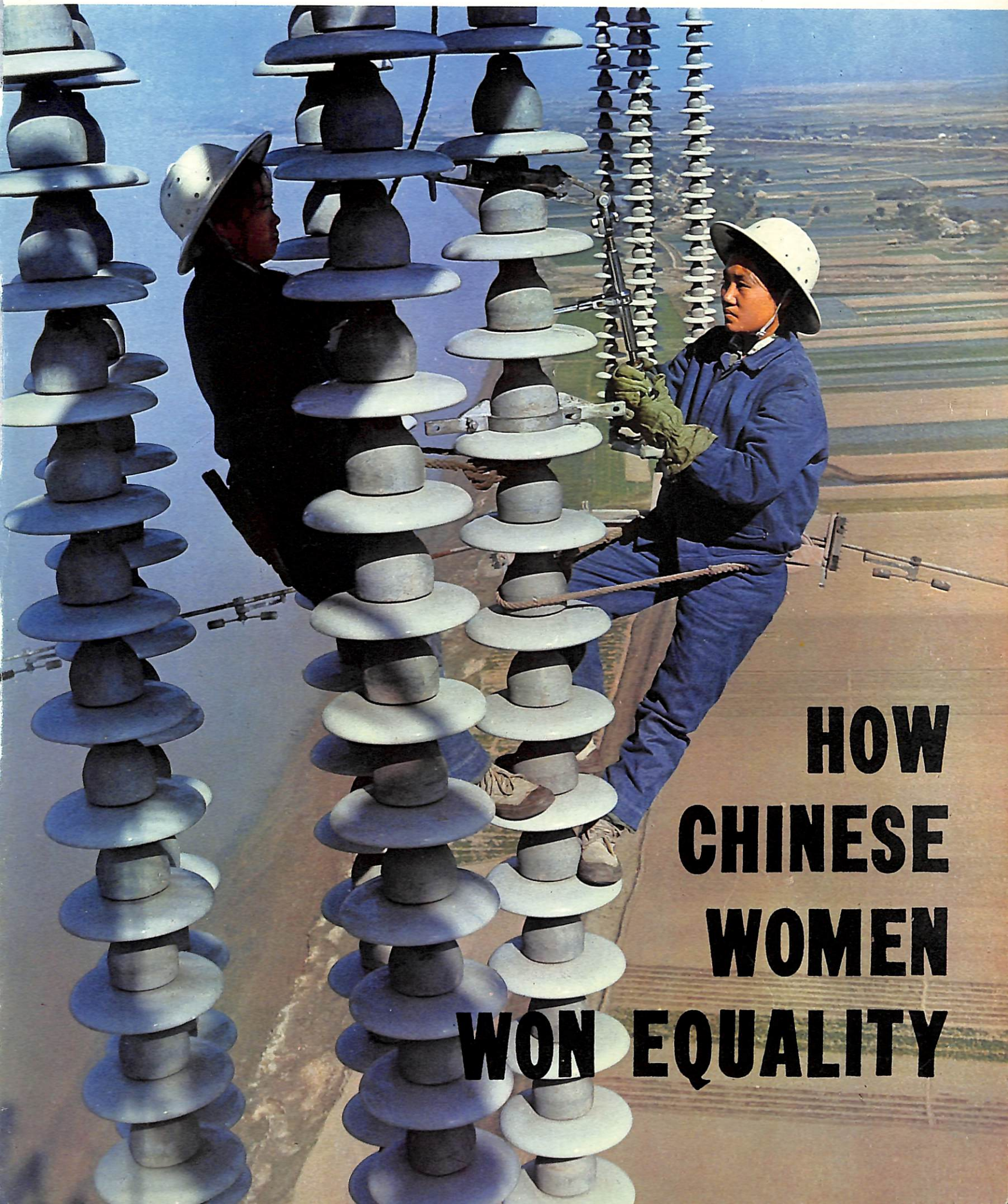


China Reconstructs

VOL. XXIII NO. 3

MARCH 1974



**HOW
CHINESE
WOMEN
WON EQUALITY**



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How We Women Won Equality

TSUI YU-LAN

I used to be a housewife. My husband is a carpenter in a building company in Peking. Millions of housewives in China, I among them, first stepped out of their homes to work during a big leap forward in building socialism in 1958. This raised our position in society and the home — but it took struggle.

The working people in the old China were severely oppressed, and the women among them even more so. The men were exploited and oppressed by reactionary rulers and capitalists and had no political rights or job security. Angered by ill treatment outside, they used to beat and abuse their wives at home. Such cases were many. Women

were the lowest in society and had no say in the home.

After liberation in 1949, as the livelihood of the working people became secure, women's position in society also began to change. They gained the right to vote and be elected and joined in discussing vital national affairs (such as the draft constitution, for example). Both the constitution (1954) and the marriage law (1950) provided equality between men and women, encouraged harmony in the family, and prohibited bigamy, concubinage, beating and abusing women and other bad systems and customs of the old society. We promptly got the point — only socialism can save women.

Workers discuss the international situation in a study group.



Nevertheless, even though equality between men and women was now the law of the land, it didn't mean that we got it right away. For instance, housewives were economically dependent on their husbands and still had to ask for money even for such little things as shoes and stockings. Household chores tied them down all day, and because they weren't out working for the benefit of the people, they could not raise their position in society.

In those days I helped the Women's Association and our neighborhood committee to get women organized in literacy classes and current affairs groups. We were always stirred whenever we came across Chairman Mao's teaching that women can become truly free only when they take part in production and political activity in socialist society.

In China the problem of women's employment has been solved gradually. Right after liberation the people's government provided jobs for unemployed women workers where they were needed in production. Wives of men killed in the revolution and of army men as well as wives of workers who could not make ends meet were given work in production units.

But at that time it was not as common as it is today for housewives to go to work outside the home. This was because national construction was still limited and because the common view of women was being influenced by Liu Shao-chi's revisionist line that housewives would be taking part in revolutionary work if they took

TSUI YU-LAN is a member of the standing committee of Peking's West City District Industrial Bureau Trade Union and deputy chairman of the revolutionary committee of the West City District Pharmaceutical Factory.



Though a leader, the author (left) constantly works in the shops, keeping close contact with the workers.

good care of their husbands and children.

In 1958 the big leap forward took place in our socialist construction. The Party called on housewives to take part in the building of socialism. We women wanted this — and everywhere we stepped out of our homes. Everywhere women were beating drums and gongs to celebrate another liberation. In Peking's West City District alone 30,000 women became workers in industry and the service trades. I and seven other women in our neighborhood set up a "chemical factory" to make anhydrous calcium chloride that a Peking chemical plant needed.

Breaking Family Shackles

It wasn't a bit easy to get out of the home. The establishment of socialist China didn't wipe out centuries of feudal male chauvinism all at once. Women's liberation still needed Communist Party leadership and struggle by the women themselves to overcome all kinds of obstacles.

After the overthrow of imperialism, feudalism and bureaucrat-capitalism in China, we women had to break down what remained of the feudal authority of husbands. Party education had made cases of husbands beating and abusing their

wives rare. But there were still men unwilling to let their wives go out to work, thinking their children would not be well taken care of. There were also remnants of other old ideas. My husband, for example, once said, "Our family can live very well without your little salary. As long as you cook well and take good care of the children, that'll do!"

In order to change his mind, I started talking about how our family suffered before liberation. Both of us were born in poor peasant families. I was a child bride, sent to his parents' home when I was fourteen. Three years later, when he could no longer make a living in the countryside, he went away to look for work. It was 1937. The Japanese invaders took him away to northeast China to do forced labor. For 12 years we had no news of him. It was only after liberation in 1949 that he returned home. After that he came to Peking to become a worker. Meanwhile I had been active in our village supporting the War of Liberation and had become a Party member. Without the Communist Party, without socialism, I told him, our family wouldn't be having a good life.

"It isn't the money that makes me want to work," I said. "I'm

answering the Party's call to do my share in building socialism. I worked in the fields like everybody else when I was in the village. Now in the big leap forward how can I stay home and not join in production?" He began to see that he was wrong.

To reduce opposition in the home, the Women's Association called "husbands' forums" to discuss the problem. Trade unions also educated their men workers in the significance of women's participation in national construction. As it became more common for women to take on outside jobs, men began to share housework. My husband learned how to cook and no longer regarded it as something humiliating. His work is heavier than mine, so I do more housework by getting up earlier and going to bed later. But he buys grain and coal and does other heavier chores on his days off. At noon we eat in our factory dining rooms and whoever gets home first at night cooks supper. This is the way most working couples handle it.

Children are another obstacle for women taking on outside jobs. When large numbers of women went out to work, there weren't enough state-run nurseries and kindergartens to take care of the young. It was too expensive for families with many children to send them all anyway. In my neighborhood, eight of us who wanted to work had this problem. So two of us stayed home to look after all of our children. The mothers brought them in the morning and picked them up again after work.

Later the Women's Association set up nurseries and kindergartens in the neighborhoods. These were subsidized by the neighborhood organizations out of funds they accumulated from their own factories and enterprises. Housing and equipment were allotted by the government. Thus the cost to working parents was very low: seven yuan a month plus food for day care and about 10 yuan for day-and-night care of children over two years old if the parents wanted it. The factory where the parent worked paid half of this. At first some mothers were wor-



This machine which automatically fills and seals tubes of medicine was made by the workers themselves and has doubled production.



"Pharmacist" Liu Chen-hua (left) and a young worker experiment on a new product.

ried, but when they found their children well taken care of, following a regular healthy schedule and learning what they could not learn at home, they were satisfied.

Struggle Against Habit

Old habits are stubborn. After we set up our "chemical factory", some neighbors gossiped. "Illiterate women set up a factory?" they

scoffed. "It's not as simple as making dough or cooking rice. If they can run factories, what do we need men for?" We ignored them.

Of course, without the Party's call and support from all sides, just a few women struggling alone would have failed. But what happened was that a construction company gave us an old work shed, the government loaned us 1,000 yuan, and the Peking chemical plant we were going to work for supplied us with 100 yuan worth of hydrated calcium chloride to start with and some technical guidance. Copper basins for boiling the calcium chloride we borrowed from different families. We built our stoves with old bricks. We worked with enthusiasm, laying tiles on the roof, digging drains and covering them, carting coal and so on. All we thought of was to do our share in building socialism. To accumulate funds we decided not to take any wages for the first three months.

We certainly didn't expect that three months later our little unnoticeable factory would be producing a monthly output valued at 18,000 yuan. We saw our own strength and our confidence grew. We paid off all our loans and began to draw a monthly subsidy of eight yuan each. It wasn't much, but it was the first time we had earned anything with our own labor. We wrapped our first "wages" in red paper to celebrate the event and happily took them home.

By 1964 our factory had merged with other small factories into a pharmaceutical factory with 180 workers and staff members. Our wages were increased several times. Now it is 43 yuan per month — still small, but enough to support oneself and one or two others. When we started bringing money home too, we began to have more say in family money questions.

Now came a struggle against Liu Shao-chi's revisionist line. In 1964, people in the pharmaceutical industry who followed this line were pushing only big trusts. They ordered us to close our small factory. Then, talking of "insufficient schooling", they ordered some 90 of us older housewives to quit working — and again the old

idea: "Doing housework well is revolutionary work."

When the order came, many women wept. But we resisted. "We won't quit!" we said. "Chairman Mao himself called us out of our homes. It wasn't easy for us to set up our factory. Too old? — nonsense! We can still work for socialism. If you won't give us work, we'll find work. If you won't pay us, we'll go on working just the same. Go back home? — never!"

The Women's Association supported us. Actually there was a need for common medicines for external use. This, plus our continued petitions, caused the municipal health bureau to let us reopen our factory. Another victory in women's struggle!

Learning by Doing

Going to work outside the home is only the first step for women in getting equality. We were still held back by our lack of working skills. How could it be otherwise when we had always been tied inside the home with cooking and children. But skill comes from practice. The growth of our factory proves this.

By 1966 we had a pharmacist and an analyst, and were producing neomycin ointment and 36 other medicines for external use. Mixing the ingredients and filling had been mechanized or semi-mechanized.

During the cultural revolution we broke out of the restrictions of the revisionist line which held that our little factory could not be trusted to produce medicines for internal use. We began to trial-produce new products.

In 1970, on our own initiative, we succeeded in using adenosine triphosphate extracted by the Peking Beer Plant and making ampuls which could be filled and kept at room temperature instead of refrigerated. This had not been done anywhere else in China. Several technicians, old workers and I joined in this. We found a stabilizer after more than 100 experiments and this made it possible to keep and use the medicine at normal temperature — an important factor in rural areas and in times of war.

Analysis by the national drug control bureau and 20,000 clinical tests proved the medicine up to standard and today it is being mass produced. Medical departments and patients have written many letters thanking us and pharmaceutical plants in other parts of the country have sent people to learn the method. All of them were surprised to learn not only that our factory is a small one but that it was set up and run by women. Someone said, "You're like golden phoenixes soaring out of a chicken coop!"

Until 1971 our factory was collectively owned by our neighborhood revolutionary committee. Now it is state-owned and has become the West City District Pharmaceutical Plant. The state put up new buildings and installed automatic equipment. We now have our own laboratory, machine repair shop and welfare setups including a clinic and dining room. Last year the workers and staff got another pay raise.

The factory has changed, and the women have changed too. The few housewives in charge of installing a filling machine had never touched machinery before and had only a primary school level of education. But they learned from technicians as they worked and are now able to read drawings, use tools skillfully and operate lathes.

We are no longer gossiping housewives with our minds on housekeeping. Our outlook has broadened. In her own job each woman thinks how she can do more for our socialist motherland and the people.

Our family relationships have also changed. We are no longer dependent on the men, we are their comrades. Once some of the men were worried that there would be "no family happiness if the women got a social position". The fact is that in the past husband and wife could only talk about minor household things, while today they have a common language in their interest in the country and the collective.

Take Tung Yu-chin, our buyer of raw materials, for example. In the past all she ever thought about was how to manage the house with the

45 yuan her husband handed over to her every month. Today she handles 200,000 yuan a month. What she considers now is how to supply our factory with 150 kinds of raw materials on schedule without keeping the money idle. To do this she goes to many places to buy the materials. When she first took on this job, her husband disapproved. "How can you do it?" he demanded. Now, being a buyer himself, he often learns things from her and exchanges experience with her in their work.

When we started making mercurochrome in our factory, our "pharmacist", who had only learned enough to mix solutions, was 45-year-old Liu Chen-hua. She only began to read after liberation. In these years at the factory she has learned how to make dozens of medicines and acquired a basic knowledge of pharmaceutical

chemistry from the technicians. She looks like the kindly mother type, but her mind is full of chemical formulas and the technology used in trying to make adenosine triphosphate in our own factory. When she first came to work, her husband used to lock the door, trying to keep her from getting out of the house. Now he teaches her reading, writing, mathematics and proudly speaks of her pharmaceutical experiments as "no easy matter".

Actual life and struggle have taught us that real equality between men and women doesn't come by itself, and it can't be given by anybody. It can be won only if the women themselves fight for it with a constantly heightened socialist consciousness, and only in the course of liberating the oppressed classes after revolutionary political power is established.

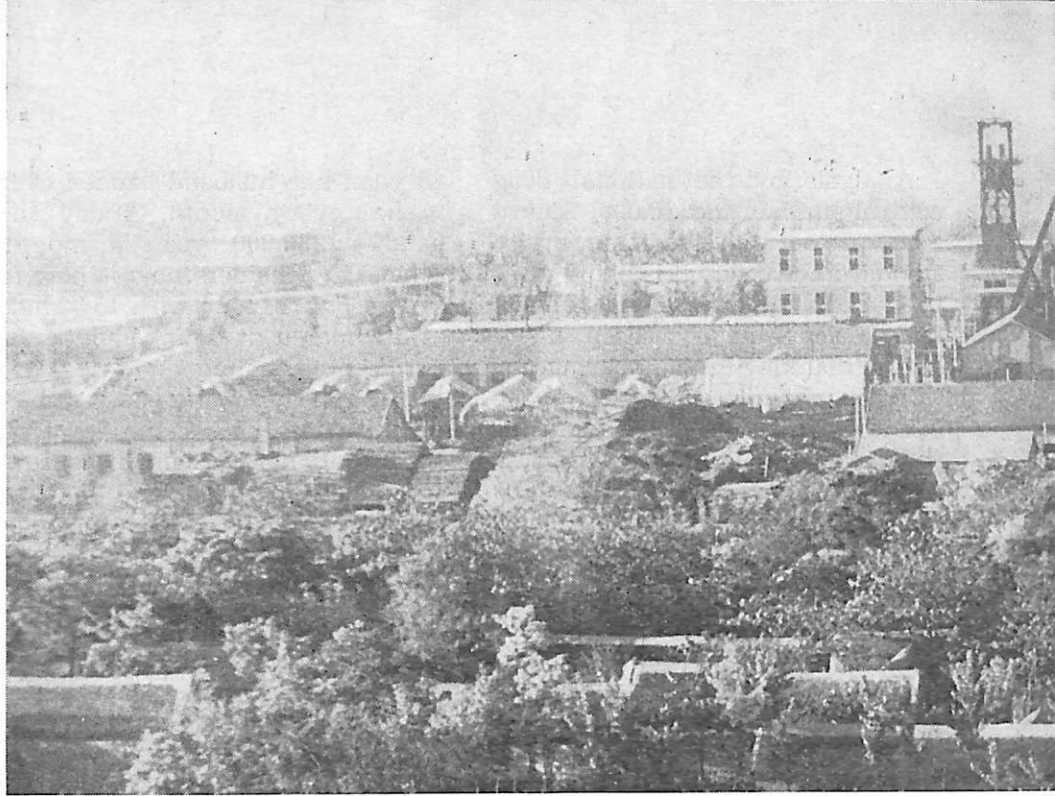
When mothers are at work, children are taken care of. The factory pays half the cost.



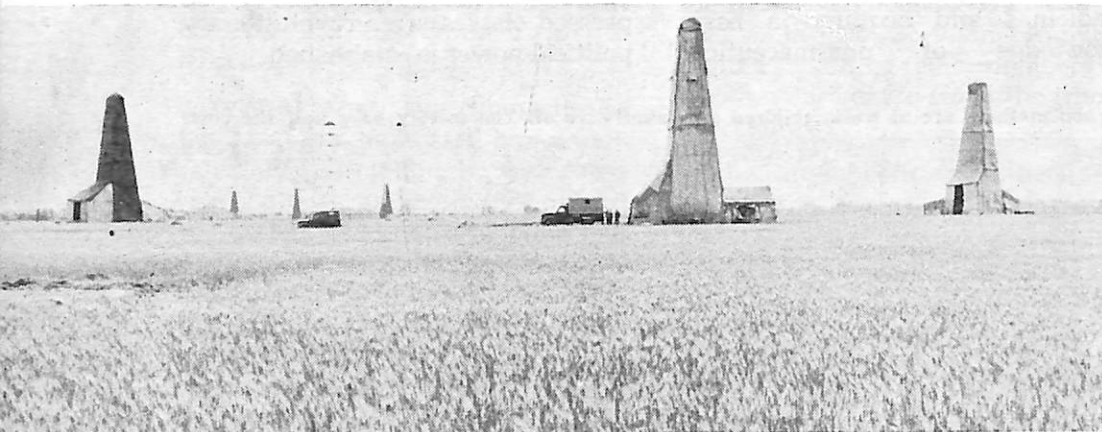
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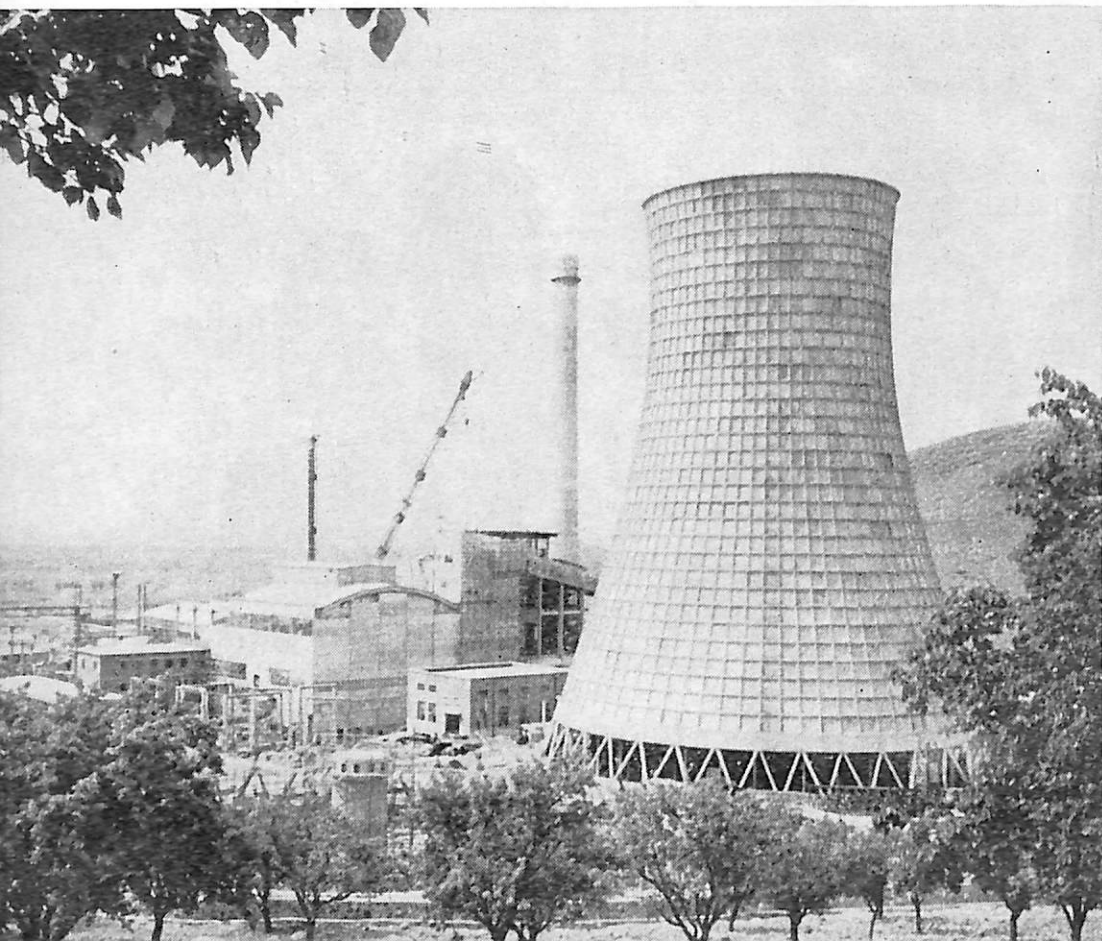
New Coal Base in East China



Mineral exploration on the Huaipei plain.



The Huaipei Power Plant in construction.

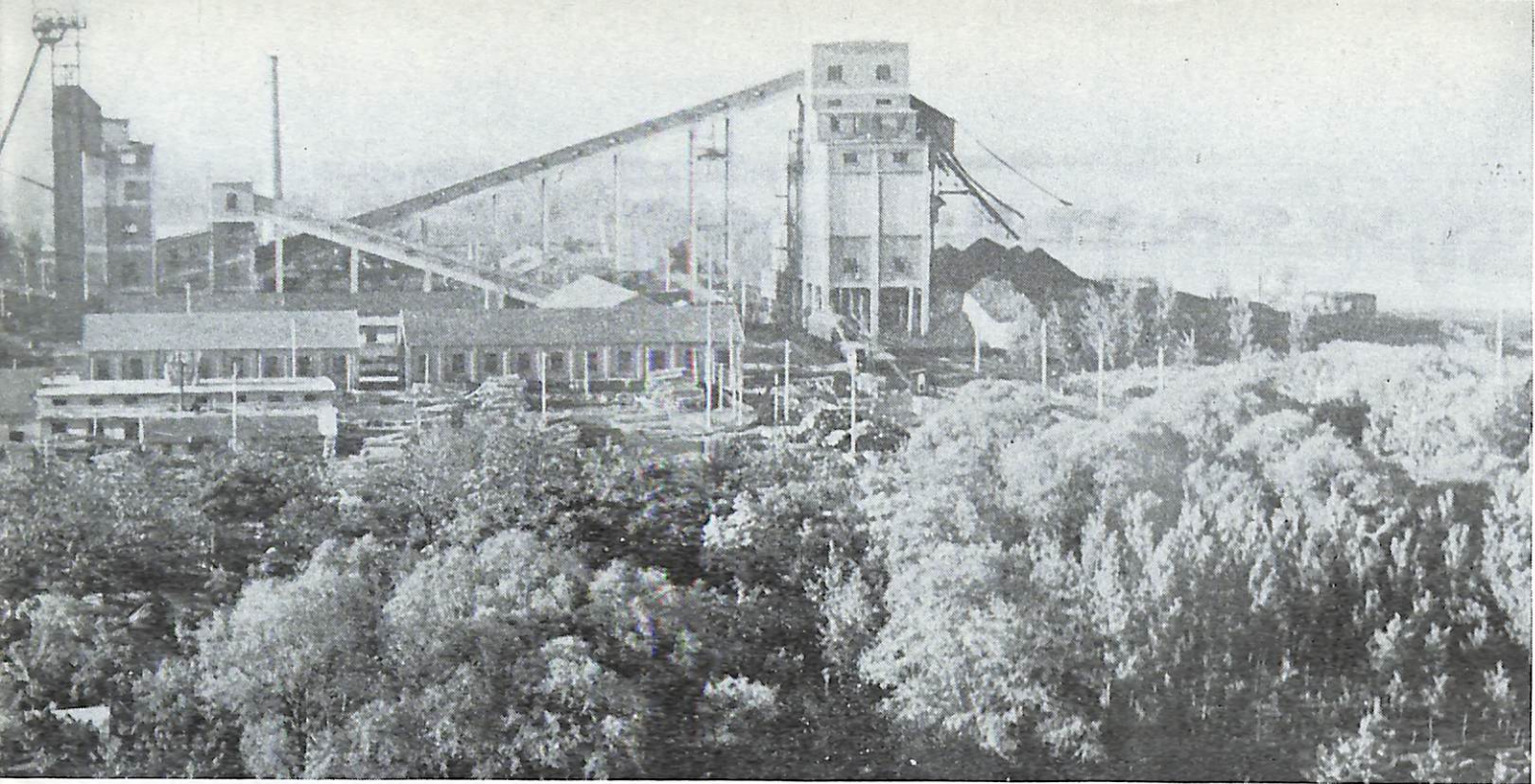


Huaipei, the new coal city.



The city of Huaipei in Anhwei province has grown into a coal base with 10 modern shaft mines, a large coal-dressing plant and other related industries.

The coalfield extends over 109 square kilometers and has rich deposits in good variety. It was known at least 1,000 years ago. From 1915 to the eve of the liberation in 1949, foreign imperialists and domestic bureaucrat-capitalists controlled mining here, but did not build a single decent shaft.



The Yangchuang mine.



Modern coal-cutting machine.



The birth of new China woke up this long-dormant coalfield. Large-scale exploitation started in 1958 when people from a dozen counties joined local workers, leaders and technical people to open and build up the field. New shaft mines, power plants and a dressing plant have risen one after another. A thriving coal city appeared on land which had been a battlefield in the famous Huai-Hai campaign during the War of Liberation. Since 1968, coal output has gone up 20 percent annually.

50° C. BELOW ZERO

— Opening up the Greater Khingan Mountains

CHI TSAI-PIEN

Breaking trail.



VIRGIN forests stretch for miles and miles in the Greater Khingan Mountains in northeastern Heilungkiang province. In the old days the only signs of human beings were the tracks of Olunchun hunters and litter left by imperialist timber barons. Today — in spite of winter temperatures as low as 50° C. below zero — thousands of people have settled here. How they turned the forests into one of China's biggest timber bases in nine years is the source of many stories.

Fighting the Cold

A popular song in the mountains goes like this:

*Is life hard in this place?
you ask.*

*Well, we just think of the Red
Army on the Long March.*

*Is life hard in this place?
you ask.*

*Well, we just think of the
750 million in China.*

By taking the heroism and endurance of the Red Army on its Long March almost forty years ago as their example, and keeping the 750 million Chinese people of today in their hearts, the pioneers find enthusiasm and strength for hard struggle.

Bitter cold was the first enemy. Even the average annual temperature is 2° C. below zero. The newcomers to this wilderness had to sleep in the open. Cooking involved chopping up frozen potatoes with an ax and cutting ice-hard blocks of meat with a saw. Water came from the ice of frozen streams carted back to camp in sacks.

To reach their first worksite, they had to break trail in deep snow and cross streams on makeshift bridges. Finally they were able to pitch tents, establish a fair camp and turn from fighting the cold to making use of it.

Bridge builders had a general rule that 15° C. below zero was too cold for work. But the team on the Ehmur River didn't think so. They were having trouble erecting a pier in the middle of the river. The current was too fast and deep for



Modern logging.

district was an example of how tough it was to build them. Fifteen kilometers of it had to go through marshland thick with waist-high grass and matted roots. Hard clusters of this grass stuck out of the ground like small pagodas, traps which spilled the unwary into the swamp.

The criticism of the revisionist line of impostors like Liu Shao-chi and Lin Piao increased the road builders' enthusiasm for the revolution. They determined to conquer the "pagodas". To fill in between the "pagodas" with earth would take many months. Instead, the men cut "pagodas" off at the roots and put them in upside down between the "pagodas" growing in the roadbed. This made a firm enough base.

The next problem was ice mounds pushing up the unfinished road surface from a meter to half a dozen meters. It was getting warm.

an ordinary cofferdam. Technician Lo Ling-chang and the men hit on the idea of using ice. Cutting blocks of it, they built a caisson 16 meters long, 8 meters wide and 1.5 meters high on the frozen river over the site of the pier. Then they drove piles in around their ice caisson to hold it steady, cut the river ice and let it sink to the bottom.

In one winter the bridge builders moved 120,000 cubic meters of ice, completed 200 bridge foundations and built 300 culverts.

The survey men were the shock troops in the Greater Khingans. With their rations and instruments on their back, they blazed trails where few human beings had ever been, keeping track of their daily mileage with a pedometer. They had to fight off black bears and hungry wolves. On bitter cold nights they built fires, slept on pine and spruce boughs, and took turns patrolling the camp.

Shipping timber out requires railroads. To build them, there first had to be roads. A 40-kilometer road in the Kuyuan

Time out.



The ice and snow melted during the day and formed a layer of water in the humus beneath the road. This penetrated the humus and pushed upward, where it froze again at night. Repetition of the process caused the ice mounds. The road builders stopped it by digging a deep ditch to divert the underground water.

More obstacles. Slides of mossy stones, some as big as a wash basin, constantly crashed down the slopes and blocked the road. When one was removed, another fell the next day. The men built a stone wall to block the slides so construction could go ahead. In nine years the pioneers completed 1,800 kilometers of roads and 670 kilometers of railroads.

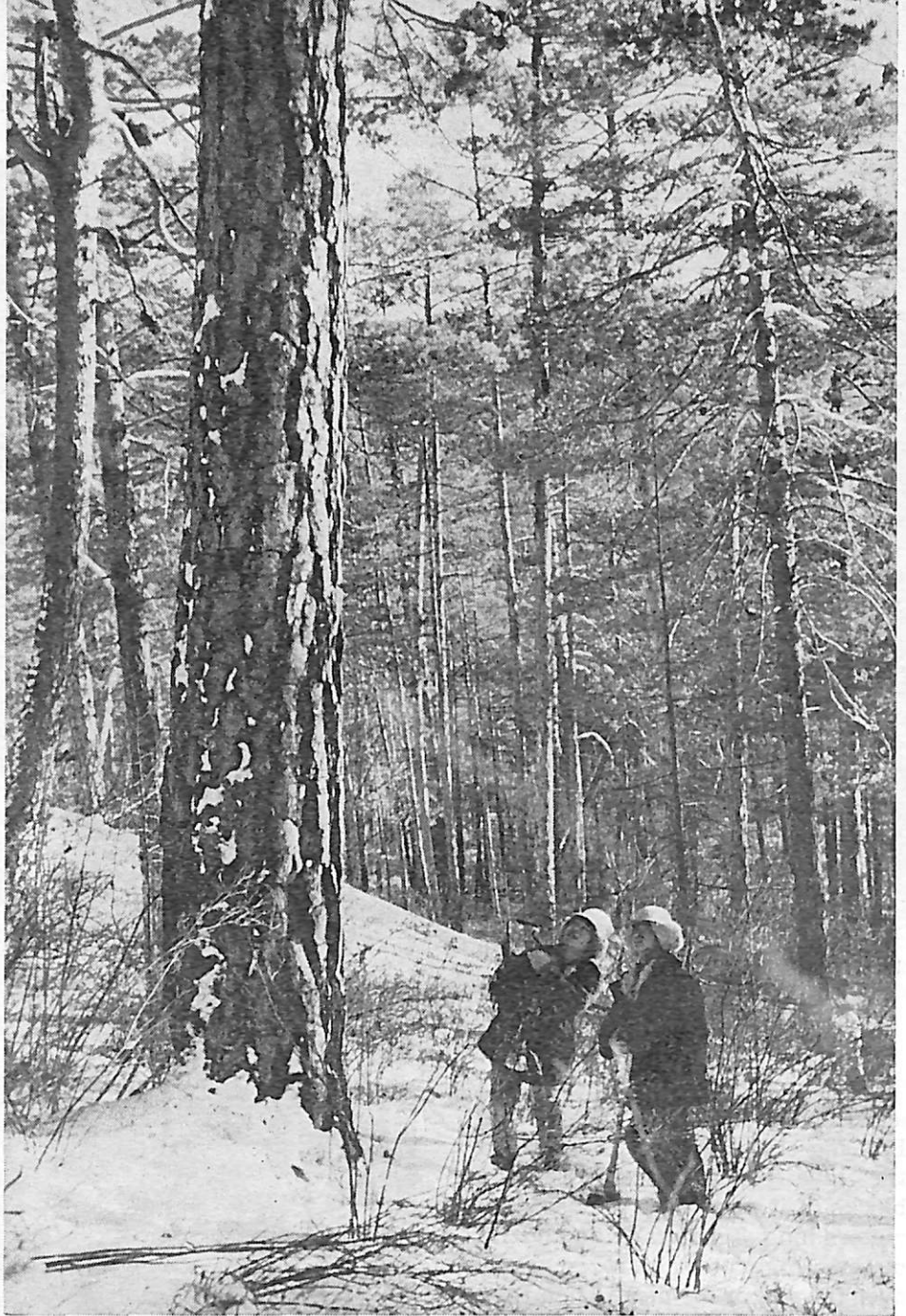
Women Lumberjacks

Women work alongside men in the growing timber industry of the Greater Khingan Mountains. In the old society, lumbermen never saw women in the forests. Feudal superstition said that they were bad luck in the lumber camps. Even if they had been there, the men were too poor to marry. But today women are found in every step of the timber industry, doing a good job of proving their equality and capability.

At the Tsuikang Forest Farm there is a logging team of 100 women. All school graduates, the oldest is 24 and the youngest 17. Veteran lumbermen taught them to fell, log and load as well as the men.

When the pulley of a loading frame broke down, Shang Yu-fang, leader of the team, climbed up the 8-meter high frame and put in a new one.

Tsao Hsiu-fang found the 12-kilogram chain saw heavy to carry and hard to handle. The vibration numbed her hands. Once when she sawed a tree through from both sides, it wouldn't fall. With a coolness rare in a beginner, she notched the tree without trapping the chain saw and watched it go down. She was always eager to do better and soon learned to cut the trees close to the ground to get more timber.



Selecting timber.

Now her daily quota of trees felled equals that of a skilled lumberman. Tsao Hsiu-fang is a model worker.

Asked how they overcame the forest hardships and became expert lumberjacks, the women gave three factors. First, the care and concern Communist Party organizations at different levels gave them, particularly in helping them raise their political understanding. Second, up-to-date machines and veteran lumbermen to teach them. Third, full attention to the special physical problems of women.

Unity of Nationalities

The Olunchuns and Owenks are national minority peoples who live in the Greater Khingans. Together with Han lumber workers they

consider the protection of the forests their job. The Olunchun and Owenk hunters constantly patrol the vast areas on horseback.

One summer day Aishun and Tanlibatu and a few other Olunchuns were deep in the forest when they heard a noise like thunder. Fire had broken out in two places. They rushed to one spot and quickly put it out, but the other fire spread. Aishun galloped off to sound the alarm, while the others fought the fire. Hans, Olunchuns and Owenks arrived, cut a fire lane and put out the fire.

Once two men of a railroad survey team fell behind and got lost. Owenk hunters Magda, Shiban, Makoshin and Gozi joined the search. "We'll lead the way," they



Another highway bridge.

said. "The more time we lose, the more danger to our comrades." Following animal trails and ignoring fatigue and hunger, they finally found the two missing men on the morning of the third day. The contented hunters jubilantly fired signal shots into the air.

The minority peoples were not only guides. When the forests were opened up, thousands of tons of supplies were brought in to the

pioneers by the Olunchuns in carts and the Owenks on the backs of reindeer.

Only a Beginning

Nine years of hard work has turned the quiet mountain forests into a timber base operated largely by machines. Today there are networks of railroads and roads, new towns along their lines and high-tension wires stretching to the hori-

zons. Machines whirr in new factories and power-driven saws growl in the forests. Trucks and trains heavy with lumber roll away to different parts of the country.

New railroad stations, towns, villages, mountains and rivers have appeared on the map. Coal mines have opened. A hundred factories now recap tires, make paper pulp, process timber, manufacture building materials, make steel, mill grain, distil wine and make food items and clothing. There are 80 stores, 190 clinics and 180 schools.

Taking the 1967 output figure as 100, the rate of increase of timber production is as follows:

1967	100
1968	147
1969	233
1970	392
1971	424
1972	647

The timber industry in the Greater Khingans is only just beginning. With rational cutting, these mountain forests will continue to yield a steady supply of timber for China's socialist construction.

Log landing.



Hot Springs Sanatorium for Herdsmen

AN old Mongolian legend says that long ago in the dense forest on the western edge of the Greater Khingan Mountains an old hunter on horseback shot a sika deer with his bow and gave chase as it fled. Crossing several hills, he saw the deer stop to drink from a pool in a green, grassy valley. Weak from its wound, it tottered and fell in. But quickly it shook itself, leaped out and disappeared into the nearby woods. Riding up, the hunter saw a pool of steaming crystal-clear water from a hot spring. Apparently this had healed the deer's wound.

The hunter went back and told his tale. Soon herdsmen suffering from all kinds of ailments came to bathe in the springs and drink the water. The place came to be called Halun Rashan, which simply means "hot springs" in Mongolian. Then Mongolian princes and herd-owners grabbed the springs for themselves and barred them to the laboring people.

Halun Rashan today is one of China's famous hot spring resorts. There are 48 springs of various sizes here in an area of grassland 500 meters long and 40 meters wide. Though close together, they flow from different sources and their waters differ in taste. Temperatures range from 1° C. to as high as 48° C. Two of them, only 30 centimeters apart, vary 14 degrees. The waters contain many minerals and are beneficial in treating such ailments as arthritis, hypertension, skin diseases and some nervous conditions.

IN 1954 the people's government set up a sanatorium here for the people of the pastoral areas



Convalescents of many nationalities stroll in the grounds.

and since then has financed its repeated expansion. Now it has 230 beds and departments for electric, paraffin and physical-culture therapy, acupuncture, X-ray and qualitative analysis of water. It is a pleasant spot, its pines and cypresses green the year round, buildings and pavilions some in the style of Mongolian yurts and others in the Han style. In summer the ground is covered with yellow flowers.

The sanatorium attracts patients from all over China. Medeg, chair-woman of the Women's Association of Abganar Banner in Silingol League, suffered from general rheumatoid arthritis deformans. She had contracted it as a result of wretched nomadic life in the old society and could hardly walk. After liberation, she came to Halun Rashan three times under the free medical care system, receiving her full pay while away from work. Her last stay was 20 days in 1971, after which she was able to walk easily and to go up and down stairs.

Tung Han-pao, a middle-school teacher from Ulanhot, suffered from psoriasis. Following a month

of hot spring baths and ultra-violet ray treatment, the affected skin began to peel off. In another month he was cured. Over the years, the sanatorium has cured over 95 percent of its skin cases and 90 percent of the rheumatic cases for which hot-spring treatment was indicated.

AMONG the 50 medical workers at Halun Rashan half are medical college graduates. They all have a spirit of tireless service that has moved everyone receiving treatment here.

Dr. Chang Ching-chih volunteered to work on the Khorchin grassland when she graduated from the China Medical College in 1949. She came to Halun Rashan in 1957 and has often been awarded the title of "Outstanding Worker" for her devoted service to the herdsmen of different nationalities.

Dr. Soud, a Mongolian acupuncturist, began as a nurse in the sanatorium after finishing medical secondary school in 1952. Later she was repeatedly sent by the leadership for further training in major hospitals. After much hard



A view of the Halun Rashan Hot Springs Sanatorium.

study and practice, she devised a series of acupuncture techniques which combine effectively with hydrotherapy.

Patients who have left the sanatorium cured often come back to visit. One of them is Hascholo, a herdsman from the Zalaid pastures who was treated for rheumatic

arthritis about 10 years ago. Hascholo's father and grandfather had been slaves of herdowners and he himself had wandered as a nomad with his father from the time he was six. When he was about 20 his joints swelled and stiffened and his arms and legs became paralyzed. He could get

no treatment until after liberation when the people's government sent him to Halun Rashan for free care.

In the beginning Hascholo had to be carried to the pool on a stretcher. But after only two courses of treatment, lasting six weeks, he recovered. Before leaving, he took part in a wrestling competition in the sanatorium. And in the past dozen years he has never had a relapse. "In the old society," he said, "sickness meant sure death for people like me. I would have found my grave in a dog's stomach long ago. Take my grandfather. When he became paralyzed from arthritis, the herdowner threw him into a gully where he was eaten alive by a wolf. I owe my second life to the Communist Party and Chairman Mao."

Every day four to five hundred herdsmen of various nationalities on the Khorchin grassland come here to bathe and get treatment. In summer, many more take time off to bathe in the hot springs while they graze their herds. Halun Rashan is a town with hostels, restaurants, stores, a bank, bookshop, tailorshop and post office. And its hot springs really serve the laboring people.

These patients have made remarkable progress under treatment that combines electrotherapy with bathing in the hot springs.



Physical culture therapy.





The three generations at home.

Three Women — Three Generations

Staff Reporters

THE woman on the platform was spry, white-haired, 73. Her audience the Tientsin Congress of Women held last autumn. She was speaking for herself, her daughter-in-law and her granddaughter — all delegates.

"Each of the three of us went through a different life," she said, "and we work at different jobs today. But in one thing we are exactly alike — we are liberated women — free women holding up our 'half of the sky' — women determined to do our share to build socialism. . . ."

The thunderous applause as she sat down proved that she had echoed the hearts of the congress delegates. We made up our minds

to talk with these three generations of women in one family — Li Wen-hua, Li Teh-lan and Wang Shih-min.

The Grandmother

We found Li Wen-hua at home in the workers' residential section of the Tientsin No. 5 State Cotton Mill. Like many workers' homes in the new China, the room was simply furnished, neat and clean. She had stayed at home especially to talk with us, though as head of the neighborhood residents committee she was usually out on some job. Her daughter-in-law and granddaughter were at work, she explained.

When we asked her about her life in the past, pain and anger clouded her eyes. "My whole life in the old society was steeped in bitter waters," she said quietly. "No one could ever forget those terrible years. I got married when I was 15, and my husband's family was like my own — we all slaved like stable animals for landlords. Only a year after we were married, my mother-in-law died of starvation. My first child died the same way. My husband and I came to Tientsin to try to find work. He began pulling a rickshaw and I tried to find sewing and mending to do.

"Every day we worked until we were half dead, but never earned

enough for a decent meal. As the children came — four of them — life became desperately hard. Finally my husband broke down from lack of food and exhaustion. He got weaker, and one day he whispered, 'It's the end for me. . . . How will you and the children. . . ?' He died before he could finish his sentence.

"Our oldest child was only ten then and the youngest was not even a year old yet. How could a widow like me bring up four children in that society? — it was like trying to carry a thousand pounds. There wasn't any way to keep alive in Tientsin, so I took the baby in my arms and with the other little ones trailing behind I wandered from place to place begging for something, anything, to eat. When I got so hungry I couldn't walk any more, I would sit down in a shed or just fall asleep out in the open. Sometimes a Kuomintang soldier or a landlord would see us and beat us with whips or sticks. We dragged on like that, I don't know how, until liberation came. Then, for the first time in my life, daylight meant something different.

"My daughter-in-law, Li Teh-lan, is 46 this year. She's spent half her life in the old society and half in the new. She suffered just like me before liberation, but today she's a member of the Communist Party and a shop head in

Li Wen-hua patching a worker's cotton-padded jacket.



her mill. It's different with my granddaughter, Wang Shih-min. She's the happy one — she was born into a good world. Never had to worry about getting enough to eat or wear, went to school when she was seven, graduated from middle school and took a job in the mill. Whenever I think of the past and then look around me at life today. . . well, there couldn't be two more different worlds!"

Everybody in the residential section knows Grandma Li. She began working on the residents committee four years after liberation and has served her neighbors with persistent warmth and enthusiasm ever since. When a family had a problem, she would go to help them solve it. When a child of a working couple got sick, she would show up to help take care of him. She constantly visited elderly people without families of their own to see if they needed anything. She organized a preschool children's play group and got others to help her guide their activities — games, picture-story books, listening to stories of the revolution, songs and dances.

As winter approached last year, Grandma Li heard that the mill's trade union was planning to collect working couples' cotton-padded clothes and have them taken apart, washed, fluffed and resewn. The next day she showed up at the mill with 16 other housewives to help do the job. After all, increasing production isn't just a matter of tending machines in the mill, helping the mill workers is part of it too. In twenty days the women remade 125 cotton-padded jackets and refused to take any pay. Deeply moved as they put on their clean, fluffed-up jackets, the workers wrote a thank-you letter in the form of a big red poster praising the women's "spirit of wholehearted service and joy in helping others".

The Daughter-in-law

We met Li Teh-lan in the mill's cone-winding shop where she works. "How did an ordinary housewife get to be a Party leader in a big mill?" was our inevitable first question.

"I was born before liberation, too — in 1927. We were poor tenant farmers, part of that great mass of people in the old society who were so ground down the year round that we scarcely had time to breathe. In 1949, our village was liberated and we poor people started a new life.

"Two years later I became a worker here in this mill. The leaders of the mill came into the shop often, chatting with us and asking for our opinions about how we could expand production. They were always driving home the point that now the mill belonged to us workers, that *we* were its masters and we should run it well. No one could be unmoved by that and we put everything we had into our jobs.

"I had a pretty poor understanding of things then. I thought only about repaying the Communist Party and Chairman Mao for liberating us. But we had been organized into political study groups and gradually I began to see that our work was not just to produce cotton but to help wipe out the evil system of man exploiting man and build a happy new society. In other words, the revolution was the meaning of my work.

"The old society kept me ignorant. I couldn't even write my own name, let alone read anything. When the mill started a workers' night school, Party comrades urged me to go. To build socialism, they said, it's not enough just to work hard, we must study and learn so we can master science and raise our cultural levels. I went to the school. At my age learning was hard. But whenever I remembered it was for the revolution, I worked twice as hard at it. I finally learned over a thousand characters and now I can read the newspapers, write letters and even prepare my own talks.

"December 18, 1952 was a day I'll never forget — I was accepted into the Chinese Communist Party. To help me get a deeper understanding of the revolution and its theories and principles, the Party sent me to study for a year in a Tientsin school to train leaders for



Now a shop leader, Li Teh-lan continues to work at the machines.

the textile industry. I learned a great deal. For example, in the past I had always thought that poor people were poor because it was their 'fate' or that it was 'the punishment of the gods'. Now I began to see that it wasn't true — they were poor because they had been oppressed and exploited — that under the leadership of the Communist Party the working people can get rid of the exploiters and become masters of their own fate.

"When I returned to the mill I was chosen head of the trade union section of my shop. During the cultural revolution I was elected deputy secretary of the shop's Party branch. I often remind myself that all I am today I owe to the Party, because it was the Party that educated me and showed me the way forward."

We went around the cone-winding shop to talk with the workers. Here some of them told us a story about Li Teh-lan which had made a very deep impression on them. Back in October 1953, her husband, a Chinese People's Volunteer, was killed on the Korean front. With great courage, Li Teh-lan shed no

tears in front of others and quietly came to work as usual. She turned her grief into strength and was often in the shop from early morning until night. Whenever the night shift had its study at five in the morning, she would be there to join them. Evening shift workers starting at 10 quite often saw the light still on in her office.

When Li Teh-lan became a shop leader, she went right on working at the machines, usually choosing the night shift. Her selfless spirit earned her the love and respect of others and workers went to her naturally with all kinds of problems.

Once the cone-winding shop fell behind, yarn piled up and the entire production line was being held up. Li Teh-lan and other leaders promptly went to work in the shop to find out what to do. The workers said that the new thread-cleaning device installed on the machines was complicated to adjust and the rate of broken yarn was too high. Some were blaming the device. But others pointed out that if everybody realized how important the device was for better quality, it wouldn't take them long to master it.

Li Teh-lan realized that convincing all the workers of this was the first task. Inside of meetings and out she tirelessly explained the importance of the device in raising quality and the need of serving the people with better quality. At the same time she got the shop's engineers and mechanics to work on improving the device to cut down on the rate of broken yarn. The piled-up yarn soon disappeared and the shop has hit all output and quality targets since.

The Granddaughter

Wang Shih-min, the new generation in the family, is 24 years old. She went to work in the cone-winding shop of the Tientsin No. 3 State Cotton Mill in 1969. Vivacious and clever, she watched the first day, followed directions on the second, and on the third day was working on her own. But gradually she began to think, "This work is simple, what's there to learn?" She found the job monotonous, sometimes grew restless and careless.

Sensing her daughter's mood, Li Teh-lan said to her one evening, "Cone-winding's interesting, isn't it?"

The girl exploded. "Interesting? Put in, take out, put in, take out, tie broken ends all day long — what's interesting about that?"

"Isn't it work for the revolution?" her mother said gently.

Her grandmother broke in. "Shih-min, you don't realize what a good life you have today. When I was your age, there wasn't any future for me except begging miserably on the street just to stay alive."

The girl fell silent.

"Working for the revolution," her mother went on, "we have to do it wholeheartedly and not be choosy, always thinking the grass is greener on the other side. You've become a worker now. But that doesn't mean you automatically think like the working class does. You need to work harder in your political studies . . ."

The three women went on talking until past midnight. When she went to bed, a tumult of conflicting

Wang Shih-min tying threads.



thoughts kept Wang Shih-min awake. She thought of what her mother and grandmother had gone through and what they were doing now. She thought of her father. . .

The next morning, with a clearer picture of what was wrong with the way she had been thinking, she wrote her ideas down and went to talk with Party leaders in the shop. They helped her see it as an ideological problem and analyze it. In a regular meeting of her fellow workers, she brought the question up and asked them to criticize her and help her learn a working-class attitude toward her work.

Wang Shih-min began studying the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao harder, trying to learn the working-class outlook. The shop Party branch secretary often talked with her, helping her see the revolutionary meaning of her work. "Any work we do in socialist China," he told her, "we do for the benefit of the vast majority of people of China and the world — and to work for the revolution this way is the only real happiness."

Old workers constantly helped her learn the skills she needed. One of them noticed one day that she had tied some broken ends wrong. "Shih-min," he told her with great warmth, "if we put out a cone with defects, it not only affects the next department but lowers the quality of the mill's final product. We are always talking about serving the people with all our hearts — you know it means learning the high sense of responsibility and striving for perfection that Dr. Bethune* had."

The old worker patiently put Shih-min through the tying operation again and again, smiling as the girl ignored her cut fingers in a cheerful determination to master it. When we visited the shop, the old

* Dr. Norman Bethune was a Canadian surgeon who served in the 8th Route Army led by the Communist Party during the war against the Japanese invaders, famous in China for his complete dedication to the people and their cause. He died in 1939 from an infection acquired during an operation on a people's soldier.

CHINESE ARTS AND CRAFTS

Photo Album

Over 200 photographs of arts and crafts items produced in the last few years. They are in seven groups: sculpture and carvings, pottery and porcelain, textiles and embroidery and lace, cloisonné and metalwork, lacquer, basketry and others.

Chinese arts and crafts have a long history of fine skills. Today the best of the old traditions have been developed and fresh progress made in the creation of the new — a result of carrying out Chairman Mao's policies of "making the past serve the present and foreign things serve China", and "letting a hundred flowers blossom; weeding through the old to bring forth the new".

The works included in the *Chinese Arts and Crafts* album reflect the victories of China's socialist revolution and socialist construction, the heroic spirit of the workers, peasants and soldiers, the changes in the face of the land, the revolutionary unity of China's many nationalities and the growing friendship of the world's peoples. A number of works with traditional themes depict the spirit of China's working people in history as they fought feudal oppression.

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veteran told us proudly, "Wang Shih-min? She's one of our most skilled!"

In 1972 Wang Shih-min joined the Communist Party and began making even higher demands of herself. When she heard that work was piling up in another shop in the mill, she got some fellow workers together in a "youth shock group" and on their off-time went to help the shop catch up. As a young Party member, she was appointed secretary of the shop's Communist Youth League branch where she encouraged members to serve the people better. She and ten other young workers formed a spare-time group to study Marxist

philosophy. On days off and holidays she visits veteran workers to get to know them better.

We asked Wang Shih-min what gave her the strength to overcome difficulties and make such progress. She thought a while and then said, "I often think of how my father gave his life for the revolution — and he was only my age. I think of how my mother worked so faithfully for the Party and the people since liberation. And I look at Grandma who is over 70 and still working hard for socialism. I belong to a revolutionary family, how can I let it down? I will be a true daughter of the working class and carry on the revolutionary cause."



Doctors-to-Be Teng Tzu-ching

CHINESE WOMEN IN PAINTINGS

—from the 1973 National Exhibition of Paintings in Chinese Traditional Style



Militia Yu Pu-chieh



Oil Workers Wang Hung-tao



Lung Ching-lien
A Party Branch Secretary in the Sinkiang Uighur Autonomous Region



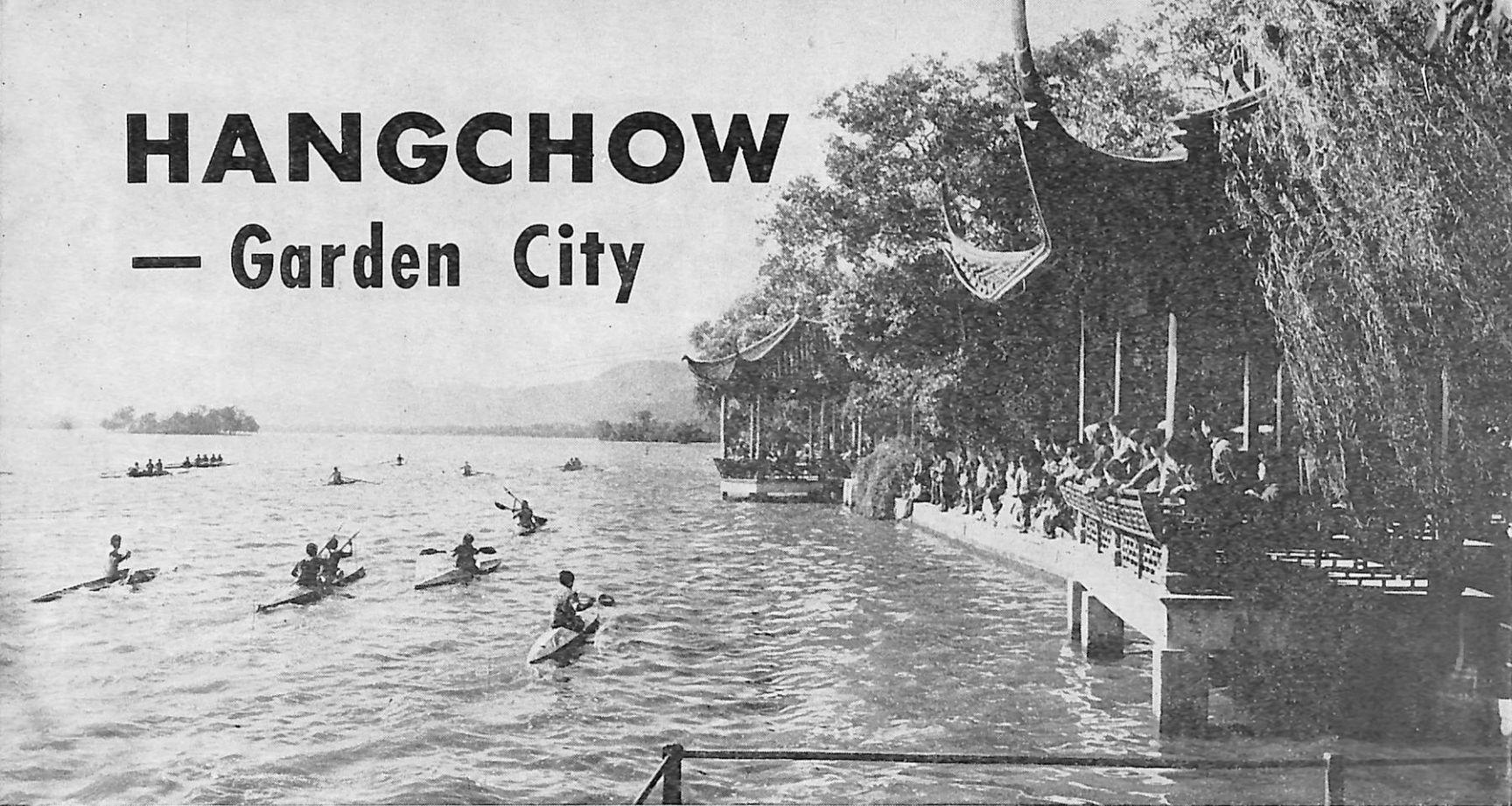
Wang Hsu-chu and Pan Chin-pa
School Graduates in the Countryside Studying at Night

Learning to Drive a Tractor Chou Jo-chu and Chen Lung



HANGCHOW

— Garden City



Workers' amateur boat teams.

HANGCHOW in northern Chekiang province is 2,000 years old. It is famous for its beautiful West Lake. Surrounded by hills and lying on the west edge of the city, the lake was once a shallow bay connected with the Chientang River. As its outlet silted up, the bay became an inland lake. Over the many centuries, pavilions, pagodas and terraces rose along the shore and on islands in the lake. One of these islands, with a small lake of its own, is the site of an unusual spot called "Three Pools Reflecting the Moon". Two causeways cross the lake. Scattered in the adjacent hills are scenic

streams, brooks, springs, ponds, caves and caverns.

Overall Plan

The landscaping and construction of the West Lake area after liberation has been guided by the principle of serving the working people and production.

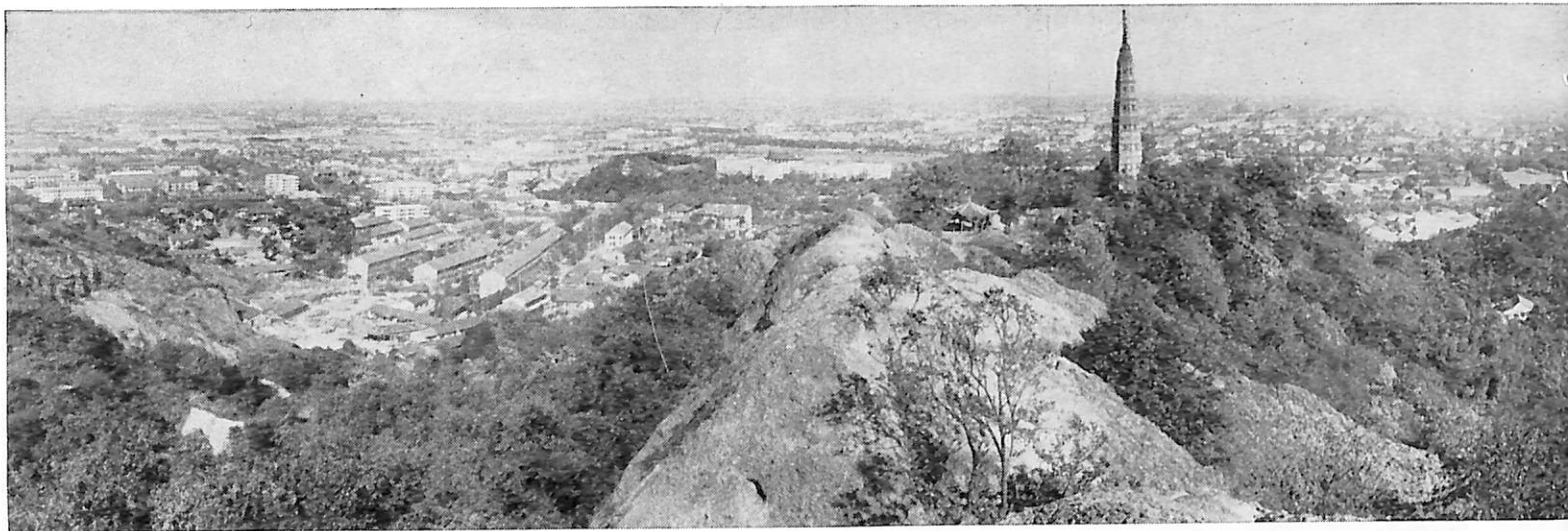
One of the first steps was to plant trees on the 4,000 hectares of bare hillsides around the lake. More than 30 million trees have been planted for their lumber, products and scenic value. These not only enhance the beauty of the area but conserve water and soil,

raise humidity, cool the air and bring in more income for the people.

West Lake's 15 kilometers of shoreline is a series of woodlands and gardens. The large variety of flowers and blossoms give the lake changing scenery in every season. The lake is famous for the plum blossoms on Lonely Hills, the white magnolias at Jade Spring, the peach blossoms on Po Chu-yi Causeway and the yellow blossoms of the sweet osmanthus at the foot of south hills.

The lake was dredged between 1954 and 1958, something which

The city and West Lake.





Making a sandalwood fan.

had not been done for three centuries. Over a meter deeper, the amount of water it could provide to neighboring fields in dry seasons was doubled. Fish have been stocked in the lake to increase the supply to the city.

Many historical sites were restored after liberation. In the 1,600-year-old Lingyin Temple, the main beam of its great hall was so hollowed by white ants that it had collapsed and smashed the clay statue of Buddha. Four years were spent in restoring the temple. The Chekiang Academy of Fine Arts and local artists pooled their knowl-

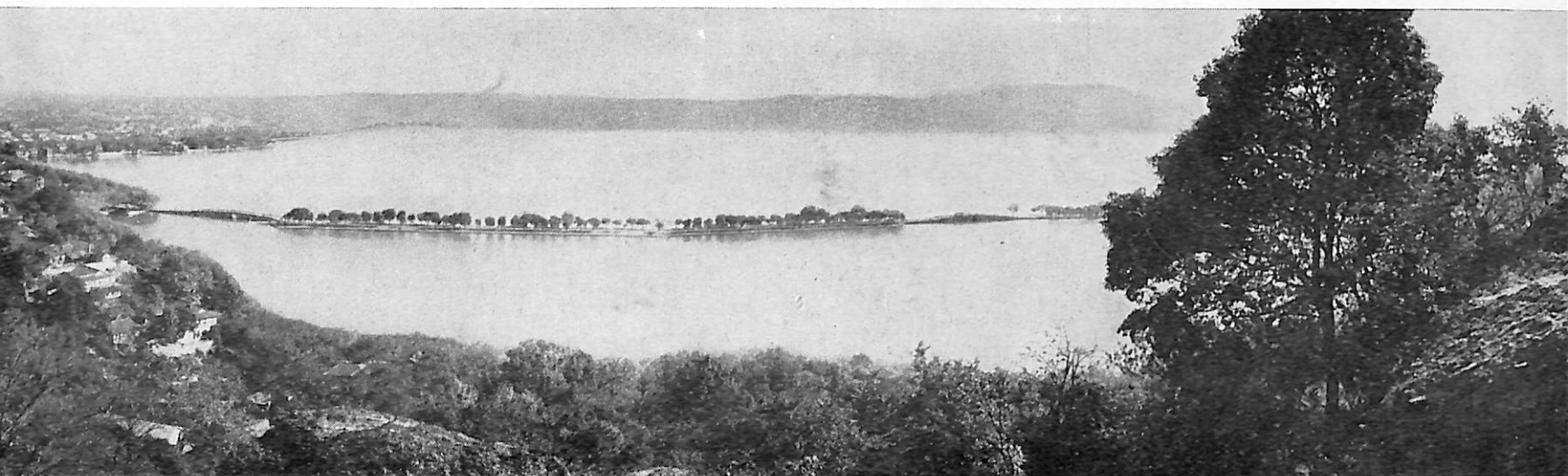
edge and skill and carved a Buddha 19 meters high from camphor wood. Twenty additional sites were restored during the cultural revolution.

In the old society West Lake was a resort of private villas and lordly mansions exclusively for high officials and bureaucrat-capitalists. Only after liberation was it possible to make overall plans and turn it into a place for the working people to enjoy. At well-known spots, high walls and iron fences were torn down, rubble cleared away, and rebuilding and landscaping

done to enhance the view. More parks and green lawns appeared.

Perhaps the greatest change came to Flower Creek Park. One of the ten best scenic spots on the lake, it was only a little park less than a quarter of a hectare in size, containing a fish pond and a stone tablet with inscriptions of a Ching dynasty emperor. It was marked for major reconstruction because it was easy to reach for workers from the city and from rest homes in the hills behind it.

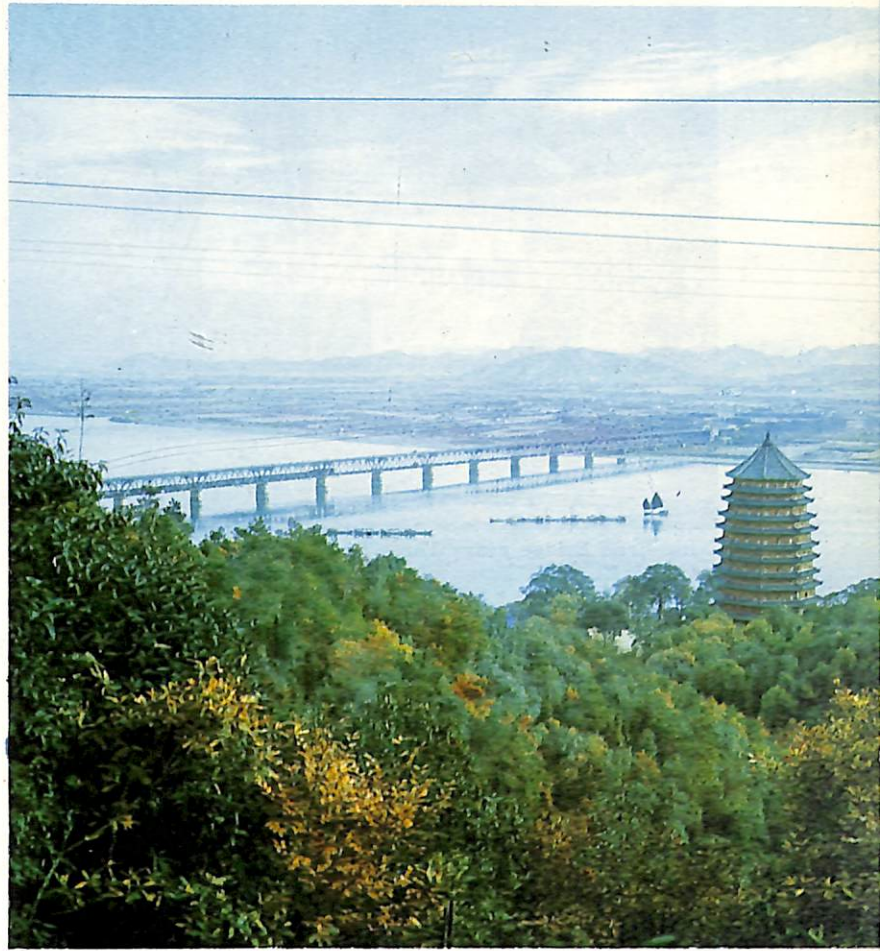
Today Flower Creek Park is 24 hectares, the largest on the lake-shore. Inside the entrance is a large grove of snow pines and then a wide lawn. Visitors walk left through more evergreens, along a meandering stream fringed by flowering shrubs, and cross a zig-





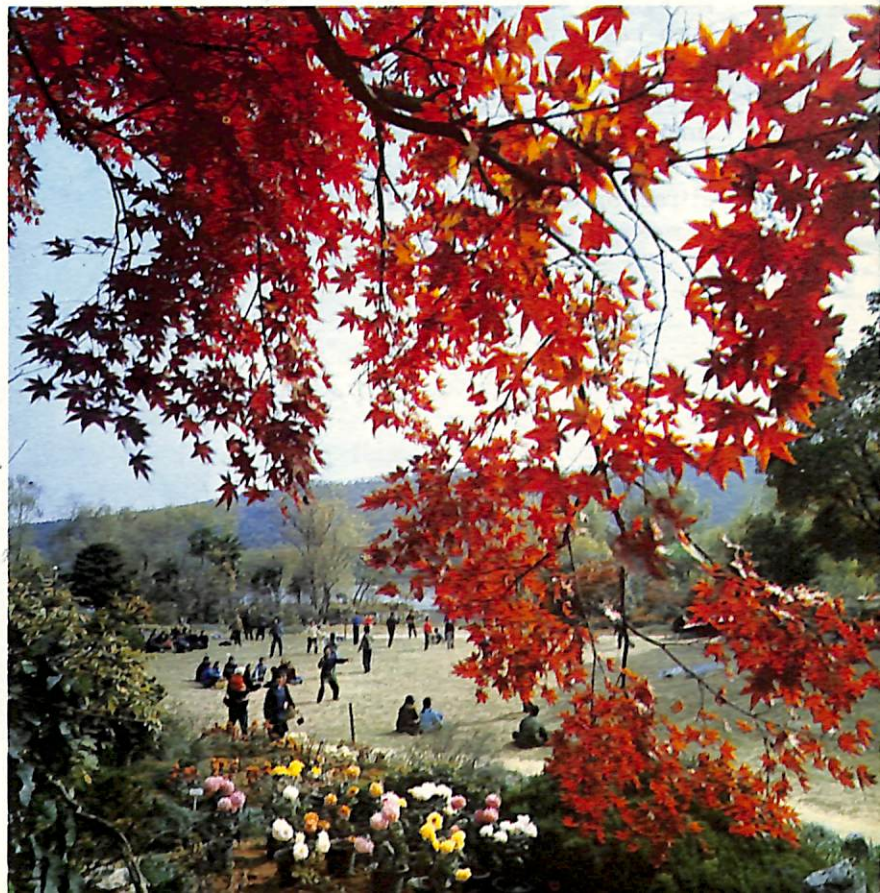


Autumn moon over West Lake.



Chientang River Bridge and Liuho Pagoda.

Flower Creek Park.





Nine-Bend Bridge near "Three Pools Reflecting the Moon".

zag bridge over a pond teeming with golden carp. Farther on is a garden with many varieties of peonies.

The park was designed in the style of Chinese traditional gardens, yet it contains large open spaces for holding crowds which often run to ten thousand or more. Hangchow's National Day celebrations are often held here.

Reconstruction on most of the 13 parks and scenic sites around the lake has expanded the recreation area 200 times since liberation. Over 120 kilometers of new roads link the lake with scenic places in the hills. Each site features an attraction of its own and is at the same time a component part of the big West Lake park area.

In the city district, trees line 300 kilometers of streets, causeways and bridges, their foliage forming long green archways. The city itself is dotted with small parks within easy walking distance (therefore called "front-door parks"). Riverside Park, for example, was built for people who work and live along the river. There are now 267 hectares of such parks in the city, five times more than in the old society.

droughts to pray for rain, believing that it was connected with the sea and therefore contained a dragon (the dispenser of rain).

The tea plantation is in the Meichiawu production brigade. It is green the year round. Over the years the commune members have added terraced plots on the slopes and carried in good soil for planting tea. With intensive management they have raised their tea output from 450 kg. per hectare in early liberation days to 2,100 kg. per hectare today.

Silk

Silk weaving in Hangchow began in the 7th century. But by the time of liberation in 1949 the industry had declined so much that there were less than 3,000 hand looms scattered in 1,300 private weaving shops.

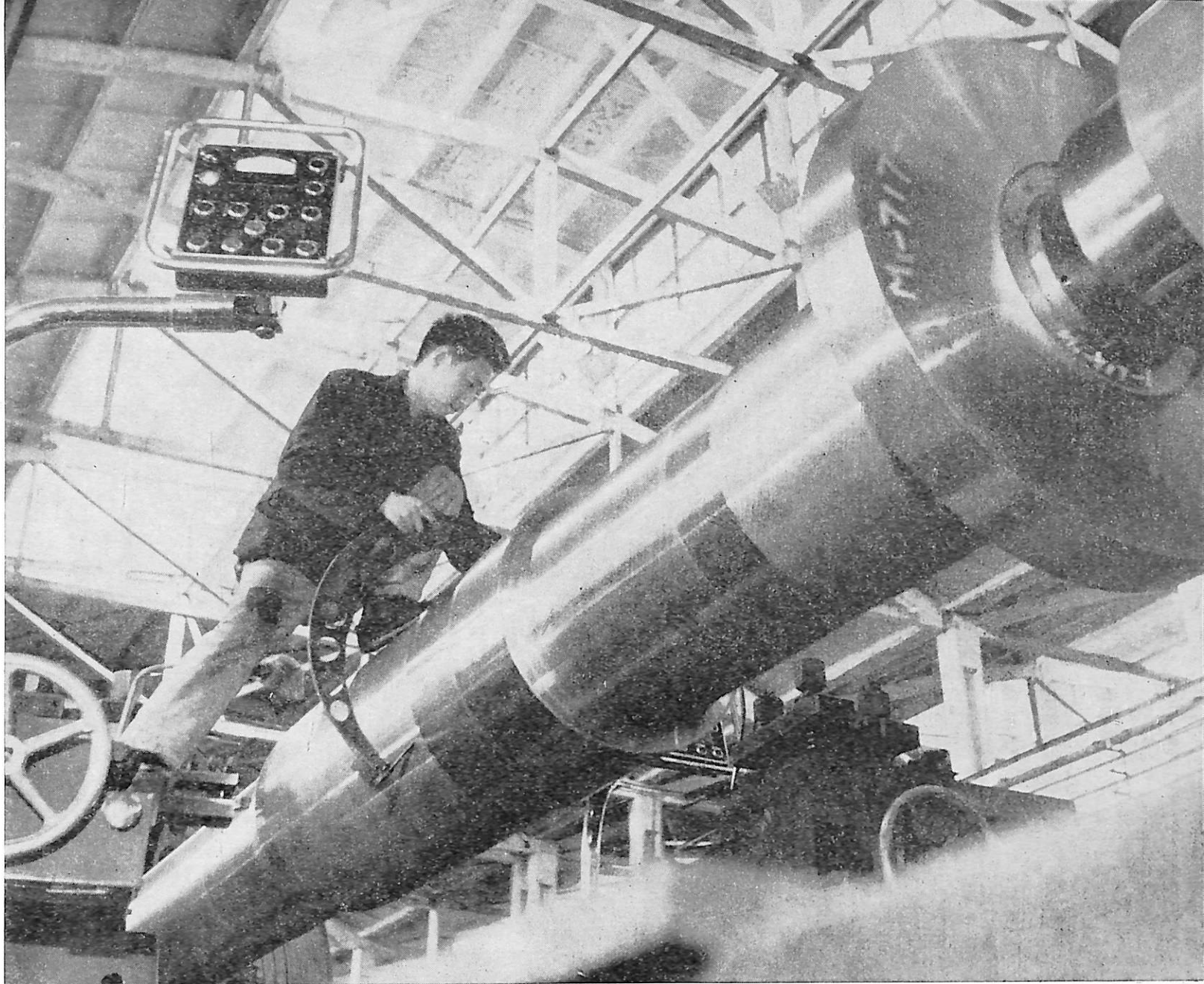
The growth of the Hangchow Brocade Factory is typical of the way the industry expanded. It began as a private shop with 40 workers and a dozen hand looms. Today there are 1,700 workers, 300 power looms and more than 1,000 products — silks, satins, brocades and highly artistic silk reproductions of famous ancient and modern paintings.

Tea

Lungching (Dragon Well) Village in the hills southwest of Lingyin Temple is the home of Lungching tea, a fine green tea and one of the four most celebrated in China. The village got its name because of a clear, cool well fed by a spring nearby. In ancient times the people came to the well during

Silk goods shop.





Axle at the Hsiaoshan Electric Machinery Factory.

The deepest changes have come to the women, now more than half of the factory's workers. In the old society women were not taught the key techniques but only simple auxiliary work. When the factory was amalgamated with others in 1956, only two women could weave. Today they design, make patterns, weave, inspect and test. Many of them have risen to leading positions. Chen Shan-lien, vice-chairman of the factory's revolutionary committee, is one of them.

One-third of the power looms were made in the factory's own maintenance shop. Veteran worker Wang Tsu-yin experimented for several years and built a loom that can throw threads of fifteen colors in one row. This achievement alone put the factory's production on a new level.

Now Hangchow has 18 big silk mills. One of them, automated from reeling to printing and dyeing, puts out more silk in a year than all the looms in the city before liberation. The city's output of raw silk is 8 times more than at liberation, silk and satin goods 9 times. Hangchow has become a silk industry base producing not only silk goods but the machines that make them.

Industry

In the past people rather scornfully described Hangchow as "West Lake plus scissors" (the city only produced handicraft items; its scissors were well-known). Today the city is an industrial center.

During the big leap forward of 1958 the city began to make steel

and machinery. This stimulated transport, metal, power, chemical and metal products industries. These branches made more progress during the cultural revolution, and new branches such as synthetic fibers, plastics, chemical fertilizers and farm machinery developed. There is a steel plant, a foundry and factories making boilers, turbo-generators and heavy machinery. Bright-colored apartment buildings and urban facilities for the workers and their families have kept pace.

Almost a third of Hangchow's 700,000 people are industrial workers. The city's industrial output value has doubled since 1965, the year before the cultural revolution began, and is more than 24 times that of 1949. "West Lake plus scissors" is history.



Hangchow morning.

Silk umbrellas.



Tea plantation.



Brocades.



A Working Leader



Ying Szu-kuan (right) talking with brigade members.

ONE hot summer morning in 1971, on the road from Ninghai to Lantou village in Chekiang province, several people in bamboo hats with their bedrolls on their back and sickles in their belt were hurrying along. Commune members working in the fields thought they were people from other places who had come to help harvest the rice. "Hi!" one of them called out. "Come work over here!"

"Fine!" came the answer. Leaving their bedrolls on a ridge between the fields, the travelers pitched in, some harvesting, others turning up land or spreading manure, chatting with these brigade members as they worked. Finally the peasants realized that the men were not "guest reapers". In fact one of them, a solidly built farmer of 37 or 38, was the new Party secretary of the county, Ying Szu-kuan.

"Comrade Ying!" an old peasant said warmly. "I was just thinking of going to town to look for you, and here you are! We have a tough problem because we don't have enough water. A couple of years ago our second team wanted to get together with the first team to build a reservoir over there" — he pointed to a level space between two hills — "but we couldn't agree and not a shovelful of earth has been

moved. Now the drought has made water as precious as oil!"

At this point the brigade's Party branch secretary arrived and joined the work. As he worked down the field together with the brigade secretary, Ying Szu-kuan discussed the members' demand for a reservoir. Later they went to the proposed site and were able to start planning it.

The Party secretary of a county is responsible for leading the Party, government, financial and cultural work of the entire county. Ying Szu-kuan has been Party secretary of Ninghai county since 1971. It is a big and exacting task in a county of 400,000 people. But wherever his job takes him he uses all available time to work with the peasants. He wears straw sandals and a bamboo hat. He gets as muddy as they do and his callouses are as tough as theirs. Commune members come to talk to him wherever he goes, telling him whatever is on their minds. Affectionately they call him their "muddy-legs secretary".

Cowherd to Party Secretary

Ying Szu-kuan grew up on the land. When he was seven he had to herd cows for a landlord. His father was thrown in jail by the Kuomintang reactionaries. His brother was beaten to death for

dodging the draft. His sister was taken away as a child bride.

Only 13 at the time of liberation, he bitterly hated the old society. When the peasants of his village held a meeting to struggle against the landlord, he dragged up a rock to stand on, then exposed and denounced the trembling landlord. The children supported him and elected him head of the new Children's Corps.

When Chairman Mao called on the peasants to get organized, Ying Szu-kuan set up the first mutual-aid team in the village in 1952. Later he organized 14 families of poor and lower-middle peasants* into the first production cooperative in their township.

Ying Szu-kuan was 22 when he joined the Communist Party in 1958. The commune Party committee made him Party secretary of Yuehsi brigade on the seacoast, where farming was relatively backward.

He worked from dawn to dusk with the brigade members and in the evenings went to see poor peasants to discuss how Yuehsi

* These are political terms referring to class origin and not to present economic position. Because they were the most exploited and oppressed in the old rural society, the poor and lower-middle peasants are the most reliable allies of the proletariat in the class struggle.

could liberate itself from its backwardness.

One of them was happy to see this. "Yuehsi has less than 60 hectares of fields," he told Ying Szu-kuan, "and 40 of them are swampy. The way I see it, the only thing to do is dig drainage and irrigation channels and make embankments."

In the middle of winter when the wind cut like a knife and ice covered these fields, Ying Szu-kuan and several other brigade leaders pitched in with picks and shovels. Four dozen peasants joined them. "Our leaders are working hard for the collective," they said, "we can't lag behind." More and more brigade members came to work, and soon they had completed several fields. The transformation of Yuehsi had been started.

But a rainstorm washed out all their work. A handful of class enemies now began spreading rumors: "Yuehsi's fate is sealed, liberation is just a dream."

Undiscouraged, Ying Szu-kuan led the brigade members at dawn the next day up into the hills to cut trees and grass. They drove in pilings on both sides of the collapsed embankments and wove fences of branches and grass. Because the mud was so thin after the rain,

they scooped it into the fences with their hands.

Hard work for four winters completed the embankments, 36 drainage and irrigation channels totalling 2,200 meters, and two small reservoirs. The 40 hectares of swampy land became fields giving high yields regardless of drought or flood. The amount of grain the brigade harvested per hectare jumped from 2.25 to 5.25 tons.

In mid-autumn of 1963 a typhoon brought floods and seawater, threatening several dozen tons of rice growing on land they had filled in along the river. Ying Szu-kuan jumped into a breach in the dyke with other brigade members and formed a human wall so that piles could be driven in to block it. After three days and nights of work in the storm they finally defeated the water. Ying Szu-kuan was exhausted from lack of sleep, but before he would go home to rest he went around to the homes of some of the peasants, helping to patch roofs and making sure they had everything they needed. "Szu-kuan," former hired hand Chen Tien-yu said, gripping his hand, "you're always working for the brigade. You've just saved the land by the river, and here you are doing things for me. You embarrass me!"

Ying Szu-kuan (second left) digging up rice seedlings.



Over the past dozen years the peasants of Yuehsi have regarded Ying Szu-kuan as one of the family. They were happy to see him become Party secretary of the county but reluctant to let him go. Before he left, the poor and lower-middle peasants gave him three gifts: a copy of Chairman Mao's works, a pair of straw sandals, and a carrying pole. As he took them, he promised not to disappoint their hopes in him, to study the works of Marx, Engels, Lenin and Stalin and those of Chairman Mao conscientiously, be a true servant of the people, and never to get divorced from them or from work.



Ying Szu-kuan often works with Yuehsi brigade members in a new tea plantation they opened up on a once barren hillside.

Working Leaders

After Ying Szu-kuan began his job as county secretary, he used the Yuehsi brigade as a base where he could continue to go and work in the fields. He also used the brigade as one of the places where the county Party committee could gain experience they could use in guiding the work of the rest of the county.

In July 1972 Ying Szu-kuan was at a conference in Hangchow. It was almost time to harvest the early rice and transplant the late rice. He thought of how important

it was to take part in labor in the busy season and do a good job of gathering experience at the Yuehsi brigade. As soon as the conference was over, he headed back to the Yuehsi brigade. On the very night of his arrival he held a meeting of its Party branch.

Just as he was going to sleep, he remembered that Hung Ta-yueh, the head of the second production team, had not assigned him work. "I'm a member of the second team, why didn't he assign me work this time?" he thought, unable to sleep.

Before the moon was down behind the hills, Ying Szu-kuan rolled out of bed and went to find Hung Ta-yueh. "How come you forgot me?" he asked.

"What do you mean, forgot you?" Hung Ta-yueh answered.

"You forgot to assign me work last night! That's mainly because I haven't taken part much in labor lately. I'll correct my mistake, but don't you forget, I'm a member of the second team!"

Ying Szu-kuan's sincere self-criticism made Hung Ta-yueh think of a former county official—a Kuomintang reactionary also named Ying—who had stormed into Yuehsi in the old days, bullying and oppressing the peasants. The contrast between the tyrant and this county Party secretary who didn't seem like an official and asked his subordinates to assign him work warmed Hung Ta-yueh's heart. "Fine!" he exclaimed. "Let's go cut rice!"

In the waves of golden rice, Ying Szu-kuan talked with brigade members as he worked. "After a 'muddy-legs' becomes county Party secretary," a young man joked, "how come he still has to work in the paddy fields?"

"If he doesn't," Ying Szu-kuan retorted, "he'll become a clean-legged county magistrate!"

Ying Szu-kuan has often told people that a year has 365 days and brigade members spend most of them working. There are lots of people in the fields and lots of talk—good, bad, idle, joking—about all kinds of things. It's not

just a place for growing crops, it's also a battle position in the class struggle and the struggle between the proletarian and bourgeois lines. So while he works alongside the peasants, he listens thoughtfully to what is said and carefully collects their opinions.

One day some brigade members cutting rice were talking about a gift of oysters. Ying Szu-kuan heard one of them say, "When a weasel comes to call on a hen, she'd better watch out." He went over to work alongside them and learned that they were talking about someone who had secretly given a gift of a bowl of oysters to one of the brigade leaders.

Ying Szu-kuan made an investigation and confirmed it. Here was live material for educating brigade leaders and members on the ideological and political line.

That evening he called a meeting of brigade leaders. Together they studied the meaning of Chairman Mao's "Never forget class struggle". Then Ying said, "Liu Shao-chi's clique tried to make people think class struggle was over, but isn't this class struggle? A bowl of oysters seems like a little thing, but if the class enemy can make even a small crack in our ideological defenses, then small can become big and few can become many. They want us to go after pleasure and comfort, get separated from the masses and fall!"

Ying Szu-kuan's words helped the brigade leaders see more clearly that any attempt of the bourgeoisie to corrupt proletarian leaders is a manifestation of class struggle and that they must not slacken their vigilance.

The Yuehsi brigade Party branch then called a meeting of all Party members. They discussed two points: taking a more active part in the system of leaders working in actual production and being more vigilant against attempts of the bourgeoisie to corrupt them.

Ying Szu-kuan began by organizing them in a study of Chairman Mao's teaching, "Class struggle, the struggle for production and scientific experiment are the three great revolutionary movements for

building a mighty socialist country. These movements are a sure guarantee that Communists will be free from bureaucracy and immune against revisionism and dogmatism, and will forever remain invincible. They are a reliable guarantee that the proletariat will be able to unite with the broad working masses and realize a democratic dictatorship."

The Party members then made a careful analysis of the brigade's experience with bourgeois elements who try to corrupt their proletarian leaders and how to oppose it.

From that point on, the brigade's Party members and leaders closely connected taking part in collective productive labor with resisting the ideological corruption of the bourgeoisie. In the process they became more conscientious about building a stronger proletarian outlook in themselves. In 1972 the brigade's 12 main leaders worked an average of 283 days in the fields.

Learning from the Masses

Ying Szu-kuan and the other members of the county Party committee have divided the county, each investigating and doing regular labor in the communes of his area. Firsthand information quickly showed that if the county was to transform production it would take work on water systems, the hills and changing the fields. But the main problem was lack of water.

In the summer of 1971 a severe drought hit the county. Ying Szu-kuan went to over 100 brigades in four districts to see how the planting was going. At the Shantou brigade he found 1,000 men, women and children digging up river-bottom mud with great enthusiasm. They were taking advantage of the fact that the river was dry to widen and deepen it, at the same time using the mud to enrich their fields. A bigger river would help make a bumper harvest the next year.

Ying Szu-kuan jumped into the river and started carrying mud along with the brigade members. "The grain we're losing this year

(Continued on p. 40)

How Did China Wipe Out Unemployment

WHEN the new socialist China emerged victorious in 1949, it faced the stupendous task of taking care of 4,000,000 unemployed workers and intellectuals and giving suitable jobs to another 9,000,000 dislocated civil servants and teachers from the old society — and all this in a backward, war-torn country. Not only did the people's government maintain the livelihood of these millions of people from the beginning, but nine years later it had wiped out all unemployment.

This was done through a policy of "overall planning and proper arrangement" and the rapid development of production. But since the national economy could only be rehabilitated and expanded gradually, measures had to be taken to support the unemployed until jobs could be provided for them. In June 1950, Chairman Mao instructed, "Relief work for the unemployed workers and intellectuals must be carried out earnestly. The unemployed workers and intellectuals must be helped systematically to get work."

Five concrete measures were taken:

1. The Ministry of Labor was made responsible for placing skilled workers where industry needed them.

2. Unskilled workers were trained for a while before being given jobs.

3. Many for whom jobs could not yet be provided were organized on a voluntary basis into handicraft or service cooperatives, the government providing the funds. As their production grew, these became collective or state enterprises providing stable jobs for their members.

4. Peasants who had drifted to the cities before liberation, and others who could do farm work, were helped to return to the countryside.

5. To those not covered by these measures, the government gave regular or tentative aid so that they could maintain an average standard of living until jobs could be found for them.

What about unemployment in the countryside? First, land reform gave land to several hundred million peasants who had little or none. Next, the peasants were urged to organize and farm collectively. Unemployment disappeared as early as 1952. From the early mutual-aid teams, they went on to cooperatives and finally in 1958 to people's communes. From small-scale intensive farming, they moved toward modern mechanized farming and the diversification of the rural economy. All this absorbed a great amount of manpower. In the old society, poverty drove peasants into the cities. Now the flow began to be reversed — large numbers of skilled workers and school graduates are settling in the countryside to help rural construction.

Construction and production developed rapidly under socialist planning and each year this provided jobs for an increasing number of unemployed workers. By 1958, the all-round development of the socialist economy brought about a fundamental change in the situation of the labor force. Unemployment disappeared. A leap forward in production appeared. At this point, great numbers of women entered the labor force to help in socialist construction (see "How We Women Won Equality", page 2).

Each year in China today, quite a few millions of young people

enter the labor force. These come from middle schools, secondary technical and vocational schools, colleges and universities. All of them are given jobs according to the different demands of the growing economy.

Graduates of secondary technical schools, colleges and universities are trained in a planned way for technical, scientific or other specialized jobs. Graduates of secondary vocational schools mainly become skilled workers. Middle school graduates either continue their studies or go into industry, capital construction, cultural work, education, health work, financial or trading enterprises. Thousands are helped to settle in the countryside where a great deal of manpower is needed not only for farming but for water conservation projects, forestry, stockbreeding, fishing, sideline occupations and a developing rural industry.

No citizen in China today fears unemployment. In a socialist country everyone who can work is able to live through his own labor, in a job which helps the entire country. When a factory or other enterprise modernizes its equipment or technology or improves its labor productivity, surplus workers are not just fired. They are found jobs by the state in new or expanding industries or in other departments where they are needed.

Even the blind, deaf and disabled are given jobs. They usually work in special factories at jobs designed for their capabilities. They are given special training and their medical and other care is guaranteed. The totally disabled can live in special homes or institutes run by the government, all living expenses paid by the state.

Lesson 3

十姐妹
Shí Jiěmèi
Ten Sisters

在东风生产队里还存在着旧社会
Zài Dōngfēng shēngchǎnduìlǐ hái cúnzàizhe jiù shèhuì
At East Wind production team in still existing old society

遗留下来的封建思想。有些人重
yíliúxiàlái de fēngjiàn sīxiǎng. Yǒuxiē rén zhòng
left over feudal thinking. Some people regard highly

男轻女，不相信妇女的力量。
nán qīng nǚ, bù xiāngxìn fùnǚ de lìliang.
men look down women, not believe (in) women's strength.

他们认为女人只要看好孩子做好
Tāmen rènwéi nǚrén zhǐyào kǎnhǎo háizi zuòhǎo
They think women as long as watch well children make well

饭就行了。
fàn jiù xíng le.
meals will do.

这里有十个妇女，她们都二十多岁。
Zhèlǐ yǒu shí ge fùnǚ, tāmen dōu èrshíduō suì.
Here have ten women, they all twenty more age.

她们认为必须清除轻视妇女的思想，
Tāmen rènwéi bīxū qīngchú qīngshì fùnǚ de sīxiǎng,
They think must wipe out looking down women thinking,

才能发挥妇女的作用。于是，
cái néng fāhuī fùnǚ de zuòyòng. Yúshì,
only then can give play (to) women's role. So,

她们一方面和全队妇女一起批判
tāmen yīfāngmiàn hé quán duì fùnǚ yìqǐ pīpàn
they on one hand with whole team women together criticized

旧思想，一方面自己动手种了十
jiù sīxiǎng, yīfāngmiàn zìjǐ dòngshǒu zhòngle shí
old thinking, on the other themselves with hands planted ten

亩棉花高产试验田。人们称这些
mǔ miánhua gāochǎn shìyàntián. Rénmen chēng zhèxiē
mu cotton high-yield experimental field. People call these

敢想敢干的年轻妇女为“十姐妹”。
gǎn xiǎng gǎn gàn de niánqīng fùnǚ wéi "Shí Jiěmèi".
dare think dare do young women "Ten Sisters".

春天种的时候，正好天旱，
Chūntiān xià zhǒng de shíhòu, zhèngǎo tiān hàn,
Spring sowing seed time, just then weather dry,

缺苗很多。十姐妹想，种棉花
quē miáo hěn duō. Shí jiěmèi xiǎng, zhòng miánhua
lacking sprouts very many. Ten Sisters thought, planting cotton

是不容易，可是知识都是从实践
shì bù róngyi, kěshì zhīshì dōu shì cóng shíjiàn
is not easy, but knowledge all from practice

中来的。她们不懂就问，不
zhōng lái de. Tāmen bù dǒng jiù wèn, bú
midst come. They (did) not understand then asked, (did) not

会就学，终于把苗都补上了。
huì jiù xué, zhōngyú bǎ miáo dōu bǔshàng le.
know how then learned, finally sprouts all filled in.

在她们认真管理下，棉苗
Zài tāmen rènzhēn guǎnlǐ xià, miánmiáo
At their conscientious management under, cotton sprouts

长得很好。可是到了夏天，天更
zhǎng de hěn hǎo. Kěshì dào le xiàtiān, tiān gèng
grew very well. But reached summer, weather more

旱了。她们苦干十几天，打成了
hàn le. Tāmen kǔ gàn shíjǐ tiān, dǎchéng le
dry. They arduously worked ten-odd days, sank

一口二十米深的井，保证了试验田
yī kǒu èrshímǐ shēn de jǐng, bǎozhèng le shìyàntián
one twenty-meter deep well, assured experimental field

棉花的丰收，还灌溉了生产队的
miánhua de fēngshōu, hái guàngài le shēngchǎnduì de
cotton bumper harvest, also irrigated production team's

几十亩土地。
jǐshí mǔ tǔdì.
several tens mu land.

十姐妹的行动使那些轻视妇女
Shí Jiěmèi de xíngdòng shǐ nàxiē qīngshì fùnǚ
Ten Sisters' actions made those looking down women

的人亲眼见到时代不同了，男人
de rén qīnyǎn jiàndào shídài bùtóng le, nánrén
people personally see times (are) different, men

能做到的事，女人也能做到。十
néng zuòdào de shì, nǚrén yě néng zuòdào. Shí
can accomplish things, women also can accomplish. Ten

姐妹自己也认识到妇女参加生产
Jiěmèi zìjǐ yě rènshìdào fùnǚ cānjiā shēngchǎn
Sisters themselves also came to see women take part (in) productive

劳动，是社会主义革命和社会主义建设
láodòng, shì shèhuìzhūyì géming hé shèhuìzhūyì jiànshè
labor is socialist revolution and socialist construction's

的需要，也是妇女解放的重要道路。
de xūyào, yě shì fùnǚ jiěfàng de zhòngyào dàolù.
need, also is women liberation's important road.

Translation

Feudal thinking left over from the old society still existed in the East Wind production team. Some people thought highly of men but looked down on women, not believing in women's strength. They thought that as long as women took good care of the children and cooked good meals, it was enough.

There were ten women here, all in their twenties. They thought that they could play their part only by wiping out thinking that looks down on women. So, while criticizing old thinking together with other women in the team, they planted a two-thirds hectare high-yield experimental plot of cotton with their own hands. People called these daring-to-think and daring-to-do young women the "Ten Sisters".

At sowing time in the spring, the weather was dry, and many seeds did not sprout. The Ten Sisters thought: Planting cotton is really hard, but all knowledge comes from practice. They asked when they did not understand and learned what they did not know, and in the end replaced the sprouts which had not grown.

Under their meticulous care, the sprouts grew very well. But when summer came, the weather became drier. They worked arduously for more than ten days sinking a 20-meter well, assuring a bumper harvest of cotton in the experimental plot and irrigating several hectares of the production team's land.

The actions of the Ten Sisters made those who looked down on women see that times had changed, that whatever men can do, women can also do. The Ten Sisters themselves, too, realized that women's participation in productive labor is not only needed by socialist revolution and socialist construction but is also an important road for women's liberation.

Notes

1. *Predicate without verb.* We have studied sentences in which the predicate has no verb. Now let us sum them up:

a. *Adjective as predicate.* For example, **Tiānqì hǎo** 天气好 (The weather is fine). Again, **Quēmiáo hěn duō** 缺苗很多 (Spaces lacking sprouts are many). **Háizimen dōu gāogāoxìngxìng de** 孩子们都高高兴兴的 (All the children are very happy). It should be noticed that no copula "be" is needed. When used, it means emphasis. (See below 2. b.) In the negative, 不 instead of 不是 is used before the predicate. For example, 天气不好 instead of 天气不是好.

b. *Noun as predicate.* As a rule, the copula 是 is needed to link up the subject with the predicate. For example, **Fùnǚ cānjiā shēngchǎn láodòng shì fùnǚ jiěfàng de zhòngyào dàolù** 妇女参加生产劳动是妇女解放的重要道路 (Women's participation in productive labor is an important road for women's liberation). In a few cases when the day or birthplace is shown, the copula 是 can be either used or omitted. For example, **Jīntiān shì xīngqīwǔ** 今天是星期五 (Today is Friday) can be expressed as 今天星期五; **Tā shì Běijīng rén** 她是北京人 (She is from Peking) as 她北京人. To show the characteristic of the subject, a modifier (adjective or numeral) must be placed before the noun-predicate. For example, **Nàgè rén dà yǎnjīng** 那个人大眼睛 (That man has big eyes). Again, **Zhèběn shū èrbǎi yè** 这本书二百页 (This book has two hundred pages). **Tāmen dōu**

èrshíduō suì 她们都二十多岁 (All of them are 20-some years old). The negative for this type of sentence must use 不是 instead of 不 only. Examples: 今天不是星期五。这本书不是二百页。

c. *Subject-predicate construction as predicate.* We have seen that a subject-predicate construction can be used as any element of a sentence. As a predicate, it also does not require a verb. For example, **Tā zuìjìn shēntǐ hěn hǎo** 他最近身体很好 (Recently his health is excellent). Again, **Zhègè dìfāng fēngjǐng yōuměi** 这个地方风景优美 (The scenery here is very beautiful).

2. *Uses of 是.* 是 is a special verb, called a copula. Its uses are not the same as those of other verbs. Above we have pointed out how it is used to link the subject with a noun-predicate. Two other uses often seen are:

a. *是...的 used under two different conditions:*

(1) We have studied sentences with the construction. For example, **Nǎdǐng màozi shì hóng de** 那顶帽子是红的 (That hat is red). Again, **Zhīshì dōu shì cóng shíjiàn zhōng lái de** 知识都是从实践中来的 (All knowledge comes from practice). The predicate in these sentences indicates the nature of the subject or the kind to which it belongs. We may say that a noun is left out after 的. (红的 = 红的帽子); (从实践中来的 = 从实践中来的知识). In such sentences, neither 是 nor 的 can be omitted.

(2) To show emphasis of the subject, predicate, or part of the predicate. So far we have studied the third type. For example, **Wǒ shì qùnián láidào Zhōngguó de** 我是去年来到中国的 (It was last year I came to China), with emphasis on the time *last year*. **Wǒ shì zài Zhōngguó xuéxí Zhōngwén de** 我是在中国学习中文的 (It was in China that I studied Chinese), with emphasis on the place *in China*. **Tāmen shì zuò fēijī qù de** 他们是坐飞机去的 (It's by plane they went), with emphasis on how they went, *by plane*. The expression can also be used to emphasize the subject or the entire predicate. For example, **Shì wǒ kànjiàn tā xiě de** 是我看见他写的 (It's me who saw him write), with emphasis on the subject *me*. **Wǒ shì zànchéng zhègè bànfǎ de** 我是赞成这个办法的 (I am in favor of this method), with emphasis on the whole predicate, *in favor of this method*. When no emphasis is meant, 是 and 的 are omitted. When the 是...的 construction is thus used to emphasize a thing, time, place, or way of action, the action must be in the past. If one wants to say "I am going to Shanghai the day after tomorrow", he can only say **Wǒ hòutiān dào Shànghǎi qù** 我后天到上海去, and cannot say 我是后天到上海去的。

b. *是 can be used before a verb-predicate or an adjective-predicate, when it means "really."* For example, **Zhòng miánhuā shì bú róngyì** 种棉花是不容易 (Planting cotton is truly not easy). Again,

Wǒ shì bú huì hē jiǔ, bú shì kèqì 我是不会喝酒，不是客气 (I'm really not used to drinking spirits, not standing on ceremony). Shíjiān shì bú duō le, dànshì gǎnkuài zuò, zhè diǎnr shì néng zuòwán 时间是不多了，但是赶快做，这点儿事能做完 (Time is indeed short, but if we do it quickly we can finish this little thing).

Exercises

I. Finish the following sentences:

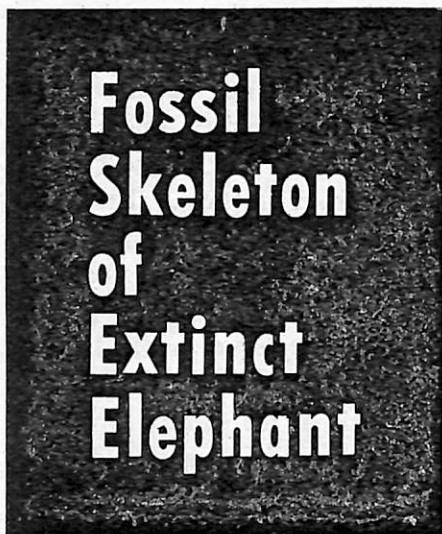
1. 她们表演的节目_____。
(adjective as predicate)

2. 那个服务员_____。
(是……的)
3. 那十亩棉花高产试验田_____。
(是……的)

II. Translate the following sentences into Chinese:

1. Today is Sunday. (noun as predicate)
2. He really doesn't know how to skate, it's not that he is afraid of the cold. (use 是, 不是)
3. Women are many and have great strength. (subject-predicate construction as predicate)

(Answers on p. 37)



covered in China and other places of Asia and Africa.

The fossil provides important scientific data for an all-round study of the morphology of the stegodon and other theoretical questions. It also furnishes important paleontological information for the analysis of strata and the study of the geography and climatic conditions in eastern Kansu province from the end of the Tertiary period to the early Quaternary period.

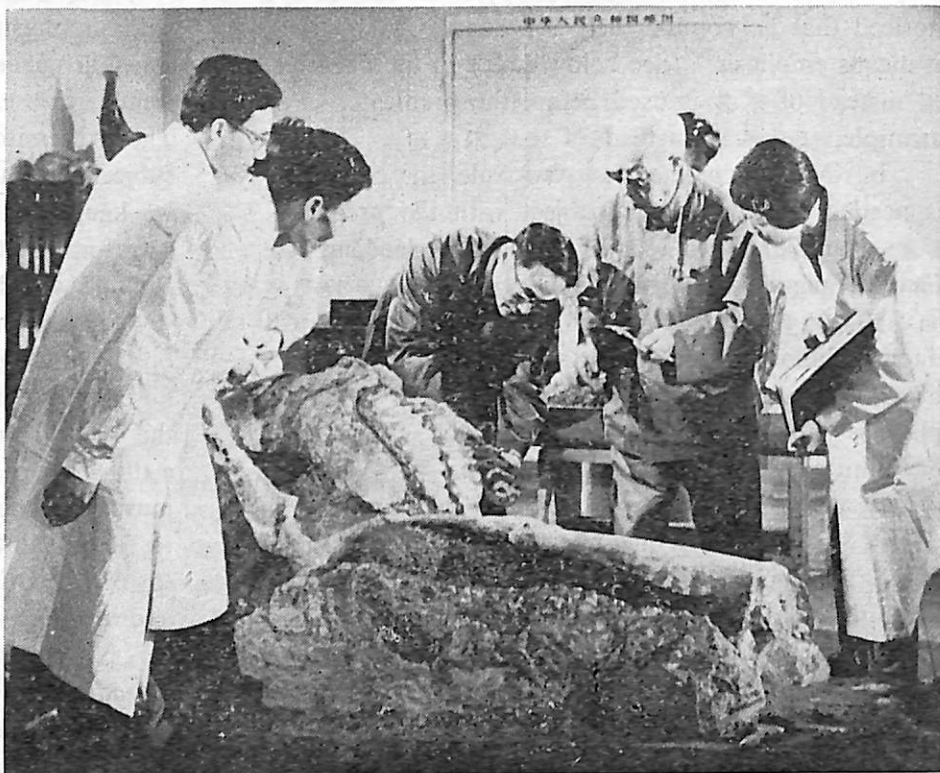
The fossil was discovered by peasants working to improve saline and alkaline soil in the area and who reported the discovery to the local geology department. It was excavated by a joint team from the Institute of Vertebrate Paleontology and Paleoanthropology of the Chinese Academy of Sciences, the Kansu Provincial Museum and the cultural centers of Chingyang Administrative Area and Hoshui county. The institute is now restoring and studying the fossil.

THE fossil skeleton of an extinct elephant — one of the biggest and best preserved stegodon skeleton so far discovered in the world — was recently excavated along the Malien River in Hoshui county in northwest China's Kansu province.

Belonging to an old stegodon, the skeleton measures 4 meters high and 8 meters long. The tusks are 3.03 meters long and 32 cm. in diameter (50 cm. at the base).

This type of elephant lived from the end of the Tertiary period three million years ago to the Quaternary period 10,000 years ago. It was larger than the modern elephant, the tusks were longer and there was a transverse ridge on the chewing surface of the molars. Before this, only cranial bones or teeth of the stegodon had been dis-

Professor Yang Chung-chien (second from right), director of the Institute of Vertebrate Paleontology and Paleoanthropology, examining the skull of the stegodon with young scientists.



New Puppet Programs

A blizzard rages through the pitch-dark grasslands and frightened sheep run in all directions. Two Mongolian children are stubbornly trying to drive the flock to shelter. In the wild chase, Little Brother loses one of his boots without realizing it. With trembling hands, Big Sister clasps his frozen foot and cries out, "Oh, this is no boot! Your foot is a block of ice!" With a great effort she pulls off her own boot to put on Little Brother. Holding his sister's foot tightly, Little Brother pleads, "Sister, don't! If your foot freezes too, how can we keep the commune's sheep together?"

This is a scene from "Red Flowers on the Grasslands", a new puppet play recently put on by the Peking Municipal Puppet Theater. Captivated by these puppet actors on a stage five meters wide and two meters high, the audience was so quiet you could hear a pin drop.

"Red Flowers on the Grasslands" is for children, a story of how two Mongolian Young Pioneers — Sichin the Big Sister and Batar the Little Brother — try to save the commune's flock of sheep they are taking care of when a sudden snowstorm arrives. Saboteur Cholo, a disguised class enemy who was



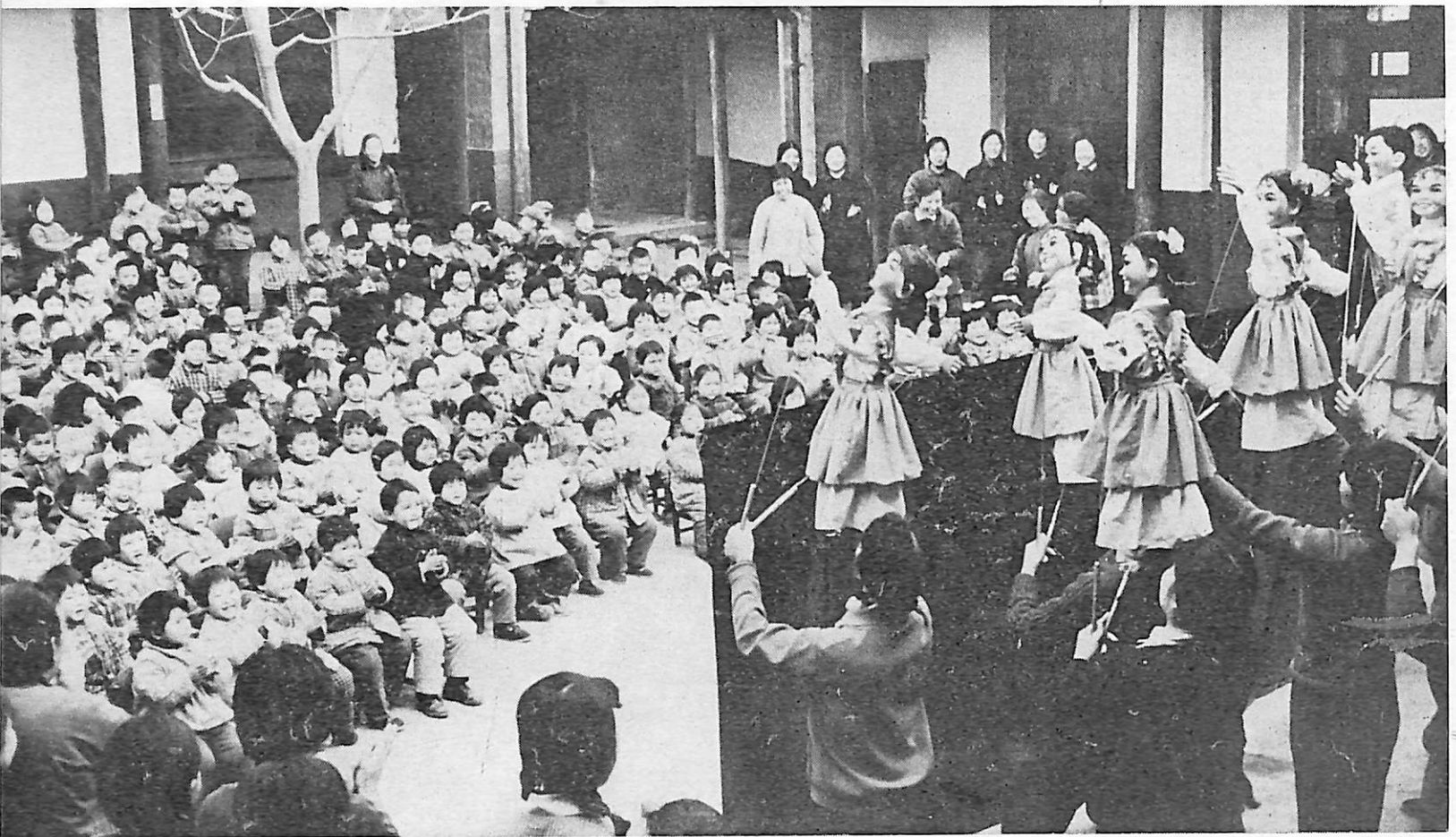
Behind stage during a Peking Municipal Puppet Theater performance.

once a herdowner, attempts to destroy the flock. Remembering Chairman Mao's teaching that they should learn from the Communist soldier Lei Feng, the youngsters fight to protect the property of the collective, vowing, "As long as we're alive, we'll keep the sheep alive!"

Meanwhile, Danba, Party branch secretary of the herders' brigade, leads members and border guards in a search for the children. At a critical moment in a fight between the children and saboteur Cholo, they arrive. The enemy is captured and the two little heroes and their sheep are rescued.

The play has several exciting combat scenes. In Scene 4, while the two youngsters are resting, the villain tries to kill them and scatter the flock. The children foil him and he flees up a hill. Big Sister dashes up after him, picks up a big stone with both hands and hurls it, right on his head as he is running down the other side. The enemy fights back desperately. Little Brother, skilfully wielding his staff, strikes him now on the head and now on the body, making him cry out in pain.

The puppets on stage are vivid and true to life, acting naturally and with finesse.



Performing for kindergarten children.

Making Puppets for a new play.



Other numbers in the Puppet Theater's program also fascinate the children. In "The Orchestra", for example, a dozen puppets play the violin, clarinet, *erhu*, flute and other instruments, moving their fingers and wrists like real persons. Some move all their fingers. They play revolutionary songs such as "The People of the Whole World Will be Victorious".

In the dance "I Love Tien An Men in Peking", as the accompanists strike the first note, a lively group of smiling children dance joyously in front of the Gate of Heavenly Peace. They dance very gracefully, now in groups, now together. Some do somersaults while others kick up their legs.

In the dance "Yenpien People Love Chairman Mao", a girl of the Korean nationality beats a long drum and sings as she whirls in the center of the stage, her long skirt floating. Numbers such as these reflect the rich and colorful life of the children of new China.

Dozens of performances of this new program by the Peking



Scenes from "Red Flowers on the Grasslands": Grazing their flock of sheep.



Fight with the enemy.



Homecoming after victory.

Municipal Puppet Theater have played to capacity audiences. Recently the program was filmed for cinema and television so that millions can enjoy them.

HOW can wooden puppets become like real people, playing different roles and making such difficult and complicated movements? Backstage after a performance one sees only lifeless puppets lying neatly on a shelf, while the puppeteers who gave them life are sweating from their effort. As one of them says, "If we don't know how to do a movement ourselves, neither will the puppet. And if we

don't know the roles intimately, the puppets can't get the thoughts and feelings of the characters across on the stage."

Originally the Peking Municipal Puppet Theater manipulated their puppets from below with three rods, one controlling the head and the other two the hands. With this it was fairly easy to do the stylized movements of traditional opera such as pulling up the robe, waving long sleeves, straightening the hat and stroking the beard. But to depict modern characters, these simple rods were not adequate. The puppeteers worked together with the artists to improve the system, putting movable palms and flexing fingers on the hands so they could open and close and pick up things. For instance, Little Brother in "Red Flowers on the Grasslands" can raise his staff, use a whip and move his wrists in a dance. Such puppets can even take off a coat and hat and hold a cigarette.

They have also improved the main rod with intricate mechanisms at the top with silk strings connected to different parts of the puppet's face. By skilful manipulation the puppet can be made to look askance, shut its eyes, raise its eyebrows, open its mouth and turn its head to show happiness, anger, joy or sorrow.

In the past the faces of the puppets were painted in the stereotyped male, female, painted-face and clown roles of traditional opera. Now they are made to fit the characters of the play and are often works of art.

Today's realism makes it necessary for the puppeteers to design new movements for each new play. To achieve more difficult movements, two or three people work together. But to produce true-to-life movements, they must know these movements themselves. To make "Red Flowers on the Grasslands" more real, for example, the puppeteers went to the Inner Mongolian pasture areas near the frontier where they worked with the herdsmen in wind and rain, grazing, dipping, separating, shearing and milking the sheep.

Puppetry in China is older than the Han dynasty 2,000 years ago. But because the exploiting classes in the old society looked down on the art of the working people, puppetry had no chance to develop and puppeteers led a vagabond, poverty-stricken existence.

After liberation, puppetry began a new life. Puppet theaters were set up in many places and puppeteers given more training and education. To develop this folk art, the Peking Municipal Puppet Theater sent its members to learn from puppeteers in other cities and provinces, and especially from veteran folk artists in many parts of the country.

The cultural revolution gave another push to puppetry. One result was that puppeteers and artists of the Peking Municipal Puppet Theater went to factories and the countryside to live and work with the working people. This inspired them to make innovations more boldly in their field. Instead of featuring emperors, kings, generals and prime ministers of the old feudal operas, they began to portray the heroes of the working people from whom this art form originated. The puppet theater is taking its own great leap forward.

Answers to LANGUAGE CORNER Exercises

I.

1. 她们表演的节目很好。
2. 那个服务员是上海来的。
3. 那十亩棉花高产试验田是妇女们种的。

II.

1. 今天星期日。
2. 他是不会溜冰，不是怕冷。
3. 妇女人多力量大。

The Story of Three Islands

CHIANG KUO-HSIEN



Ching nationality militia members of the Wanwei brigade.

FOUR thousand people live on Wanwei, Wutou and Shanhsin islands in the Bac Bo Gulf about two kilometers offshore. Three thousand of them are people of the Ching nationality. The rest are Chuang and Han. Called the "Three Islands of the Ching Nationality", in the past they were covered with sand. There was little farmland or water.

The local Kuomintang officials continually fomented quarrels and feuds among the nationalities on the islands, even making them dig ditches to mark boundaries between them. "Divide and rule" — a policy used by the Kuomintang reactionaries throughout China — made it easier for them to exploit

and oppress the working people of different nationalities.

After the birth of the new China in 1949, the Communist Party and the people's government sent work teams and delegations with gifts and greetings to the three nationalities on the islands. With visits, discussions and meetings the work teams listened to the opinions and demands of people young and old, male and female. Above all, they helped the people see that the problem of different nationalities in the country was essentially a problem of class struggle.

"Under the reactionary rule of the Kuomintang," they pointed out, "all the working people on the islands — whether Ching, Chuang

or Han — were oppressed. The different nationalities should unite against their common oppressor."

With a new understanding of the roots of their suffering, the island people began to come forward to denounce the reactionary rulers and expose their criminal disruption of unity among the nationalities and exploitation of the working people.

In line with Party policy granting self-government to minority nationalities living in compact communities, the Tung-hsing Nationalities Autonomous County was set up in the Kwangsi Chuang Autonomous Region in 1958. The islands offshore became part of the autonomous county. In

the same year a people's commune was set up over part of the mainland and the three islands.

Challenging Nature

The islands lacked water for irrigation. But the beaches were flat and could be made into fields by enclosing them in low stone walls — a dream the people had had for years. The three peoples proposed to make it come true. The government allotted funds and sent technicians and the work began.

In 1969, for example, fifteen production teams of different nationalities on Wanwei Island joined forces and built a dyke 3.6 kilometers long which enclosed 86.7 hectares of the beach for building farmland. Many obstacles had to be overcome from the beginning. There were no stones on the islands for the dyke. The people rowed over to the mainland and brought stone from a hill 30 kilometers away. Then at low tide they dug out the alluvial soil from the sea and spread it over the sand in the enclosure. In a warm spirit of brotherhood, the commune members of different nationalities vied to take on the hardest jobs themselves.

Su Ming-ying, a Ching woman and deputy Party branch secretary on Wanwei Island, was a model wherever she went. When they needed stones, she joined the men who went to the mainland to

get them. When they were spreading soil over the beach enclosure, she led a women's shock team in the work.

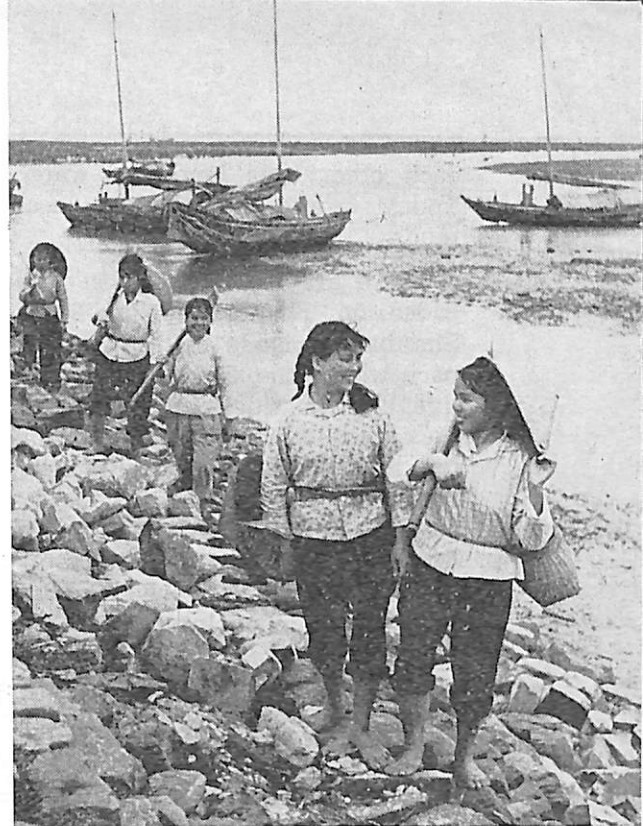
According to the plan, the dyke would take three years to build. But working hard together, the commune members built it in only six months. The yellow sand became good farmland.

In the spring of 1971, leaders and commune members on Wanwei Island had a bold idea — to connect the island with the mainland 1.85 kilometers away. Higher organizations approved. Commune members on the other two islands and Han commune members on the mainland helped. In six months they dug and carried by hand 180,000 cubic meters of stone and earth and built a causeway 20 meters wide and five meters high across the water. It became not only a highway but a conduit bringing water from the mainland to irrigate their fields.

In the past decade, the island people have built eleven dykes over 10 kilometers in total length, made 400 hectares of new fields in the enclosures, and connected all three islands with the mainland. These changes have brought them steady bumper harvests.

New Relationship

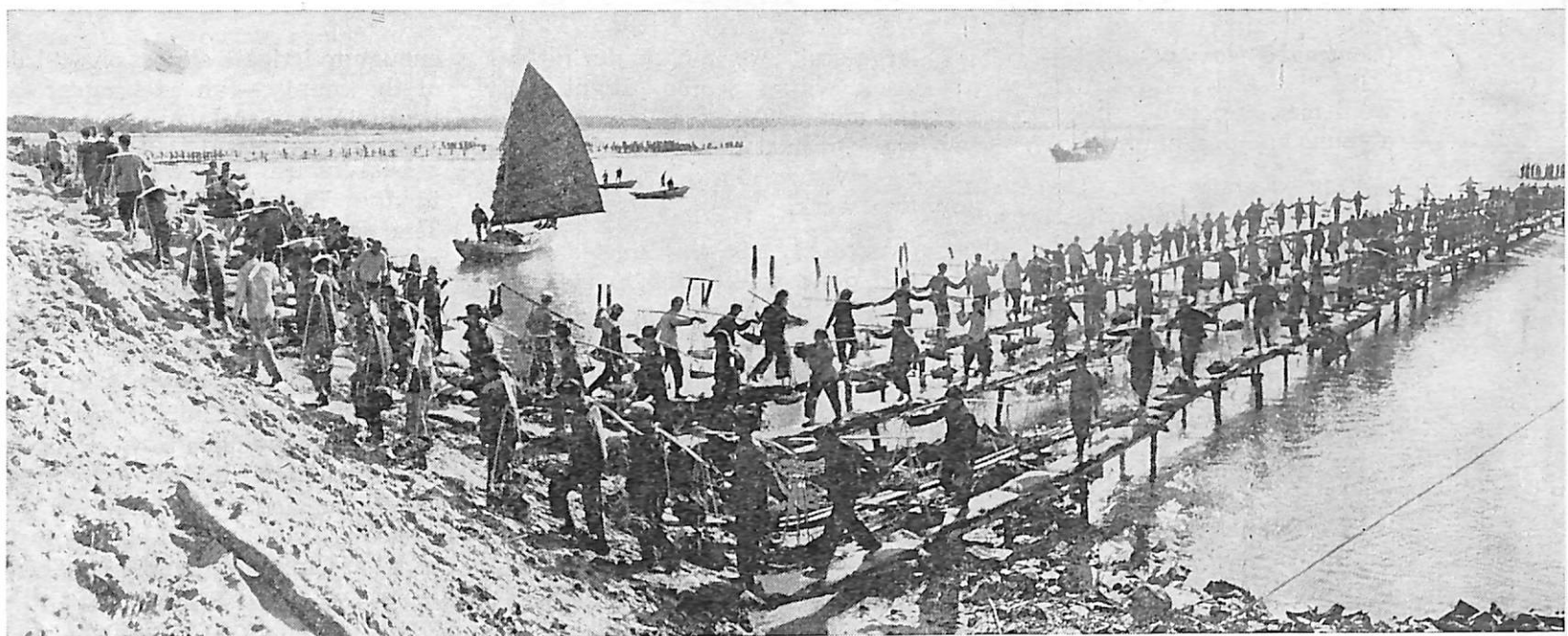
Before liberation Ching, Chuang and Han nationalities used to fight



Commune members going home after work.



People of different nationalities on the islands carry alluvial soil to fields they are building on the sand.



each other over land and water. Today brotherhood has replaced feuds.

There are two production brigades on Shanhsin Island — the Shanhsin brigade on the eastern part where the Ching nationality live, and the Kueiming brigade on the west which is a Han community. The Chings do not have much land and therefore fish as well as farm. The Hans are mainly farmers and have gradually increased their harvests by building new fields in enclosures on the beach.

In order to help the Chings increase their farm production too, the Hans gave them four hectares of farmland near their boundary. When the weather was very dry during spring plowing last year, they sent water through their own channel into the Ching fields to help.

Several years ago Shanhsin Island was hit by a rare but severe rainstorm. By midnight, water was roaring down off the higher part of the island, flooding Han homes and fields. Ching leaders and brigade members came to the rescue in their fishing boats, anxiety written on their faces. Held in by the field walls, the water rose higher and higher. Suddenly the water began to go down — the Chings had destroyed a section of their dyke on the beach and drawn off the flood

waters through their own fields into the sea, taking losses to help the Han brigade.

A Han brigade member grasped the hand of an old Ching brigade member, too moved to speak. "Never mind," said the Ching. "When you suffer from the flood, we suffer too. We're all one family now."

Over the past few years, all three nationalities have been expanding their fishing. They have motorized their junks and bought special boats outfitted with lights for night fishing. In the past they only fished in shallow waters, now they also go out to sea. Last winter two Ching production teams on Wutou Island also bought a boat equipped with lamps. But they didn't know how to coordinate the lamps with the nets. Neighboring Han fishermen of the No. 21 team promptly invited the Ching team members to go out with them to learn the whole procedure.

The Ching brigade members also helped the Hans. Ho Ching-hua, leader of a Ching fishing team, is an expert in catching fish with nets fixed on piles driven into the sea bottom. He and his team members improved the method. By doubling the length of the piles, they could net in deeper water, sometimes pulling up 15 tons in one haul. But the Hans weren't successful with this method. Ho Ching-

hua himself heard about it and immediately took time off to go to the Han team and pass on his experience.

Cooperation like this among the Ching, Chuang and Han nationalities has not only helped promote fishing, but brought an overall development in farming, planting trees and cover, expanding animal husbandry and setting up sideline production on the three islands. Today visitors see groves of coconut, banana, longan and ephedra bushes. Some 200 hectares of shelter belts planted since 1958 control the sand and protect the dykes and new fields from the wind.

Set among green trees, there is an old straw hut which contrasts sharply with the new homes of the islanders. It is kept to show the young people born after liberation something of what life was like in the old society. The living standard of commune members on the islands has risen. Each production team has a clinic. Illiteracy has become a thing of the past. There are seven primary schools and a junior middle school class. Seventeen young people of the Ching nationality have gone to colleges for minority nationalities.

Three peoples on three islands — today united and progressing as one family.

(Continued from p. 30)

"we'll make up double next year," a young one told him proudly.

Ying was impressed. That night at a district meeting of brigade Party secretaries he stressed the need to learn the Shantou brigade's spirit — that man can beat nature by relying on collective strength. He went to many communes in the county, urging them to visit Shantou to see for themselves.

When he got back, the county Party committee carefully studied the overall water conservation plan for the county. The Shantou example was an eye-opener — they should change their habit of doing

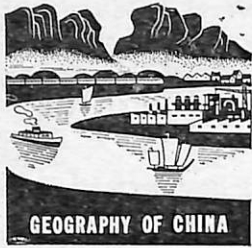
large-scale work only during the slack winter season. Right after the summer harvest and planting was finished that year, the entire county surged into water conservation work.

Because this was started early and done well, and because the area planted to spring grains and early rice in 1972 was expanded, the people of the county averaged 6.9 tons of grain per hectare, a third more than the year before and a record. Another bumper harvest came last year.

Now the county is working to dyke off Huchen Cove and turn it into a huge reservoir holding 69 million cubic meters of water,

enough to irrigate almost one-third of the county — an exciting prospect to Ying Szu-kuan.

Last August, Ying was a delegate to the Party's Tenth Congress. The day he returned to Ninghai county he went to the Huchen Cove site, enthusiastically telling the peasants and leaders working there about the spirit and decisions of the Congress. "Comrades," he concluded, "if we want big changes we have to work hard. If we march in the direction Chairman Mao points out, and do so boldly, Ninghai will change just as all of China is changing!" Then he picked up a carrying pole and went to work with the others.



Waterfalls

CHEN HSIEH-CHUAN

*The leaping stream plunges
three thousand feet,*

I wonder if the Silvery River
has dropped from the
heavens.*

These lines were written by the Tang dynasty poet Li Po (701-762) after he saw the waterfall at Lushan in Kiangsi province.

Waterfalls are found in many parts of China — from the Ching-

hai-Tibet Plateau in the southwest to the Changpai Mountains in the northeast, from hilly regions of the southeast to the foothills of the Luliang Mountains in the north. Large ones often look like a huge white sheet or silver clouds hanging over a cliff. Small ones may look like gauzy veils fluttering in the wind, some dissipating into misty sprays in midair.

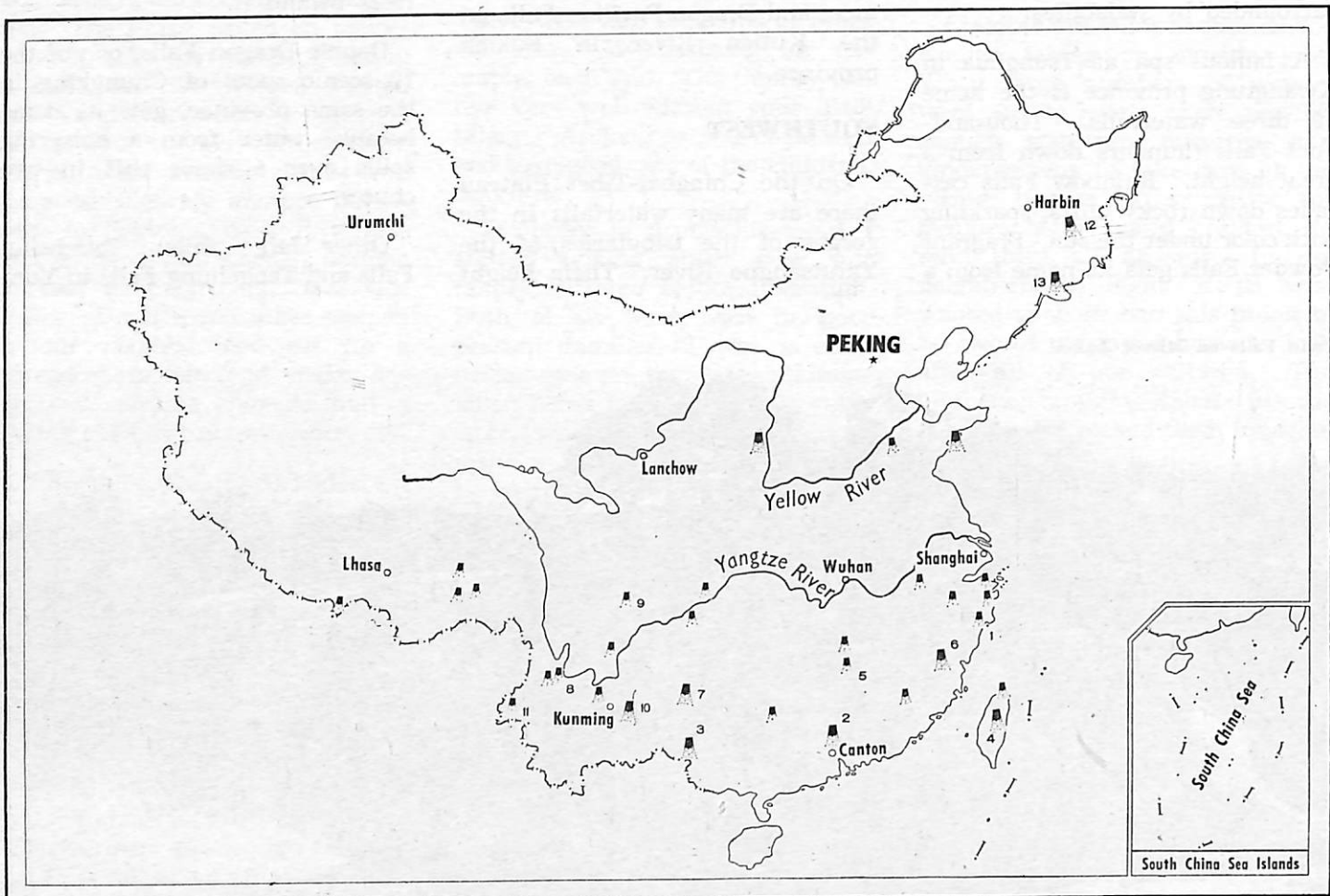
drops the bed of a stream, or when molten lava blocks a water course like a dam, causing the water to spill over the top. Some are formed when weak rock stratum is eroded by the stream so that the resistant stratum overlying it protrudes over the bed in an overhang. Others are formed when a tributary stream does not erode its bed as fast as the stream it joins and thus enters the major stream by falls.

How a Waterfall Is Formed

A waterfall is formed when the movement of the earth's crust

* The Milky Way.

CHEN HSIEH-CHUAN is on the staff of the Research Institute of Geography, Chinese Academy of Sciences.



Major Waterfalls: 1. Talungchiu Falls 2. Tsunghua Hotspring Falls 3. Three-Decker Falls 4. Cloud-Dragon Falls 5. Dragon Pool Falls 6. Dragon Pavilion Falls 7. Huangkuoshu Falls 8. Yulung Falls 9. Tsuichifeng Falls 10. Tatiéhshui Falls 11. Tengchung Falls 12. Hanging Water Chamber Falls 13. Tienchih Lake Falls

Distribution

SOUTHEAST

"A thousand hills vie in beauty, ten thousand streams contend in charm" describes this region of many famous waterfalls.

Talungchui Falls in the scenic North Yentang Mountains of Chekiang province drops 200 meters from an overhanging cliff. Because the volume of water is small, a breeze turns the falls into rippling chiffon in the midst of thick woods and bamboo groves.

The limestone region north of Chinghua county in Chekiang province has many unusual caves. One of these is Ice Kettle Cave which begins with a small entrance at the top, gradually widening inside. At the entrance one sees only sheer walls and hears the faint sound of rushing water. Descending into the cave one sees water cascading down rock faces 30 meters high. In the shaft of light from the entrance it looks like a crystal curtain surrounded by stalactites.

A famous spa at Tsunghua in Kwangtung province is the home of three waterfalls. Thousand-Foot Falls thunders down from a great height. Rainbow Falls cascades down rocky cliffs, sparkling with color under the sun. Fragrant Powder Falls gets its name from a

fine spray which actually smells like flowers.

Three meters wide, Shihmen-chien Falls in Lushan, Kiangsi province, rushes down steep rocks with a heavy spray, its roar echoing in the valley below.

In the Kwangsi Chuang Autonomous Region, a waterfall overhanging the Likiang River pours down like driving rain. Three-Decker Falls in Chinghsi county drops dozens of meters with a roar that drowns out speech.

On Taiwan, China's biggest island, Cloud-Dragon Falls descends in two steps, the upper one 60 meters and the lower one 67 meters.

Other well-known falls in the southeast include Dragon Pool Falls in the Ching kang Mountains; Cloud Valley Falls in Yichun, Kiangsi province; Stone Beam Falls in the Tientai Mountains, Chekiang province; Snow Hole Falls in Fenghua, Chekiang province; and Dragon Pavilion Falls on the Kutien River in Fukien province.

SOUTHWEST

On the Chinghai-Tibet Plateau there are many waterfalls in the gorges of the tributaries of the Yalutsangpo River. Their height

varies from several to dozens of meters, some more than a hundred meters. Their rate of flow ranges from several to 20 cubic meters per second.

One of the highest waterfalls in China is Huangkuoshu Falls in Kweichow province. Twenty meters wide at Huangkuoshu village, the Paishui River drops in nine falls. The last plunges with a thunderous roar 57 meters from a hanging cliff into Rhinoceros Pool, flinging rainbow-colored spray like drizzling rain over the streets of the nearby town. Grain and sugar cane is grown below the falls. Fish and minerals abound on both upper and lower reaches of the river.

Yulung Falls in the Chitsu Mountains northeast of Erhai, Yunnan province, has a 30-meter wide cascade even in low-water stages.

Tsuichifeng Falls in the Omei Mountains of Szechuan province drapes a thin veil over the green trees behind it.

Double-Dragon Falls, one of the 12 scenic spots of Chungking in the same province, gets its name because water from a hot spring spills over a sheer cliff in two chutes.

Other large falls: Tatiehshui Falls and Tengchung Falls in Yun-

Twin Falls on Mirror Lake.



nan province; Lion Shoal Multi-step Falls near Changshou, Szechuan province; Ape Ladder Falls on the Paishih River northwest of Tali, Yunnan province.

NORTH AND NORTHEAST

Chingpo (Mirror) Lake on the upper Mutan River in Heilungkiang province was formed when black basalt lava in the Quaternary period blocked the river. The water of the lake rushes through outlets on the north in twin waterfalls, each 20-25 meters high and 40-43 meters wide, and is given the name Hanging Water Chamber Falls.

Tienchih Lake (Heavenly Lake), a crater lake on the China-Korea border, provides China's highest waterfall (2,440 meters above sea level). The lake flows through a five-meter wide outlet on the northwest and drops 66 meters into the Ertaopai River on the upper Sunghua River, a breath-taking sight against snow-capped Mount White Head, the main peak of the Changpai Mountains.

Another large one is Kettle Mouth Falls on the Yellow River at Kettle Mouth Valley between Shensi and Shansi provinces where the 250-meter wide river suddenly narrows to 50 meters and drops 30 meters. The falls is 14 meters high at low-water stages and becomes rapids at flood time.



Surveying for a hydro-electric station at Cold Water Falls in the Kwangsi Chuang Autonomous Region.

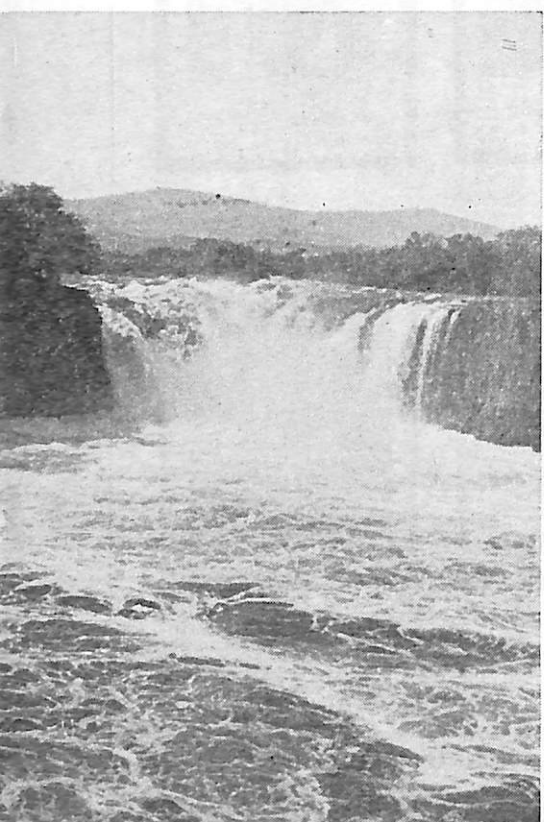
Utilization

Waterfalls are a valuable power resource. The bigger the head drop of a fall and the bigger its volume of water, the greater its value as a hydro-electric source. Working people in ancient China diverted waterfalls to irrigate land and to power waterwheels for milling grain.

The volume of water of most falls in China fluctuates with the seasons. Only the Hanging Water Chamber Falls, with Mirror Lake as its natural storage basin, has a steady discharge. A hydro-electric

power station on the lake has been built and expanded after liberation. Worker innovations and better machinery have increased output, especially in recent years. Its 1972 output was 35 percent more than the previous year. A bigger and more up-to-date installation at the falls is under construction.

Power stations using waterfalls have been built at Changshou in Szechuan province, Hengshan in Hunan province and Tsunghua in Kwangtung province. More are planned in China's socialist construction.



STAMPS OF NEW CHINA

Archaeological Finds During the Cultural Revolution

ON November 20, 1973 the Chinese Ministry of Posts and Telecommunications issued a set of 12 stamps under the title, "Archaeological Finds During the Cultural Revolution". The relics depicted in the set are some of the finest of the thousands of objects unearthed since 1966. They reveal the wisdom and skill of the Chinese working people in ancient times.

Stamp 1, 4 fen. Blue and white flat porcelain pot with phoenix head, Yuan dynasty (1271-1368), unearthed in Peking. Light brown, white and blue.

Stamp 2, 4 fen. Silver wine pot decorated with a gilded bronze horse holding a cup in its teeth, Tang dynasty (618-907), unearthed in Shensi province. Vermilion, gold, dark blue and brown.

Stamp 3, 8 fen. Painted glazed horse, Tang dynasty, unearthed in Honan province. Apple-green, green, black and red-brown.

Stamp 4, 8 fen. Clay figurine, Tang dynasty, unearthed in the Sinkiang Uighur Autonomous Region. Rose-red and dark brown.

Stamp 5, 8 fen. Carved stone pillar bases, Northern Wei (386-534), unearthed in Shansi province. Blue-grey, brown-grey and dark yellow.

Stamp 6, 8 fen. Bronze galloping horse, Eastern Han dynasty (25-220), unearthed in Kansu province. Dark yellow and blue-green.

Stamp 7, 8 fen. Gilded bronze case for ink slab, Eastern Han dynasty, unearthed in Kiangsu province. Azure, gold, green and brown.

Stamp 8, 8 fen. Gilded bronze figurine with a lamp from the Chang Hsin (Eternal Fidelity) Palace, Western Han dynasty (206 B.C.-A.D. 24), unearthed at Mancheng, Hopei province. Brown-grey, gold, green and brown.

Stamp 9, 10 fen. Bronze tripod with duck-shaped knob on the cover, Spring and Autumn period (770-475 B.C.), unearthed in Anhwei province. Yellow, green and brown-green.

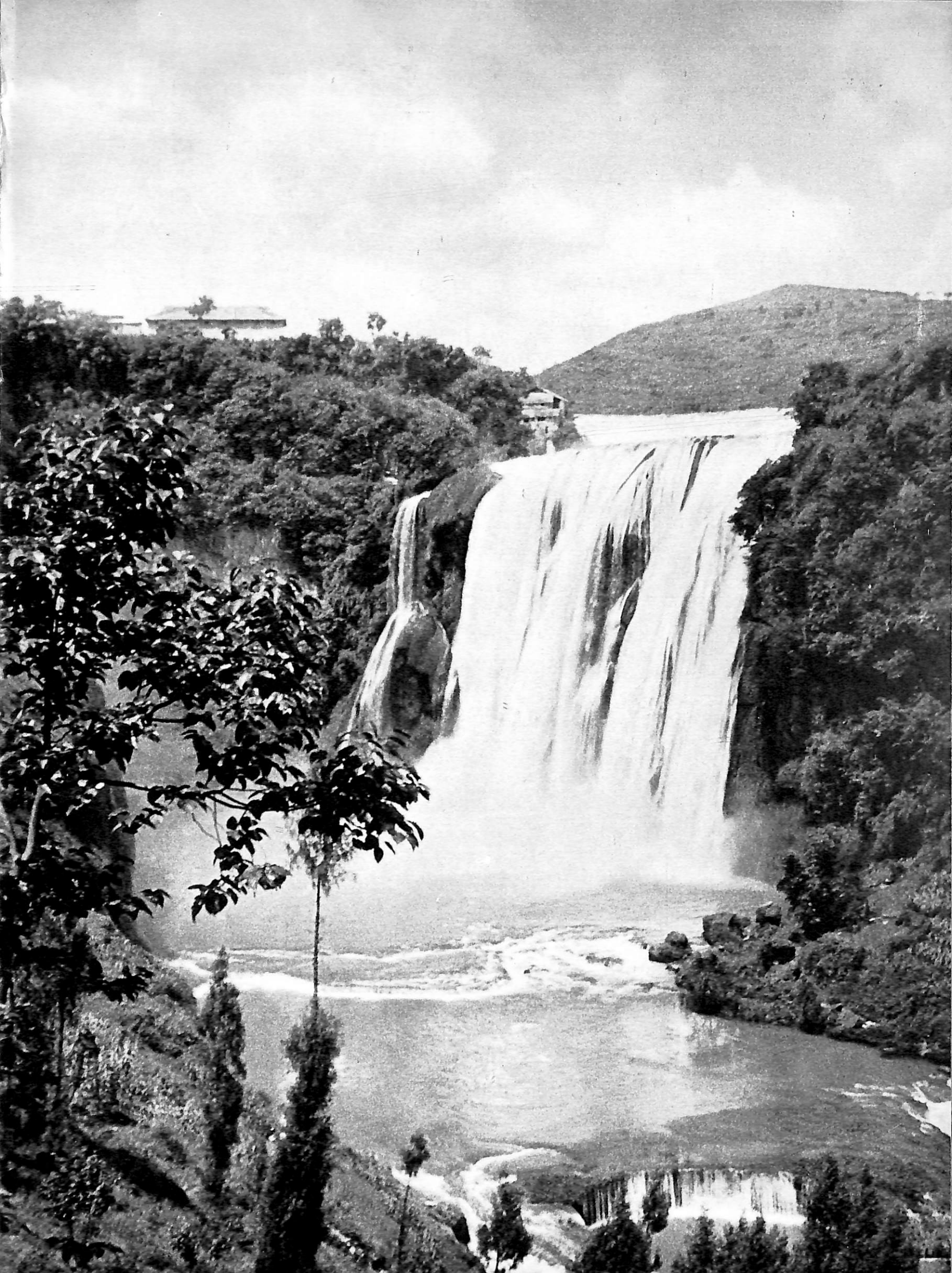
Stamp 10, 10 fen. Square jar with inscriptions of Tseng Chung Yu Fu, Western Chou dynasty (c. 11th to 8th century B.C.), unearthed in Hupeh province. Dark red and blue-green.

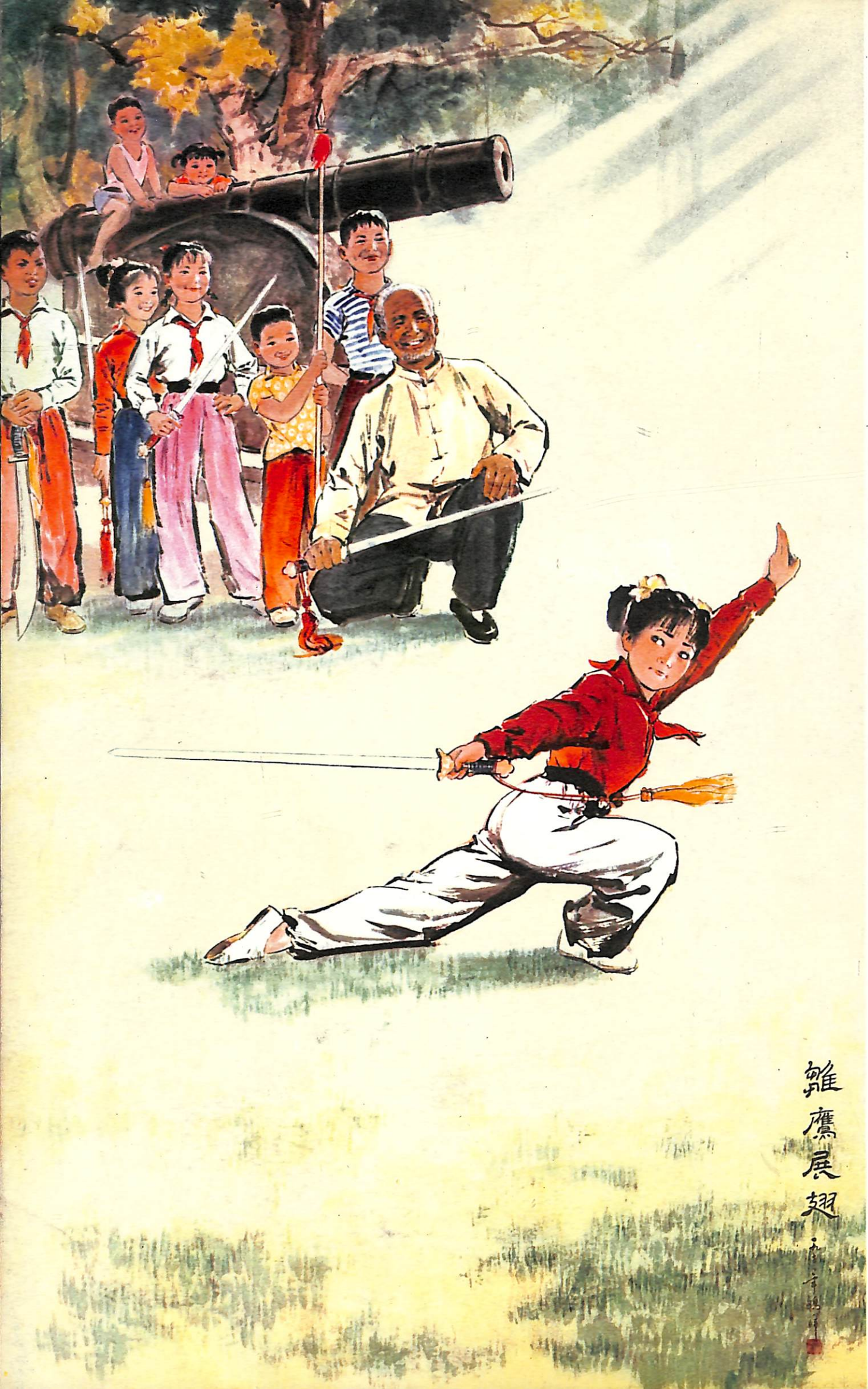
Stamp 11, 20 fen. Bronze yu (wine vessel) with loop handle, Shang dynasty (c. 16th to 11th century B.C.), unearthed in Hunan province. Lilac, emerald and brown-green.

Stamp 12, 52 fen. Painted pottery tripod, late primitive society (c. 2000 B.C.), unearthed in Shantung province. Green and red-brown.

All stamps measure 30 × 39 mm. Perf. 11½. Photogravured. Serial numbers: 66-77.







雛鷹展翅

一九五五年