landlord as a hired hand, came vividly to mind. The only way he could live in those days was to collect wild plants in the spring and grass seeds in the autumn. "In the old society who cared about us poor peasants?" he said to the young people around him. "We didn't understand what the word 'sports' meant. Now we are masters of the country and take part in all kinds of athletics. Our new society and the old, how different they are!"

* This 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.

(Continued from p. 39)

They had decided to be like the people of Tachai, China's model agricultural unit, and move the mountains and rivers with their own hard work. Although the plateau was high and cold for crops, and the land stony, much of it got long hours of sun and the soil was fairly good. If they built a canal to bring in water, it could be turned into a granary.

But the struggle to open up new land was not only one against bad natural conditions — the overthrown serfowners were plotting again. "The tableland is pasture for the horses of the Buddha's guardians," they whispered. "It is locked within four gates. If you open it up you will offend the gods and bring on endless disasters!" By spreading such ideas among some superstitious people they were attempting to sabotage the reclamation work.

To repel these attacks by the enemy class, Rigdzin Wanggyal called a big debate meeting of all the commune members. He described how the rule of religious authority had made his family suffer miserably for generations. Puncturing the belief in "Fate", he turned the debate into an exuberant meeting. Nyabmad's liberated serfs pledged to put their whole strength into the reclamation project.

The tableland was hard. There were stones everywhere, both above and below the ground, some as big as the head of a yak. It was impossible to start by plowing. Putting aside his plow, Rigdzin Wanggyal took off his cotton-padded jacket and got down to work with his pick. Together the men began the laborious job of turning up the stones.

Their canal had to run through a terrain of deep ravines and steep cliffs. Rigdzin Wanggyal talked with local liberated serfs who knew the lay of the land and together they surveyed and mapped out the route. It meant cutting in around mountains and bridging the ravines by filling them in. Piling up enclosures of stone they set up camp on the tableland and worked from dawn until after dark every day. Rigdzin Wanggyal's old

sheepskin coat became worn and full of holes, his eyes red and his hands blistered. The project moved ahead a foot at a time.

One evening a heavy rain washed away part of a stone wall of the canal. With 13 others Rigdzin Wanggyal rushed to repair it. As he was piling up rocks, a sudden torrent carried him and the rocks 20 feet away. He felt a sudden pain under his arm. The others rushed to help him up but he waved them away, scrambled up and went on working until daybreak in the pouring rain. When his comrades urged him to rest, he refused, saying only, "If I had to, I'd give my life to finish the canal and turn this land into good fields."

With this spirit Rigdzin Wanggyal led the people for a year of backbreaking labor. Finally they brought the slumbering tableland to life, increasing the commune's farmland by one half. Zangchhen, which means "big copper pot" in Tibetan, no longer seemed a good name for the tableland. The people changed it to "Sarje" which means "revolution". Today the highland gives good harvests every year.

Looking into the Future

The Nyabmad People's Commune is now an advanced unit, a Tibet model in learning from Tachai. In 1974 it harvested a record crop, more than two and a half times as much grain as during the democratic reform, and completed the main projects of its five-year plan two years ahead of schedule.

Last autumn a visitor climbed up to "Revolution" tableland with Rigdzin Wanggyal. Bulldozers and commune members were digging into the mountains and making fields. When the visitor asked Rigdzin Wanggyal what plans Nyabmad had for further development, the answer was unexpected. The commune leader spoke first not of economics but of education. Standing on the high tableland and looking into the distance, he thought for a while and then said, "I've been thinking a lot about how to make our educational work as good as Tachai's, how to run our schools well so that all the commune members can grasp Marxist

theory and the basic things of science — how to help our new generation grow up healthy in mind and body. This is terribly important because it's a part of modernizing China and making sure our cause will be carried on by reliable proletarian revolutionaries."

Rigdzin Wanggyal, this once-downtrodden serf, had changed, and what a big change it was! His work demanded that he not only manage an entire commune but also be part of the leadership of the county, the autonomous region and the country.

Yet to the liberated serfs of Nyabmad, the Rigdzin Wanggyal they see has not changed at all. He still wears the same old clothes and carries the same old shoulder bag when he goes to meetings in Lhasa or Peking. If he's away in the morning, that very afternoon he's back again working with the other commune members. From wherever he returns, he always joins the work as long as there is any time left. And just as before, he always takes the hardest and dirtiest jobs.

Once it had turned dark by the time a meeting in the county broke up. The county leaders wanted to send Rigdzin Wanggyal back to the commune by car the next morning. But he set off on foot and walked back. The next morning before anyone else in the commune was up, he walked four kilometers to the site where an electric power station was being built.

The liberated serfs also notice that whenever he returns from some place his bag bulges, but seldom with anything for himself. Invariably it is crammed with political study materials, reports on the advanced experience of other places, new kinds of improved seed and so on.

Every year since 1971 the commune has built new houses for twenty more families. Rigdzin Wanggyal and his family still live in their old room. Again and again fellow commune members have suggested that it was time they built him a new house. He always answers, "Time enough to build mine when all the commune members have got theirs."

Lesson 15

一段回忆

Yí Duàn Huíyì

A Remembrance

不久前, 上海一家工厂举行了一次新年座谈会。许多老工人一边畅谈今天的幸福生活, 一边回忆旧社会的黑暗情景。

Bù jiǔ qián, Shànghǎi yì jiā gōngchǎng jǔxíng le yí cì xīnnián zuótánhuì. Xǔduō lǎo gōngren yìbiān chàngtán jīntiān de xìngfú shēnghuó, yìbiān huíyì jiù shèhuì de hēi'àn qíngjǐng.

Not long ago, Shanghai one factory held one time New Year's discussion meeting. Many old workers on one hand talked all about today's happy life, on the other hand recalled old society's dark situation.

周师傅说: 那时候国民党反动派滥发货币, 物价飞涨, 钞票不值钱, 每月工资数字大得惊人, 可是连饭都吃不饱。

Zhōu shīfu shuō: Nàshíhòu Guómíndǎng fǎndòngpài làn fā huòbì, wùjià fēizhàng, chāopiào bù zhíqián, měiyuè gōngzī shùzì dà de jīngrén, kěshì lián fàn dōu chī bù bǎo.

Chou master workman said: (At) that time Kuomintang reactionaries indiscriminately issued currency, prices soared, paper notes not worth money. Every month wage figures (were) huge (so as to) surprise one, but (we) even food eat

一九四九年新年前, 我领到六十三万元工资。当时米价是每斗十八万元, 这点钱只够买三斗多米。有人说江对岸的米便宜一些。第二天一早, 我就去了。哪知道, 那里的米已涨到三十五万元一斗。

Yījiūsìjiǔnián xīnniánqián, wǒ língdào liùshíwǎn yuán gōngzī. Dāngshí mǐjià shì měidǒu shíbā wàn yuán, zhèdiǎn qián zhǐ gòu mǎi sān dǒu duō mǐ. Yǒu rén shuō jiāng duì'àn de mǐ piányi yìxiē. Dìèr tiān yìzǎo, wǒ jiù qù le. Nǎ zhīdào, nàlǐ de mǐ yǐ zhǎngdào sānshíwǎn yuán yì dǒu.

1949 year New Year's before, I received 63 ten-thousand yuan wages. Then rice price was each dou 18 ten-thousand yuan. This bit (of) money only enough (to) buy three dou more rice. Somebody said (that) river opposite bank's rice (was) cheaper a little. Second day early morning I then went (there). Who knows there rice already gone up to 35 ten-thousand yuan one dou.

我想已经来了, 只好买吧。

Wǒ xiǎng yìjīng lái le, zhǐhǎo mǎi ba.

I thought (I) had already come, (I'd) better buy (it).

于是, 在米店前排队, 等了

Yúshì zài mǐdiànqián pái duì, děng le

So at rice shop front (I) arranged (in) line (and) waited for

好久, 米店为了抬高米价, 说米卖完了。我只得到另一家米店去排队, 可是又没买上。这时, 听说第一家米店又有米了。

Hǎojiǔ, mǐdiàn wèile táigāo mǐjià, shuō mǐ mǎiwán le. Wǒ zhǐ dé dào líng yì jiā mǐdiàn qù pái duì, kěshì yòu méi mǎishàng. Zhèshí, tīngshuō dìyì jiā mǐdiàn yòu yǒu mǐ le.

a long time. Rice shop to raise rice price, said rice (was) sold finished. I only (could) to another one rice shop go arrange (in) line, but (I) again didn't get (to) buy. Then (I) heard (the) first rice shop again had rice. When (I)

问价钱, 已涨到四十五万元。我气得跑回了家。母亲看见我手里的空米袋, 就接过钱, 急急忙忙跑到附近米店, 结果, 那天只买到一斗多米。

Wèn jiàqián, yǐ zhǎngdào sìshíwǎn wàn yuán. Wǒ qì de pǎohuile jiā. Mǔqīn kànjian wǒ shǒulǐ de kōng mǐdài, jiù jiēguò qián, jíjí mángmáng pǎodào fùjìn mǐdiàn, jiéguǒ, nàtiān zhǐ mǎidào yì dǒu duō mǐ.

asked price, (it had) already gone up to 45 ten-thousand yuan. I angry so ran back home. Mother saw my hand in empty rice bag, then took over money, hurriedly ran to nearby rice shop. As a result, that day only bought one dou more rice.

现在, 苦难的日子已经结束了。

Xiànzài, kǔnàn de rizi yìjīng jiéshù le.

Now bitter days already ended.

解放二十六年来, 物价稳定, 一九五〇年可以买一斗米的钱, 现在仍然可以买到一斗米。我们一定要保卫胜利的果实, 更快地建设社会主义, 永远不许社会倒退。

Jiěfàng èrshí liù nián lái, wùjià wèndìng, yījiǔwǔlíngnián kěyǐ mǎi yì dǒu mǐ de qián, xiànzài réngrán kěyǐ mǎidào yì dǒu mǐ. Wǒmen yìdìng yào bǎowèi shènglì de guǒshí, gèng kuài de jiànshè shèhuìzhǔyì, yǒngyuǎn bù xǔ shèhuì dàotuì.

Liberation 26 years since, prices (have been) stable, 1950 year could buy one dou rice money now still can buy one dou rice. We certainly will defend victory's fruits, more rapidly build socialism, for ever not allow society (to) backslide.

建设社会主义, 永远不许社会倒退。

Jiànshè shèhuìzhǔyì, yǒngyuǎn bù xǔ shèhuì dàotuì.

build socialism, for ever not allow society (to) backslide.

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build socialism, for ever not allow society (to) backslide.

Translation

Not long ago a Shanghai factory held a New Year's discussion meeting. Many veteran workers talked about today's happy life and recalled the dark days in the old society.

This is what Master Workman Chou said: At that time the Kuomintang reactionaries indiscriminately issued currency, prices soared and paper money was worthless. The size of the monthly wage was surprising, but it wasn't even enough to buy food. Before New Year's 1949 I received 630,000 yuan in wages. The price of rice was 180,000 yuan per *dou* so it could buy only a little more than three *dou* of rice. Someone said that rice was cheaper on the other side of the river. I went there early the next morning. Who would have known the price had risen to 350,000 yuan per *dou*. Since I had come, I thought I'd better buy the rice anyway. So I stood in line in front of the rice shop and waited for a long time. The shopkeeper, wanting to raise the price, said the rice had been sold out. I had to line up in front of another rice shop, but I still couldn't buy any. Just then I heard that the first shop had rice again. When I asked about the price, I found it had gone up to 450,000 yuan. I was so angry I ran home. Seeing the empty bag in my hand, my mother took the money and ran to a nearby rice shop. The outcome was that we bought only a little more than one *dou* of rice.

Now those bitter days are gone for ever. In the 26 years since liberation prices have been stable. The money which bought one *dou* of rice in 1950 still buys one *dou* today. We will certainly defend the fruits of victory, build socialism even more rapidly and never allow society to backslide.

Notes

1. *Time words showing duration of an action.* In Lesson 9 (September 1975) we were introduced to time words as one kind of adverbial modifier. When time words are placed after a verb they serve as a complement showing the duration of the action. **Dàjiā zuòtánle liǎng xiǎoshí** 大家座谈了两个小时 (Everyone discussed for two hours). **Wǒ děngle hǎojiǔ** 我等了好久 (I waited for a long time). **Tā zài Zhōngguó zhùle wǔ nián** 他在中国住了五年 (He lived in China for five years). **Zhè fēng xìn tā xiěle shíwǔ fēnzhōng** 这封信他写了十五分钟 (He wrote this letter in fifteen minutes).

2. *Measure words for nouns and verbs.* In Lesson 5 (May 1975) we learned that every Chinese noun is almost always preceded by a numeral and measure word. **Liǎng ge píngguǒ** 两个苹果 (two apples). **Yì dòu mǐ** 一斗米 (one *dou* of rice); (斗 is a unit of capacity equal to ten liters).

Sometimes measure words modify verbs, as in **Shànghǎi yí ge gōngchǎng jǔxíng le yí cì xīnnián zuòtánhuì** 上海一个工厂举行了一次新年座谈会 (A Shanghai factory held a New Year's discussion meeting). **Yí cì** 一次 is the numeral and measure word for the verb **jǔxíng** 举行. **Nàge diànyǐng wǒ kànguo liǎng cì** 那个电影我看过两次 (I have seen that film twice). The measure word and numeral always follow the verb.

3. **Yí wèn** 一问.

Yí — used before the verbs **kàn** 看 (look), **wèn** 问 (ask) or **tīng** 听 (listen) means the result of the action usually follows. **Dāngshí yí wèn jiàqián, měidǒu mǐ yǐ zhǎngdào sìshíwú wàn yuán** 当时一问价钱, 每斗米

已涨到四十五万元 (When I asked about the price of rice, it had gone up to 450,000 yuan per *dou*). **Tā kāikāi mén yí kàn, libiān zuòzhe hěn duō rén** 他开门一看, 里边坐着很多人 (When he opened the door and looked, he saw many people sitting inside). **Tā zhùyì yì tīng, yǒu rén zhèngzài jiào tā** 他注意一听, 有人正在叫他 (When he listened attentively, he heard someone calling him).

4. **Yìbiān... yìbiān...** 一边... 一边... These indicate that two actions take place simultaneously. **Xǔduō lǎo gōngren yìbiān chàngtǎn jīntiān de xìngfú shēnghuó, yìbiān huíyì jiù shèhuì de hēiàn qíngjǐng** 许多老工人一边畅谈今天的幸福生活, 一边回忆旧社会的黑暗情景 (Many veteran workers talked all about today's happy life and recalled the dark days in the old society). Sometimes we can also say **biān... biān...** **Háizimen biān zǒu biān chàng, gāoxìng jí le** 孩子们边走边唱, 高兴极了 (Singing as they walked, the children were very happy).

5. **Píngguǒ sānmáoqián yì jīn** 苹果三毛钱一斤 (The apples are three *mao* per *jin*), (1 *jin* = 1/2 kilogram). In speaking we can also say 三毛钱一斤苹果, but the first is more common.

Exercise

Copy and compare the following Chinese characters:

谁	(shuí who)	学	习 (xuéxí study)
住	(zhù live)	名	字 (míngzì name)
身	体 (shēntǐ body)	天	(tiān sky)
休	息 (xiūxi rest)	大	(dà big)
时	间 (shíjiān time)	听	(tīng listen)
问	(wèn ask)	告	诉 (gàosu tell)
友	谊 (yǒuyì friendship)	寻	找 (xúnzhǎo look for)
支	持 (zhīchí support)		
今	天 (jīntiān today)	我	们 (wǒmen we)
社	会 (shèhuì society)	地	址 (dìzhǐ address)
受	(shòu receive)	正	在 (zhèngzài right now)
爱	人 (àiren husband or wife)	石	油 (shíyóu petroleum)
司	机 (sījī driver)	详	细 (xiángxì detailed)
同	志 (tóngzhì comrade)	石	板 (shíbǎn slate)
周	围 (zhōuwéi surroundings)	画	报 (huàbào pictorial)
国	家 (guójiā state)	关	于 (guānyú with regard to)
小	(xiǎo small or little)	干	部 (gànbù cadre)
少	(shǎo few)	星	期日 (xīngqīrì Sunday)
		节	目 (jiémù item)

Correction

In the January 1976 issue of *China Reconstructs*, p. 41, column 1, line 13, mid-1964 should read mid-1974.

