

PEOPLE'S CHINA



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CHINA TODAY	

FORTNIGHTLY

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Forward to the Socialist Future!

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Towards Greater Victories For Peace

Liu Ning-I

*Secretary-General,
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THE year 1953 is over. The year 1954 has come in, full of cheer and promise. In our country where the people are masters, the New Year is a festival of unrestrained joy, of laughing children, of greetings exchanged among the labouring people, of songs and dances. Among us, every household and every person radiates happy excitement. And there are abundant reasons for this.

Last year, the countries in the camp of Socialism and democracy achieved many great and glorious successes, adding tremendously to their social wealth and enriching the material and cultural life of the people. Today, the forces of peace throughout the world are more powerful than ever. They are steadily overcoming the forces of war.

In New China, 1953, the first year of our five-year plan saw fruitful achievements in economic construction. Big industrial plants, built and completed with the aid of the Soviet Union, began to turn out products which we previously had to import from abroad. Now, one after another, new industrial giants are rising above the horizon. Hundreds of millions of peasants have been organized for cooperative farming. New railway lines and highways traverse formerly roadless mountain ranges; caravans of pack animals and human

carriers are being replaced by freight-trains and heavy trucks. Strong dams and locks control China's unruly rivers; areas of flood whose miseries once arrested the attention of the world have been made safe. Our peasants are enjoying a life of plenty. The Chinese people are happy, not only because they are leading an ever better life, but also because they know it will continue to improve every year in their gradual transition to Socialism.

THE Chinese people rejoice at the achievements of the great construction going on in the Soviet Union and the People's Democracies. The fraternity, solidarity and mutual support among the countries of the camp of Socialism and democracy have helped the economic and cultural upsurge of all.

The Chinese people are exultant over the significant successes gained last year by the peace policy of the camp of Socialism and democracy headed by the Soviet Union, a policy which is winning increased support among the world's peoples.

After three years, the fighting in Korea has finally been ended, thanks not only to the efforts of the Chinese and Korean peoples, but also to those of the peoples of all lands who have stood up to prevent war and defend peace. The Korean armistice has opened the road to

the settlement of all international disputes by negotiation, offering new prospects for the relaxation of international tensions.

IN 1953, the peoples of all countries, fighting for the maintenance of peace, democracy and freedom, have displayed the tremendous strength of their unity. Men and women of goodwill throughout the world, whatever their social institutions, political convictions or religious faith, have but one common desire—to establish and strengthen peaceful relations among all nations and to ensure their independence, security and freedom. None of them, and this includes the American people, wishes to see the Korean war repeated in any other place. On the contrary, they urge the convening of a conference among the major powers, an end of the cold war and the reduction of armaments. There is a steadily mounting demand that the funds set apart for war purposes be diverted to peaceful construction and the building of more factories, schools and hospitals. The people want to sweep away the artificial barriers separating the peoples of the various countries; they want to establish free communication among them, to make it possible for each to exchange what it has for what it has not got. These are indeed the ways to create goodwill among the nations, to free the peoples from the threat of war and a life of want.

The more sober-minded government leaders and parliamentarians in the capitalist countries cannot but attach weight to this voice of the people. Not all of them are willing to tie their destinies to the U.S. war chariot, which is dashing along the road to destruction. It has begun to dawn upon them that the real menace to their security and independence certainly does not come from the camp of Socialism and democracy, but that it flows from Washington.

Only those who fatten on war and war preparations are reluctant to face this historic change. Yet they, too, burning with the futile ambition for world domination, must anxiously ponder the question—what will be their situation in 1954. The stimulus to their “prosperity,” the war of aggression against Korea,

is about to wear out. Their industrial production, not excluding that of the arms plants, is on the decline. Prices soar endlessly. Warehouses are packed with goods, but the ordinary man has no money to buy. The peoples of various countries, fighting to preserve their national independence and security, are offering strong resistance to the U.S. policy of forcing its yoke on other lands through the maintenance of a war atmosphere. The ruling groups of the U.S. satellite countries have also expressed their disapproval of this U.S. imperialist policy, which is undermining their political power.

Such is the present situation of the imperialist camp headed by the bellicose circles in the U.S. These groups still have not learned the lesson of their own failures and growing isolation. They are continuing their efforts to sabotage every measure that might ease international tensions; to wreck the Korean armistice; to stall off the political conference. Desperate in their frustration, they seek to prevent other countries from resuming trade relations with the camp of Socialism and democracy.

IN 1953, the rulers in the U.S. tried to roll back the wheels of history by means of aggression, intimidation and the sowing of dissension. But they did not succeed, and their chances in 1954 are still less. Nothing can stop the victorious march of the people of the great Soviet Union in their construction of Communism. Nothing can halt China’s magnificent transformation from a backward agricultural country into an industrialized Socialist state. Nothing can hold up the rapid economic rehabilitation in the Korean Democratic People’s Republic. Nothing can obstruct the work of peaceful construction in the People’s Democracies.

The ranks of the peace-loving peoples of the whole world are growing and broadening with each day. There is no force in the world that can interrupt the march of the peoples fighting for international peace, national independence, democracy and freedom.

Let us raise the great banner of peace still higher! Let us rally round it still more closely!

China's General Line of Transition to Socialism

Teng To

IN undertaking the great work of bringing about the gradual transition of their country to Socialism, the Chinese people are guided by the teachings of Marxism-Leninism on the transitional period. The Chinese Communists, headed by Comrade Mao Tse-tung, have always correctly applied Marxism-Leninism in directing the Chinese revolution. The general line of policy which the Chinese people are implementing under the leadership of the Communist Party at the present stage of the Chinese revolution is the correct application of the teachings of the classics of Marxism-Leninism on the transitional period to the concrete conditions of China.

Transition to Socialism

The transitional period, as Marxism-Leninism teaches, is the period in which the transition is made from capitalism to Socialism. Owing to differences in historical conditions of development, however, the form of this transition has its own special characteristics in each of the various countries. In *A Caricature of Marxism and Imperialist Economism*, Lenin wrote:

All the nations will arrive at Socialism; this is inevitable, but not all of them will arrive there the same way. Each nation will introduce its own characteristics in one or the other form of democracy, in one or the other form of the dictatorship of the proletariat and the tempo of Socialist transformation of the various aspects of social life. (V. I. Lenin, *Complete Works*, 4th Edition, Vol. 23, P. 58.)

The transitional period in China also has its own characteristics and if we grasp the characteristic features of the historical development of China and the Chinese revolution, then we can

see clearly what are the specific features of the transitional period in China.

Old China was not a capitalist country. It was a colonial, semi-colonial and semi-feudal country. The capitalist sector in the national economy of pre-liberation China was little developed either in agriculture or industry. Before the liberation, modern industry accounted for only about 10 per cent of the national economy, while nearly all the remaining 90 per cent was made up by the scattered, individual peasant economies and handicraft production. The most important branches of modern industry were concentrated in the hands of the foreign imperialists and their agents in China—the bureaucratic capitalists of China. Imperialism and bureaucratic capital were also closely linked with the feudal forces, and the alliance of these reactionary forces found their concentrated expression in the reactionary Kuomintang regime which ruthlessly exploited the masses of the Chinese labouring people and at the same time suffocated the national bourgeoisie. This explains why, at certain stages of the people's revolution, the national bourgeoisie have supported the revolutionary struggle of the broad masses of the Chinese labouring people, led by the working class with the Communist Party of China at its head, or have maintained a neutral attitude towards this struggle. The Chinese revolution has therefore developed as a people's new-democratic revolution led by the proletariat and directed against imperialism, feudalism and bureaucratic capitalism.

After giving a detailed analysis of the character of the social system in China and the specific characteristics of the Chinese revolution in his book, *The Chinese Revolution and*

the Chinese Communist Party, which was published in December, 1939, Comrade Mao Tse-tung pointed out:

This new-democratic revolution is part of the world proletarian-Socialist revolution, which resolutely opposes imperialism, that is, international capitalism. Politically, this revolution represents the joint dictatorship of several revolutionary classes directed against the imperialists and national traitors—the reactionaries, and it opposes the transformation of Chinese society into a society under bourgeois dictatorship. Economically, this revolution consists in the turning over to state control of all big capital and big enterprises belonging to the imperialists and national traitors—the reactionaries, as well as in the distribution of the land of the landlords among the peasants; at the same time it provides for the preservation of private capitalist enterprises in general and does not eliminate the rich-peasant economy. Thus, although such a democratic revolution of a new type on the one hand clears the way for capitalism, on the other, it creates the prerequisites for Socialism.

Two Phases of the Revolution

In his work *On New Democracy* published in 1940 during the War of Resistance to Japanese Aggression, Comrade Mao Tse-tung wrote:

It is clear that, as the present-day Chinese society is colonial, semi-colonial and semi-feudal in character, the Chinese revolution must be divided into two phases. The first phase is to transform the colonial, semi-colonial and semi-feudal society into an independent democratic society; the second phase is to develop the revolution further and build up a Socialist society. At the present time the Chinese revolution is passing through its first phase.

From this it emerges that the first and second phases of the Chinese revolution are closely linked to each other. This revolution throughout its course is carried out under the well-tried leadership of the Communist Party of China, the vanguard of the Chinese working class, and therefore, with the victory of the new-democratic revolution, the new phase will inevitably start, that is, the gradual transition to Socialism. As a result of the completion of the first phase of the revolution, the colonial, semi-colonial and semi-feudal society was changed into a new-democratic society. The new-democratic society is the transitional form within the framework of which there takes place the gradual transition to Socialism.

The whole process of the Chinese revolution thus consists in the transition from a colonial, semi-colonial and semi-feudal society to a Socialist society through a transitional period of new-democratic society. Clarifying the inter-relations of this whole process, Comrade Mao Tse-tung, in *The Chinese Revolution and the Chinese Communist Party*, wrote:

The whole Chinese revolutionary movement led by the Chinese Communist Party is a complete revolutionary movement embracing the stage of the democratic revolution and the stage of the Socialist revolution. These are two revolutionary processes differing in character, and the Socialist stage can be reached only after the democratic stage is completed. The democratic revolution is the necessary preparation for the Socialist revolution, and the Socialist revolution is the inevitable trend of the democratic revolution... We can give correct leadership to the Chinese revolution only on the basis of a clear understanding of both the differences between the democratic and Socialist revolutions and their inter-relations.

The founding of the People's Republic of China in 1949 marked the basic completion of the first phase of the Chinese revolution and the beginning of the second phase, that is, the transitional period when the movement for the gradual transition to Socialism begins.

The political basis of this transitional period is the new democracy which is realized in the form of the people's democratic dictatorship. The Common Programme of the Chinese People's Political Consultative Conference stipulates:

The Chinese People's Democratic Dictatorship is the state power of the people's democratic united front which is composed of the Chinese working class, peasantry, petty bourgeoisie, national bourgeoisie and other patriotic democratic elements, based on the alliance of workers and peasants and led by the working class.

It is sometimes asked: "How is it that the national bourgeoisie can participate in the people's democratic dictatorship in China?" The answer to this is that many representatives of the Chinese national bourgeoisie, on many occasions, take part in the struggles against imperialism, feudalism and bureaucratic capitalism, that is why they can be called on to participate in the organs of state power of the peo-

ple's democratic united front. For the same reason, in the economy of the transitional period, that is, in the new-democratic economy, in which the basic element is the state sector that is Socialist in nature, private ownership of the means of production belonging to the national capitalist industrialists and businessmen is preserved and they are not expropriated. That is to say that the new-democratic state, led by the working class, uses the method of bringing about the gradual Socialist transformation not only of the individual peasant economies but also of the enterprises of the national bourgeoisie. In other words, the transition to Socialism in China can be one without bloodshed.

During the transitional period, various forms of private ownership of the means of production will be transformed either into collective ownership or state ownership, and the various economic sectors will all finally be transformed into a single Socialist economy. The general line of the Communist Party of China in the transitional period, therefore, stipulates that the Socialist industrialization of the country as well as the Socialist transformation of agriculture, handicraft production and private industry and commerce will be gradually carried out over a relatively long period following the founding of the People's Republic of China. This means, in the first place, that it is necessary to create a large-scale Socialist industry and enlarge the sphere of state ownership; secondly, that private ownership of the means of production of the working peasantry and handicraftsmen must be gradually transformed by means of various forms of mutual aid and cooperation into Socialist, collective ownership; and thirdly, that private capitalist industry and commerce must be gradually put on the path of state-capitalism and finally onto the path of Socialism. Only in this way can the social productive forces be developed on a large scale and the growing material and cultural needs of the people be assured.

Basic Content of the General Line

The basic content of the general line in the transitional period was already outlined in the Common Programme adopted by the first plenary session of the Chinese People's Political Consultative Conference in 1949.

In September, 1953, the National Committee of the Chinese People's Political Consultative Conference held an enlarged session of its Standing Committee and fully discussed the problem of national economic construction. The Central People's Government Council then worked out the basic principles for the further direction of national construction and more clearly defined the general line of state policy in the transitional period. The National Committee of the Chinese People's Political Consultative Conference issued the following slogans for the celebration of the fourth anniversary of the People's Republic of China:

People throughout the country, make concerted efforts to achieve the basic tasks of the first five-year plan; struggle for the Socialist industrialization of the country in stages and for the carrying out of Socialist transformation by the state of agriculture, handicraft production and private industry and commerce step by step over a relatively long period! Concentrate the main efforts on the development of heavy industry and lay the foundations for national industrialization and the modernization of the national defences; in conformity with this, train up construction personnel, develop communications and transport, light industry, agriculture and commerce; promote by stages the development of agricultural and handicraft cooperatives; continue the reform of private industry and commerce, enable individual farming, handicrafts and private industry and commerce to play their proper roles; ensure the steady growth of the Socialist sector in the national economy, and, on the basis of the expansion of production, ensure the gradual rising of the people's material and cultural living standards!

These slogans show what is the basic content of the general line of policy in China's transitional period and what are the basic tasks of the first five-year plan of national construction.

The Chinese people know that, without Socialist industrialization and without transforming their backward agricultural country into an advanced, Socialist industrialized power, there can be no solid national defences, neither can there be a fundamental improvement in the people's life nor a rich, prosperous state. The Chinese people also fully understand that it is only through Socialist industrialization that the necessary material foundation can be laid and the necessary leading force created for the Socialist transformation of agriculture, handicraft production, and private industry and

commerce. At the same time, the Socialist transformation of agriculture, handicraft production, and private industry and commerce will in their turn facilitate the development of the Socialist industrialization of the country. Socialist industrialization and the Socialist transformation of agriculture, handicraft production, and private industry and commerce are two component parts of the general line in the transitional period.

Assurances of Success

The realization of the general line is a great and difficult task, but the Chinese people are confident that they can succeed in it. In the four years and more since the founding of the People's Republic of China, the Chinese people have already completed various democratic reforms, been victorious in the struggle to resist U.S. aggression and to aid Korea, and achieved a fundamental turn for the better in the financial and economic situation of the country. The unity of all the nationalities of the country has been strengthened, the people's democratic system has been consolidated still more and, at the present time, the general elections to the local organs of the people's government are being completed. The people's life is being steadily improved on the basis of the rehabilitation and further expansion of production. In 1952, the output of the main products of industry and agriculture surpassed the highest annual records achieved in China's history, and tremendous changes took place in the relative weight of the various sectors of the national economy. The proportion of modern industry in the national economy has increased and the first steps have been taken in bringing about the Socialist transformation of the national economy. In 1952, state-owned enterprises produced 60 per cent of the total value of production of large-scale industry; 6 per cent was produced by enterprises jointly operated by state and private capital; 3 per cent by cooperative enterprises, and the other 31 per cent was accounted for by private capitalist enterprises. Various forms of state-capitalism are being widely developed among the private capitalist enterprises. These include: the highest form—joint operation by the state and private capital; the less developed form—the providing of raw materials or semi-processed

goods for processing or final processing to private enterprises, or the placing of state purchasing orders with private enterprises, or the centralized state buying and selling of all the produce of private enterprises; and the initial form—the state buying and marketing of part of the produce of private enterprises.

In the sphere of trade, over 50 per cent of the sales on the domestic market in 1952 were handled by state-owned enterprises and cooperatives. There was a considerable increase in the number of supply and marketing cooperatives, consumers' cooperatives and handicraft cooperatives. Great successes were achieved in the movement for mutual aid and cooperation. Over 65 per cent of the farm households in old liberated areas and about 25 per cent of the farm households in newly liberated areas have organized themselves either in temporary (seasonal) or year-round mutual-aid teams that are the first steps to Socialism or in agricultural producers' cooperatives that are semi-Socialist in nature. At the present time there are throughout the country over 8,300,000 year-round and temporary mutual-aid teams and more than 14,000 agricultural producers' cooperatives. Fifty-two mechanized state farms which are of a Socialist character and 2,167 agricultural experimental farms have been established.

All this proves that the Chinese people have achieved significant successes in implementing the general line in the transitional period. The proportion of modern industry has increased, the proportion of the state-owned Socialist economy has expanded and its leading role in the national economy strengthened, and the gradual Socialist transformation of all non-Socialist sectors in the national economy has started. All this has created favourable conditions for the further implementation of the general line in the transitional period.

Aid of U.S.S.R. and People's Democracies

A particularly favourable factor for the successful realization of our plan of Socialist industrialization is the fact of the great superiority of the forces of the camp of peace and democracy headed by the Soviet Union over those of the imperialist camp, and the great and selfless assistance which the Soviet Union

has given to our economic construction. In his message to Chairman G. M. Malenkov on September 15, 1953, Chairman Mao Tse-tung said:

Since the great Soviet Government has agreed to extend systematic economic and technical aid in the construction and reconstruction of 91 new enterprises and to the 50 enterprises now being built or reconstructed in China, the Chinese people, who are striving to learn from the advanced experience and the latest technical achievements of the Soviet Union, will be able to build up step by step their own mighty heavy industry. This plays an extremely significant role in the industrialization of China, in helping her in her gradual transition to Socialism and in strengthening the camp of peace and democracy headed by the Soviet Union.

When the construction and reconstruction of the 141 large-scale enterprises is completed, the productivity of China's industry will be greatly expanded; the productivity of heavy industry especially will increase on an unprecedented scale; a solid foundation will be laid for the Socialist industrialization of our country. Socialist industrialization will undoubtedly speed up the Socialist transformation of agriculture, handicraft production, and

private industry and commerce. The latter will in turn provide favourable conditions for industrialization.

Under the leadership of the Communist Party of China, the Chinese people, following out the national plan, are making strenuous efforts to increase production and practise economy in support of national construction. Workers and staffs throughout the country are striving for the fulfilment and overfulfilment of the 1953 state production plans and plans of capital construction. Peasants all over the country are expanding the movement for mutual aid and cooperation, and for rich harvests in 1954. They are also enthusiastically helping the state to fulfil its plan of grain purchases and thus support industrial production and construction. Everywhere, intellectuals and technical workers, together with other labouring people, are taking an active part in various works required by the nation. The people of the whole land are dedicating all their efforts to overcoming difficulties in their path of advance and thereby assure the steady implementation of the general line of policy in the transitional period.

National Minorities Enjoy Regional Autonomy

Liu Chun

*Vice-Chairman of the Commission
of Nationalities Affairs*

CHINA is a big, multi-national country. The Han people constitute 90 per cent or more of the total population, while the remainder—some 40 million people—belong to more than 60 national minorities. Most of them are living in groups distributed over Northwest, Southwest and Central-South China. All have long histories and cultures of their own, and they have made important contributions to the

creation and growth of China. Together with the Han people, they form today a big, united and fraternal family.

In the old China, however, the ruling class consistently carried out a policy of national oppression in dealing with all national problems. Not to speak of earlier days, for more than 300 years, beginning with the Manchu domination of China and ending only with the downfall of

the Kuomintang reactionary regime, the Manchu emperors, the warlords and the Kuomintang reactionaries ceaselessly instigated national prejudice, hatred and conflicts among the national minorities; they mercilessly plundered and exploited them, deprived them of political rights and destroyed their cultures. On innumerable occasions they perpetrated bloody massacres against them.

The rule of Chiang Kai-shek surpassed all others in the brutality of its treatment of the national minorities. When the Yi people in Sikang Province, driven to desperation by Kuomintang exactions, rose in revolt in 1947, Chiang Kai-shek sent more than ten U.S.-supplied planes to bomb the Yi settlements, killing and wounding nearly ten thousand Yi people.

Despite such brutal national oppression on the part of the reactionary ruling class, the freedom-loving national minorities refused to bow their heads to the yoke. They waged an incessant and heroic struggle for freedom and equality. It was, however, only after the revolutionary movement of the whole Chinese people, led by the Communist Party of China, gained victory that all the national minorities were able to attain genuine freedom and national equality; they began to develop their economic and cultural life which had been gravely retarded as a result of long years of reactionary rule.

Policy on National Problem

In working out its programme and policy on national problems in China, the Communist Party of China has consistently applied the theory of Marxism-Leninism to the actual conditions of the country. In the period before the liberation, it helped the national minorities in their struggle for liberation from national oppression, and since the liberation, it has striven to bring about complete national equality as well as solidarity and mutual assistance among the various nationalities. It is also striving to raise them in all respects to the level of the most advanced nationalities, so that, by constantly improving their material and cultural life, they may step by step advance along the road of gradual transition to Socialism.

With the overthrow of the reactionary Kuomintang rule and the founding of the People's Republic of China, the political and economic roots of national oppression were eradicated once and for all in China, and all the nationalities of the country entered into a new historical era, the era of People's Democracy and national equality.

In accordance with the policy towards nationalities as laid down in the Common Programme of the Chinese People's Political Consultative Conference, the Central People's Government has brought about national equality throughout China and ensured equal and democratic rights for all national minorities. It has implemented the policy of regional autonomy for nationalities and the establishment of democratic governments in which all nationalities are adequately represented. It has helped the nationalities to advance politically, to hasten their economic development and promote the development of culture and education. It has consolidated unity among the various nationalities as well as within each nationality. It has uprooted the influence of the imperialist aggressors and the remnants of the counter-revolutionary forces; it has fostered their education in patriotism and internationalism and opposed every manifestation of great Han nationalism as well as narrow Chauvinism. These measures have achieved brilliant successes. The fraternal unity of the nationalities has been placed on a sure foundation. The policy of regional autonomy is of paramount importance among our policies towards nationalities.

Based on Common Programme

The principle of establishing regional autonomy in areas where national minorities are concentrated was laid down in the Common Programme of the Chinese People's Political Consultative Conference—which is the basic law of the country until the Constitution of the new China is adopted. Its Article 51 provides that:

Regional autonomy shall be exercised in areas where national minorities are concentrated, and various kinds of autonomous organs for the different nationalities shall be set up according to the size of the respective populations and regions. In places where different nationalities

live together and in the autonomous areas of the national minorities, the different nationalities shall each have an appropriate number of representatives in the local organs of state power.

According to this policy any national minority living in a compact community, regardless of whether or not it has an absolute majority of the total population in that local administrative area, is entitled to regional autonomy and has the right to establish an autonomous region and an autonomous local government. It has the right to administer its own internal affairs in accordance with the wishes of the majority of its own people.

Types of Autonomous Regions

During the past four years, as a result of the correct implementation of the policy of national regional autonomy by the Central People's Government, many national autonomous regions have been established. Among these the administrative status of some, like that of the Inner Mongolian Autonomous Region, corresponds to that of a Greater Administrative Area, while the administrative status of others corresponds to that of an administrative bureau or administrative region and also of a *hsiang*, district, or county. As regards national composition there are three main types of national autonomous regions: autonomous regions established on the basis of an area inhabited by one national minority; autonomous regions established on the basis of an area inhabited by one large national minority, including areas inhabited by other national minorities with very small populations; and autonomous regions jointly established on the basis of a number of areas, each inhabited by a different national minority.

These differing types of national autonomous regions have come into existence in conformity with the national relations, economic conditions and historical backgrounds of the areas inhabited by national minorities but they are all strictly based on the people's free-



Young Pioneers presenting bouquets at a meeting in Labrang to the newly elected chairman of the People's Government of the Autonomous Region of the Tibetans in southern Kansu Province

ly expressed will and the principle of national equality. In other words, the establishment of national autonomous regions must fully conform to the wishes of the minority peoples concerned and must be conducive to the economic and cultural development of the people of the area.

Where a national minority lives in close association with areas inhabited by the Han people, the establishment of regional autonomy may, for economic and historical reasons, necessitate the inclusion of areas inhabited by the Han people. But prior and voluntary agreement on this must be reached by the minority and Han people concerned. Such an arrangement assists the growth of unity among the various nationalities and is helpful to the general development of the given autonomous region.

Rights Provided

"The General Programme of the People's Republic of China for the Implementation of Regional Autonomy for Nationalities" promulgated in August, 1952, provides for the following rights in national autonomous regions:

Firstly, the right to determine the actual form which the government of a national autonomous region is to take; second, the right

to use the national minority's spoken and written language in dealing with various matters of the region; third, the right to train cadres from among the nationalities in the region; fourth, the right to carry out internal reforms in the national autonomous region in accordance with the wishes of the majority of its people and of the local leaders who are associated with the people; fifth, within the framework of the unified economic system and planning of the state, the right to administer the region's finances, freely develop the region's economy and organize its own local security forces and militia; sixth, the right to take necessary and appropriate steps to develop the economy, culture, education, arts and health services of the various nationalities inhabiting the region; and, seventh, within the limits stipulated by the people's governments of higher levels, the right to draw up special regulations for the region.

It is thus clear that the distinguishing characteristics of the state power in a national autonomous region lie in the national character of its government organs. The organs of the autonomous government are composed of personnel drawn mainly from the nationality or nationalities exercising regional autonomy. The actual form of the organs of the autonomous government must be determined in accordance with the wishes of the majority of the nationality or nationalities exercising regional autonomy and the wishes of the local leaders who are associated with the people. In the exercise of its authority, the organs of the autonomous government use the language or languages of the nationality or nationalities in the given region.

Fifty Autonomous Regions

By October, 1953, fifty national autonomous regions of the county level and above had been established throughout the country. Among the larger ones are the Inner Mongolian Autonomous Region, the autonomous region of the Chuang people in western Kwangsi Province, the autonomous region of the Tibetans in Sikang Province, the autonomous region of the Yi people in the Liang Mountains of Sikang Province, the autonomous region of the Tai people in Hsishuangpanna in Yunnan Province,

the autonomous region of the Tai and Chingpo peoples in Tehhung of Yunnan Province, the autonomous region of the Tibetans in Szechuan Province, the autonomous region of the Miao people in western Hunan Province, the autonomous region of the Li and Miao peoples on Hainan Island, the autonomous region of the Tibetans in Yushu, Chinghai Province, the autonomous region of the Tibetans in southern Kansu Province, the autonomous region of the Hui people in Hsihaiku of Kansu Province, and the autonomous region of the Koreans in Yenpien of Kirin Province.

There are more than ten million members of the national minorities in the above-mentioned autonomous regions alone. Preparations are being made to establish other autonomous regions including one in Sinkiang Province. Based on the Agreement Between the Central People's Government and the Local Government of Tibet on Measures for the Peaceful Liberation of Tibet signed on May 23, 1951, the Tibetans have similar rights in the exercise of regional autonomy.

The establishment of such relations of equality, friendship and mutual assistance among the nationalities has fundamentally improved relations between the Han people and the various national minorities.

The implementation of the policy of national regional autonomy has likewise promoted unity and friendship within each nationality itself as well as among the national minorities. The People's Government has helped to settle disputes among the national minorities by mediation, and as a result, many disputes which had dragged on for scores of years and even for centuries have been fairly and amicably resolved.

Since the minority people became their own masters, there has been a rapid enhancement of their patriotic spirit and enthusiasm for creative labour. When the U.S. imperialists launched their aggressive war against Korea, the various national minorities entered with spirit into the movement to resist U.S. aggression and aid Korea. Within 120 days the 54,000 people in the autonomous region of the Tibetans in Tienchu, Kansu Province, for



Shih Keh-hsueh, Vice-Chairman of the People's Government of the Hui People's Autonomous Region established in July, 1953, in Changchiachuan, Kansu Province, gives a report to the local All-Circles People's Representative Conference

instance, had sent in contributions equal to the value of a fighter plane. The minority people also took an active part in the campaign to suppress counter-revolutionaries and liquidate bandits. The Tibetan autonomous region in Sikang Province and the Yi people's autonomous region in the Liang Mountains have organized their own people's armed forces—the Tibetan corps and the Yi corps—to maintain local order and safeguard their happy life.

Economic and Cultural Developments

The national minorities are taking an active part in the economic and cultural development of their autonomous regions. Since their establishment, a great number of people active in political, social and cultural life, patriotic intellectuals and leaders who are well known and popular among the local people, have taken up work in the organs of the autonomous governments. Many of them have been elected to leading posts. The chairman and vice-chairman of the people's government of the

Tibetan autonomous region in Sikang Province are Tibetans, and 80 per cent of the government council members are Tibetans, Yis and Huis. In Kansu Province, 70 per cent of the government cadres in the Kuangtung Hui people's autonomous region are Hui and Tunghsiang nationals, and many of them have become leading cadres above the rank of district head.

On its establishment, the people's government of each autonomous region devotes itself first of all to the political, economic and cultural development of the area. In the Inner Mongolian Autonomous Region, which came into being considerably earlier than other autonomous regions, the total agricultural output in 1952 was 25 per cent above the pre-liberation peak and the amount of livestock products in the same year was double that before the birth of the autonomous region in 1947. In this region over 60 per cent of the children of school age are now at school. Great progress has also been made in the sphere of health and sanitation.

The Miao people in Kaili, Kweichow Province, had been reduced to a state of bitter poverty and backwardness before they were liberated. Today, they have their own autonomous people's government—it was established in 1951—and with the completion of the land reform which was carried out at the request of the local people, 30 per cent of the peasants there have joined mutual-aid teams. The 1952 rice yield was more than 23 per cent above the highest annual output in the region's history. Grains, tobacco and tung oil are now transported along newly built highways and newly harnessed rivers to be exchanged for large quantities of salt, cloth, and other daily necessities. Many new houses with tiled-roofs are being built in the villages. Mass cultural activities are being developed. Each village has its own spare-time evening school for adults. There are 56 primary schools and one secondary school in the region. One regional health centre, three health stations, four midwifery stations and 154 midwives trained in the new methods of childbirth.

Like the Inner Mongolian Autonomous Region and the Miao Autonomous Region in Kaili, the national autonomous regions have begun to rid themselves of the poverty and backward-

ness caused by long years of national oppression and are now marching along the road to happiness and prosperity.

The work of organizing national autonomous regions in China continues. Alongside the creation of new national autonomous regions, considerable work is being done in the training of cadres from among the national minority peoples.

Thanks to the correct leadership and help of the Communist Party of China and the Central People's Government, all the national autonomous regions, under the conditions of the large-scale, planned construction which is now unfolding throughout the country, are steadily advancing their political, economic and cultural life and are entering on the road of gradual transition to Socialism.

China's Administrative Divisions

Shie I-yuan

THE People's Republic of China has a vast territory and a population of 475 million. Its area is approximately 10 million square kilometres. It has several million populated points of various sizes ranging from villages composed of only a few households to cities with populations ranging up to 6 millions.

Basing itself on geographical and economic conditions in China, the main current tasks of her political, economic and cultural development and the historical background and customs of the various areas, the Central People's Government has set up the present administrative system, which conforms to the vital interests of the people and the state.

The organs of the people's state power exercise authority at the central, provincial, county and *hsiang* (or administrative village) levels. The people's governments of these four levels constitute the organs of national and local state power. Besides these four levels, there are area administrative committees directly representing the Central People's Government in the Greater Administrative Areas; the regional people's governments, representing the provincial people's governments; the *chu* (district) administrations, representing in the districts the county people's governments.

The administrative system of the People's Republic of China is as follows:

I. Greater Administrative Areas

For the purpose of leading and supervising the work of the provincial and municipal people's governments, the whole country is divided into six Greater Administrative Areas: North, Northeast, Northwest, East, Central-South and Southwest China. Administratively, the Inner Mongolian Autonomous Region and Tibet correspond to Greater Administrative Areas. But the government of the Inner Mongolian Autonomous Region and the local government of Tibet differ from the administrative committees of the areas in that they are the highest local organs of the people's power in those areas. Each area has an administrative committee. In conformity with a resolution adopted by the Central People's Government on November 15, 1952, these Administrative Committees are appointed by, and function on behalf of, the Central People's Government.

Provincial people's governments are under the direct jurisdiction of the Central People's Government, but they function under the direction and supervision of the Administrative Committees of the Greater Administrative Areas.

When issuing orders directly to the provincial people's governments, the Central People's Government sends them simultaneously to the Administrative Committees of the Greater Administrative Areas, to facilitate their work of direction and supervision.

II. Provinces

Provinces are administrative units directly subordinate to the Central People's Government. In conformity with its topographical features, economic conditions, population and size, each province is subdivided into counties, the number of which may vary. Generally speaking, each province has jurisdiction over 50-100 counties; the large ones, however, have as many as 130-140 counties owing to their big population—amounting in some cases to scores of millions.

China now has 30 provinces. Classified by Greater Administrative Areas, they are:

North China—3 provinces: Hopei, Shansi and Suiyuan

Northeast China—6 provinces: Liaotung, Liaohsi, Kirin, Sungkiang, Heilungkiang and Jehol

Northwest China—5 provinces: Shensi, Kansu, Ningsia, Chinghai and Sinkiang

East China—6 provinces: Shantung, Kiangsu, Anhwei, Chekiang and Fukien, as well as Taiwan which has not yet been liberated

Central-South China—6 provinces: Honan, Hupeh, Hunan, Kiangsi, Kwangtung and Kwangsi

Southwest China—4 provinces: Szechuan, Kweichow, Yunnan and Sikang.

III. Administrative Regions

To facilitate its guidance over the counties, each province is subdivided into a number of administrative regions according to its actual needs. Each administrative region has a regional people's government directly subordinate to the provincial people's government. The number of administrative regions varies in each province depending on the area and the density of population. For instance, Szechuan and

Yunnan Provinces have each got 12 administrative regions; Shantung has 11; Hopei and Sinkiang each has 10. Provinces like Liaotung, Liaohsi, Ningsia and Chinghai have no administrative regions at all. The Inner Mongolian Autonomous Region has three leagues—equivalent to administrative regions, but the people's governments of the leagues differ from the regional people's governments in that they are the highest local organs of the people's power in those areas. The whole country now has 152 administrative regions.

IV. Counties

The county is the basic administrative unit connecting all the higher and lower links of the state apparatus. The county, as an administrative centre, is closely connected with the broad masses of people and plays an important role in carrying out political and economic work both in the towns and in the countryside. The county people's governments work under the direction of the provincial people's governments.

Owing to the rapid development of economic construction during the last four years since liberation, a number of new counties have been set up. Here are a few examples: Chingkiang County was set up in Hupeh Province following the completion of the Chingkiang flood detention basin; the development of the lumber industry resulted in the creation of Ichun County in the forest areas of Sungkiang Province; the establishment of Weishan and Chenchek Counties in Shantung and Kiangsu Provinces respectively followed on the growth of fisheries in these lake districts; Chuhai County in Kwangtung Province also owes its existence to the development of the fisheries there.

China now has 2,023 counties. It also has 150 administrative units of the county level including 54 Mongolian banners, 38 *tsung* in areas populated by Tibetans, and a number of national autonomous regions and industrial and mining districts. (This does not include the *tsung* in Tibet.)

V. Chu (districts)

For efficient administration, the county is divided up into smaller administrative units

called *chu* (districts). Each *chu* has a *chu* administration, appointed by the county people's government. This directs and supervises the work of the *hsiang* people's governments. (A *hsiang* is an administrative unit consisting of one or more villages.) China has now 18,930 *chu*. The number of *chu* in a county varies, usually from two to twenty, but there are some counties which have no *chu* at all.

VI. Hsiang

A *hsiang*, composed of one or more villages, is the lowest unit of administration in the rural areas. The *hsiang* people's government is a very important unit in the government administration because it is through the people's government of the *hsiang* that the broad masses of the people are drawn into the direction of state administration, and to implement the decisions of the people's government; it is through the *hsiang* that the labouring people are mobilised to participate actively in the work of economic construction. The role of the people's *hsiang* organs of the people's power become of ever greater importance, especially in the transitional period when the state is carrying out the Socialist transformation of agriculture and is organizing the broad masses of the peasants to join the movement for mutual aid and cooperation. There are now over 200,000 *hsiang* in the country.

VII. Municipalities and Industrial and Mining Districts

Most of the big cities are placed administratively under the direct jurisdiction of the Central People's Government, while the rest are under the jurisdiction of the local organs of state power in the areas in which they are located. There are now 14 municipalities under the Central People's Government. These are: Peking, Tientsin, Shenyang, Port Arthur-Dairen, Anshan, Fushun, Penki, Harbin, Changchun, Sian, Shanghai, Wuhan, Canton and Chungking. The Central People's Government holds direct jurisdiction over cities of the following categories: the capital or the city where the administrative committee of a Greater Administrative Area is located; important ports or economic and cultural centres of several

provinces; a city with over one million inhabitants or one which is of great industrial importance even though it has less than one million inhabitants.

In each province there are cities which are under the direct jurisdiction of the provincial people's government. There are 145 such cities, which fall into one of the following categories: the seat of a provincial people's government or the people's government of a national autonomous region which is of a status equal to or higher than that of an administrative region; towns with over 50,000 but less than 1,000,000 inhabitants; towns which are economic and cultural centres of a province or an autonomous region in which it is located; towns with less than 50,000 inhabitants but which are of great industrial importance for the province or autonomous region in which they are located; towns important for national defence or which are economic and commercial centres for several counties.

Industrial and mining districts are populated points where industrial and mining enterprises are concentrated. Typical of these, for instance, are the Fengfeng mining district, Hopei Province; the Shihkuaikou mining district, Suiyuan Province; and the Chiaotso mining district, Honan Province. As a result of the steady growth of their population and the expansion of their industry and commerce, these industrial and mining districts are gradually developing into independent cities. The following municipalities, for example, have recently developed out of industrial and mining districts: Huangshih in Hupeh Province, Huainan in Anhwei Province, and Changchih and Yangchuan in Shansi Province. At the present time there are 14 industrial and mining districts in the country which are separate administrative units.

VIII. National Autonomous Regions

The Inner Mongolian Autonomous Region, equivalent to a Greater Administrative Area, is the largest autonomous region in China. In addition there are 49 autonomous regions corresponding to a county or higher than a county, and a considerable number of autonomous regions corresponding to a *chu* or *hsiang*.

Traditional Sports of China

Our Correspondent

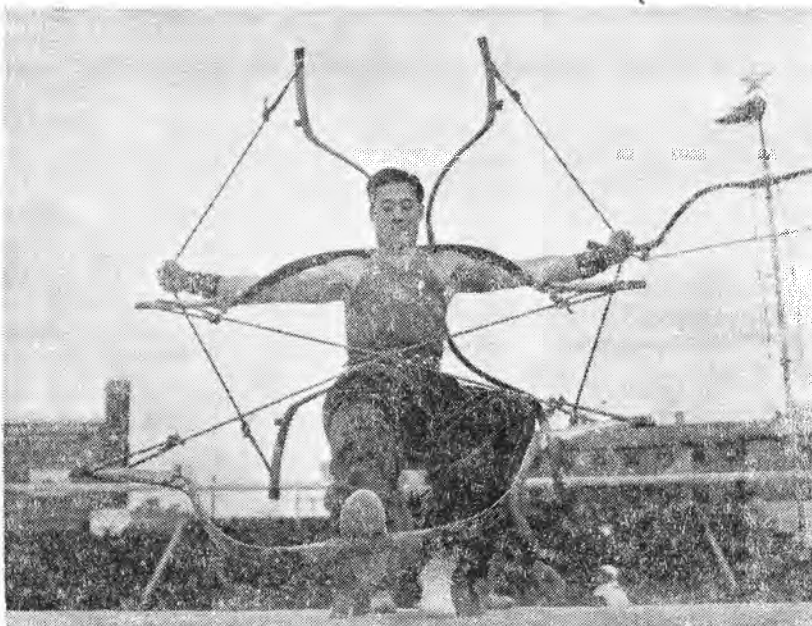
THE Chinese people in their long history have created many forms of sports that have played no small role in developing their industrious, sagacious and courageous character. They have strengthened the sinews of the people, fostered their patriotic spirit and steeled their will in their struggles against foreign and domestic oppressors.

But these traditional sports could not be widely popularized in the old China; their development was restricted by the intolerable oppression of the reactionary rulers and foreign imperialists which shackled the physical and ideological development of the people. Far

from trying to popularize the national sports, the old regimes often actively hindered their development. They banned sports which they considered dangerous to their rule. The Kuomintang authorities, for instance, prohibited Mongolian wrestling. The reactionary regimes of old China militated against unity among the sportsmen and forbade them to have their organizations. As a result, successful athletes never cooperated with each other, and each closely guarded his secrets of successes. Besides suffering from this sectarianism, some people's sports were badly influenced by superstition and mysticism. This was the situation that existed in the field of traditional sports until China was liberated from the rule of the Kuomintang.

Old Sports Regenerated

The liberation brought a great movement for the regeneration of the Chinese people's rich heritage of culture and art. This has included the people's sports. The successful rehabilitation and development of the people's economy, the improvements in the people's welfare and their rising cultural level, have given a tremendous impetus to the people's sports in the past four years. Their development



Drawing four bows at the same time. A performance by Chang Ying-chieh at the All-China Tradition National Sports Festival

today is on an unprecedented scale. This was vividly illustrated by the All-China Traditional National Sports Festival held in Tientsin in November, 1953. It was the first of its kind ever held. This Festival, the All-China Drama Festival held in 1952 and the All-China Folk Music and Dance Festival held in April, 1953, all had the same aim—to review the creative achievements of the people and to decide on the future development of these folk arts and activities in line with Chairman Mao Tse-tung's directive of fully utilizing and enriching the people's cultural heritage.

The All-China Athletic Federation did a great deal of work in the preparation of this sports festival in collaboration with trade unions, associations of women and youth, and other social organizations. Preliminary selection contests and reviews were held in all parts of the country and finally some 400 sportsmen were selected from the six Greater Administrative Areas, the Inner Mongolian Autonomous Region, the People's Liberation Army, and the China Locomotives Athletic Association of the railway workers. No less than 11 nationalities were represented—Hans, Mongolians, Huis, Uighurs, Uzbeks, Kazakhs, Tatars, Tais, Miaos, Koreans and Manchus.

Among the traditional national sports shown were wrestling, horsemanship, archery, short-sword fencing, weight-lifting, and *wu shu* performances which included *chuan shu* or Chinese "shadow-boxing" and fencing with ancient Chinese weapons.

New National Champions

In Chinese wrestling the participants fight three rounds of three minutes each. Regulations stipulate that a round is won by simply flooring one's opponent. The person who scores two rounds out of three is the winner of the bout. Wrestlers wear trousers and short-sleeved jackets held by a belt around the waist. Only gripping of the opponent's hands or arms, jacket or belt is allowed. Should both fall to the canvas, the wrestler who falls uppermost is the winner.

An exciting contest developed in the heavy-weight wrestling final between herds-

man Tsengkir of Inner Mongolia and the Tientsin stevedore Chang Kuei-yuan, with the former winning the title. Serden, also of Inner Mongolia, won the light-heavy-weight title, while the middle-weight wrestling title was won by the railway worker, Ma Ching-chung.

Weight-lifting was another of the traditional national sports shown at this Festival. This is performed with oblong stone blocks of various sizes into which a handle is carved. The game requires not merely lifting the weights but performing various skilful acts with them. For instance, the blocks of stone are thrown into the air and adroitly caught on the tips of the weight-lifter's fingers or knuckles as they fall. An experienced sportsman can handle a 10-kilogramme stone block as if he were playing with a rubber ball. One performer rolls a pike weighing 60 kilogrammes around his body or twirls it on his back or chest. This is ended with a tableau in which the lifter holds the pike and four men besides on his shoulders and thighs.

Chinese Boxing

One of the highlights of the Festival was the numerous displays of *chuan shu*—or "shadow-boxing." But the name "shadow-boxing" gives a very inadequate idea of these performances. Ancient Chinese boxing is a highly skilled and effective means of self-defence in which legs as well as arms are used. Its forms somewhat resemble French boxing. One form is the prototype of Japanese Jiu-jitsu. It may be said that *chuan shu* adapts the movements of ancient Chinese boxing to the needs of calisthenics and art, and in their rich variety, there is varying stress on either of these two elements. Today there are several hundred styles of *chuan shu*.

In a typical performance, a student from the Northeast, Chen Chuan-jui, gives a dexterous *chuan shu* performance. He uses the various *chuan shu* movements—thrusts, parries, kicks, side-steps, leaps, in a lively dance pattern of attack and defence, retreat and triumph over his imaginary opponent. Every movement is replete with grace and perfect control of all his limbs. Hsiao Ying-



Chairman Mao Tse-tung casts his vote in the election of deputies to the Hsitan District People's Congress in Peking



Eight-year-old Chang Chih-pin in a typical *wu shu* boxing pose



Traditional fencing performance



Li Chun-wei of the P.L.A. set up a new national weight-lifting record in the light-weight class

AT ALL-CHINA NATIONAL SPORTS

Lan Su-chen, a school teacher from Chungking, in a *wu shu* performance

Some of the spectators who gathered in Tientsin during the performance





led by Li Wen-chen of Tientsin

65-year-old Chang Wan-cheng of Northeast China demonstrates *wu shu* movements with a spear



Ma Jui-lan of North China, winner of the women's archery contest



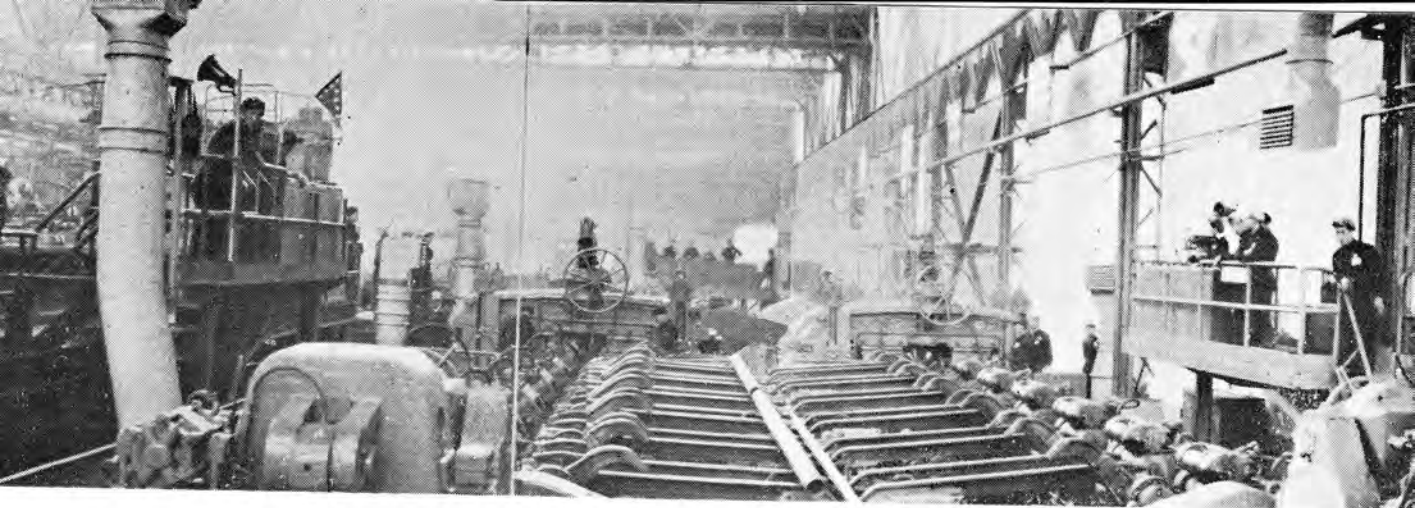
The Elephant Foot Drum Dance—a favourite of the Tai people of South-west China



THE TRADITIONAL SPORTS FESTIVAL

crowded the People's Stadium during the Festival





A view of the trimming machine

Making Seamless Steel Tubing In China

The Anshan Iron and Steel Company's Automatic Seamless Tubing Mill — the first in China — started operations on October 27, 1953



Switchboards in the central control room

A girl worker, Kao Yu-ying, at the control panel of the mill



Seamless tubes in the cooling shop



peng, a worker of the Southwest Civil Engineering Bureau, performs with great success a boxing movement in imitation of the boxing of Monkey Sung Wu-kung (a hero of the famous tale of *The Pilgrimage to the West*) in one of his heroic fights with the denizens of the sky.

Besides all these, there are performances of scores of other types of *chuan shu*.

Fencing with ancient weapons such as swords, pikes, spears or clubs is another type of *wu shu* performed at the Festival. Archery too proved to be a popular item. The winners of these contests were the hunter Licheng and the peasant Buhauchir, both from Inner Mongolia. The winner in the horsemanship contests was also of Mongolian nationality.

Several other sports of the national minorities were featured at the Festival. Korean girls from the Korean Autonomous Region in the Northeast demonstrated trick jumps on a see-saw. Steeke, an Uighur from Sinkiang, demonstrated rope-walking on a rope stretched at an angle of 45 degrees from a mast 22 metres high to the ground. He is the only man in China now who can do this feat. With the greatest of ease he can perform various movements on the rope such as walking blindfolded, jumping and standing.

"My father taught me the technique of this and he learned it from my grandfather," Steeke said in an interview. "It was a family secret. But today such things should no longer pass down in only a single family. I'll teach anybody who wishes to learn. Such things belong now to all the people."

Sportsmen of All Ages

A unique feature of the Festival was the wide differences in the ages of the participants, both men and women. There were children of eight or nine years old as well as aged people. A 76-year-old herdsman of the Hui people, Miao Tze-lung, in his *wu shu* performance, kicked his heels with youthful exuberance as high as his head. He took up this form of *wu shu* when he was twenty and has continued to practise it daily up to the present.

Over 300 performances were shown during the Festival. This represents only a small part of those reviewed during the selection contests held in various parts of the country.

Contests in the modern sports which are similar to ancient Chinese sports were also held at this Festival. They show the considerable achievements that have already been secured in the field of these modern sports.

There is a growing number of sportsmen who have mastered Soviet techniques in these sports, and they have already attained good records. For instance, no less than ten participants broke existing national records in weight-lifting contests. The best have approached lifts close to Olympic records. The athletes from the People's Liberation Army captured the honours of weight-lifting. For the first time in an all-China festival, fencing with foils was demonstrated. The Mongolian people displayed magnificent physique and phenomenal skill in wrestling and horsemanship.

This Festival has made it possible for the first time for many traditional national sports—first of all, short sword fencing, wrestling, weight-lifting, *wu shu* performances, etc.—to be standardized and reviewed and competed in according to unified regulations.

In summing up the work of the Festival, the All-China Athletic Federation and other organizations engaged in fostering the physical education of the people have confirmed the decision to develop and popularize these various forms of traditional national sports. They will continue their efforts to standardize the basic features of these sports and to encourage the close cooperation and exchange of experience among sportsmen.

The Tientsin Festival has left no doubt that there will be further brilliant developments in these traditional sports that play a significant role in the promotion of the labouring people's health. They will be of increasing importance to the successful advance of the country in its tasks of economic and cultural construction and national defence.

The People Sing of Chairman Mao

Chung Ching-wen

THE central theme of the folk songs of China over the course of the centuries has been the struggle of the oppressed for freedom and their hatred for the oppressors. The songs of the national minorities have had yet another theme—the theme of protest against national enslavement.

In the thirties of the present century, the Chinese Communist Party took its place at the head of the revolutionary movement of the Chinese peoples. New revolutionary songs were sung by the people. These songs summoning the people to the struggle against their oppressors were born first in the provinces of Kiangsi, Hunan, Fukien, Kwangtung, where the first revolutionary bases were formed.

In 1934-35, the Red Army (forerunner of the People's Liberation Army), led by Chairman Mao Tse-tung, made its Long March from Kiangsi Province in the south to Shensi Province in the north. On its path through the south-western part of China, it passed through areas inhabited by many national minorities. It won their esteem by its policy of national equality and unity. It was no wonder that the peoples of these areas already at that time learned to love the people's army and its leader, Chairman Mao.

The Tibetans, living in Yunnan Province, composed the following song expressing that love:

*Red is the banner of the Red Army,
Warm red is the heart of the people,
Closely united is the heart of the people and
the Red Army.*

The victory of the people's revolution, and the liberation of all the fraternal peoples of

China, resulted in an unprecedented development of new folk songs. All the many peoples of China sang the new songs of joy, songs to the new, free and happy life which they had gained under the leadership of the Chinese Communist Party and its leader—Chairman Mao Tse-tung.

On the boundless steppes of Inner Mongolia to the north, you can hear today a song composed by the Mongolian people about the man whose name is linked with all their present happiness—Mao Tse-tung:

*Everywhere you hear the sound
Of the matouchin and the four-stringed huchin,
Everywhere the people sing of Chairman Mao
Tse-tung.*

Far to the southwest, on the borders with Burma, the Po people too sing the following verses expressing their love for Chairman Mao:

*We'll dance with joy,
We'll sing to our heart's content
Of our Chairman Mao,
Of the red sun that shines on all the peoples.*

China is a country of many nationalities, in which, besides the Hans, there are more than 60 national minorities. The foreign imperialists and Kuomintang reactionaries mercilessly plundered and oppressed the national minorities, drove them from their ancient homes into the desolate hills and sowed dissensions among them. Life was bitter indeed for these peoples under the Kuomintang. All the brighter in contrast was the life of freedom that the revolution brought them.

In the mountains of Kweichow Province, the young girls of the Miao people sang this song of their free and happy life:

*In the past,
When we were babies,*

The author of this article, Chung Ching-wen, is a Professor of Chinese literature at the Peking Normal University.



A girl of the Miao people singing the folk-ballad "I've Seen Chairman Mao"

*Some one, some two years old,
The Red Army—with Chairman Mao at its head—
Passed this way on its Long March.
On the border rocks he left his words engraved,
Calling on the Miaos to awake,
To fight for food and shelter,
To fight for freedom!*

*The years went by,
And we grew up.
Our mothers told us of those words:
"Long, long ago, the star of salvation
Shone for a moment over our land.
Then it passed from our skies.
For fourteen years we've waited,
And still we wait
For its return."*

The revolutionary struggle of the people against their enslavers and all the forces of darkness was long and hard. But finally victory was theirs. Their defender came again, bringing happiness and freedom to all the people of China.

This is the way the girls of the Miao people continue their song today:

*Fifteen years have passed in all,
And Chairman Mao has returned.
He is our guardian and our father
He called to us—"Rise up!"
We rallied round him, followed him forward.
Now at last we have enough to eat, enough to wear.*

*Our cheeks are round and
clear as spring water,
As smooth and bright as
pearls.*

In these sincere and simple words the Miao people express their gratitude to Chairman Mao.

In these songs to Chairman Mao, the peoples express their joy at liberation. On the steppes of Chinghai the Tibetan shepherds sing:

*When Chairman Mao's
messengers came to our
village,
Both darkness and the
"Ula"* system were swept
away.
Today we can saddle our
horses
And ride freely into the
city for shopping!*

The Ahsi people live in the hills of Yunnan Province. Great lovers of song, they sing today:

*The hated reactionary rulers have been overthrown.
We, the Ahsi people, now enjoy a happy life on
the western mountains!
In every corner of our ancient hills
You can hear the sound of happy laughter.*

Liberation brought the national minorities equal political rights. In one of their songs, the Miao people celebrate the election of a Miao to be the vice-chairman of the Fenghuang County People's Government:

*In a thousand years, was ever such a thing
seen before?
That simple people could become chairmen and
village elders?
But now it's happened, and our Lung Tsai-yu
has become our honoured magistrate.*

The Lolo people live on the southern and northern flanks of the Bayan Kara-Ula Moun-

* "Ula"—was one of the ways in which the reactionary rulers exploited the Tibetan people, forcing them to provide labour without pay for the transport of officials and goods. This was ended by the liberation.

tains where the Yellow River rises. In the past they lived a life of indescribable hardship. Driven up into the mountains by the ruthless persecution of the Kuomintang regime, they were cut off from all contact with the outside world for nearly thirty years. Today they are a free people and sing such songs as this:

*We drank ox blood; we ate wild berries.
For thirty years we existed in the hills—cut off
from all the world.
But now we have an abundant livelihood.
Chairman Mao is our liberator!*

The folk singers of the national minorities sing of all the details of their life after liberation; about their new clothes, the good food they eat, their new houses, schools, and entertainments. They praise the improvements in sanitary conditions and hail the new, and peaceful and happy life that has been born on their native soil.

There are many new songs among the national minorities about the friendship of the peoples. The peoples of Northwest China, many of whom are Muslims, sing of their friendship with the Han people:

*Muslims and Hans are of one big family;
We are united; our hearts beat as one.*

A song of the Tibetan people says:

*Chairman Mao is like a star in the sky;
The Communist Party is like a steelyard in the
heavens.
The stars shine brightly for everyone of the
people.
The scales show the right weight for everyone
of us.*

A poet of the Miao people, comparing the past with the future, sings: "The reactionaries drove the Miao people from their homes; Chairman Mao gave them back their homes."

The Uighurs of Sinkiang sing: "Our motherland is like a blossoming garden; the songs of our people are like the ceaseless singing of the skylarks."

A young man from the steppes of Inner Mongolia named Meilichike, was present at a state banquet given by Chairman Mao. He saw how the representatives of various nationalities raised their glasses to drink a warm toast to the health of Chairman Mao. Under the impression of this scene, he composed the follow-

ing song, "A Toast to the Health of Chairman Mao Tse-tung":

*The pastures look more beautiful,
With the red flowers blossoming amidst the
green grass.
It is the highest honour I have had in my life,
To sit together with our great leader.*

*I lifted high above my head
The crystal glass filled with wine.
I toasted the unity of our fraternal nationalities,
I toasted Chairman Mao, leader of all the peo-
ples of China!*

*He listened attentively to me,
And, smiling, he replied:
"A toast to the prosperity of the Mongolian
people!"*

*He grasped me warmly by the hand,
And his kind eyes smiled at me.*

*At that moment my heart beat fast.
I rejoiced, but I couldn't utter a single word.
Since my return, I've often thought of that pre-
cious moment,
And often wakened from my sleep, smiling at
the remembrance.*

The people have a deep faith in and warm love for their leader. That is why their songs to Chairman Mao are remarkable for their depth of feeling and understanding, and their artistry. They call Chairman Mao their father, their protector; they compare him to the clear sky, the stars, to precious stones, to a doctor who heals all sicknesses and sufferings; they call him the "Red Sun."

A singer of the Tadjik people sings: "Chairman Mao is the red sun that shines on the mountain tops of the Pamirs; it was he who resurrected our people, who brought us unending light and endless spring!"

One of the Tibetan folk songs tells of how the Communist Party brought a new and happy life to the Tibetan people. It ends with the following words:

*The sun rises in the east,
Like a lotus blossoming.
Chairman Mao has come,
And we Tibetans can live in peace.
Rejoice! Rejoice!*

These are only a few of the many folk songs of today in which the peoples of China express their boundless loyalty and love for their Communist Party and its leader—Chairman Mao.

The First Seamless Steel Tube Made in China

Hsu Chih

“THE first tube’s made!” This exciting news spread through the vast new seamless tubing mill of the state-owned Anshan Iron and Steel Company on the afternoon of October 27, 1953. Almost at once, the citizens of Anshan heard it over their municipal loud-speaker system. And within a day, through the radio and the newspapers, it had reached the people in every corner of the country.

The reasons for celebration were many. China had never before produced seamless steel tubing, which requires complex equipment and a high level of technique and is an indispensable element of such important products as locomotives, steam-boilers, oil-refining equipment, automobiles and aircraft. Commencement of operation by this new mill, one of the large plants built under the first five-year plan of economic construction, was a signal triumph for the Chinese working class. The mill is one of the fruits of the friendship between China and the Soviet Union, which supplied the needed machinery and sent experts to help to plan and construct it and to train skilled workers for it.

More than a year ago, on the spot where the mill is now working, there was nothing but a sagging frame of a war-ruined factory building. Today, that space is covered by a gigantic, well-laid-out industrial plant with the most up-to-date equipment. Inside, the imposing factory buildings are flooded with sunlight through glass roofs. Two hundred ventilating installations keep the air flowing and cool in summer and warm in winter. Work is made less laborious, and efficient safety devices prevent injuries and accidents.

Birth of the First Tube

The building of the mill began in July, 1952. Between that time and October 27, 1953 when the first trial tube was produced, fifteen months elapsed. At 2:30 p.m. on that red-letter day for the mill, the siren sounded and the

machinery started to hum. A white-hot bloom was expelled from the furnace heated to 1,200° C. and the seventeen-year-old girl worker Wang Su-chen, who was only recently a peasant, pushed the control rod. A roller-conveyor sent the bloom to the first roll stand, and the girl pushed two other levers. Several huge steel hands sent the bloom to the transportation roll gang from which it climbed to the piercing machine. Workers at a control panel guided it to the mandrel. Seventeen seconds later, amid a shower of sparks, the bloom left the piercing machine in the shape of a tube.

Rolling forward through a further series of processes, the tube was shaped to the required thickness and roundness and cut to the proper length. Then it was cooled and inspected by experts. The verdict: “Every detail is up to standard.”

Fruit of Sino-Soviet Friendship

Han Tien-shih, the secretary of the city committee of the Communist Party, said at the celebration: “More than words are necessary to express our gratitude for the assistance of the Soviet Government and specialists. Our mill is a proof of the unbreakable friendship between China and the Soviet Union.”

Comrade Han was voicing the general sentiment of the builders. It was the great and selfless Soviet aid combined with the enthusiasm and creativeness of China’s workers that made it possible to finish so big a project in so little time. After the Central People’s Government decided to build the seamless tubing mill, the Soviet Government instructed its planning organs to undertake the task of blue-printing a plant of the most advanced type. Thirty Soviet factories took part in the manufacture of the needed equipment which was sent to Anshan. In urgent cases, shipments were made by air freight. Great efforts were made to ensure that the mill should have the best equipment ever produced. For instance, in the

course of the installation of a blast control mechanism that had already been supplied, a telegram came from Moscow requesting its suspension because a new and better device in this field had been invented. The telegram said that the improved equipment was already on its way to Anshan.

Soviet experience was used, and creatively developed, by Chinese workers at all stages of the construction. The time taken was shortened by the rational organization of labour and the application of the "continuous flow" method.

Installation work proceeded simultaneously with building. When the writer visited the site during this combined activity, 500 workers were pouring concrete for the foundations on which thousands of tons of machinery were to be installed. The huge excavations were an intricate web of steel foundation rods and pipes for the water, lubricating oil, and gas systems. They were criss-crossed by electric cables for twenty different circuits, since a mill in which so many processes are automatically controlled needs an electric system of the utmost complexity.

Enthusiasm of the Workers

The building workers made many rationalization proposals as to construction technique. Fitter Chang Chia-ming devised a new method for setting bolts in place, rationalizing the job into eight processes. Model worker Wang Ching-chung led his team in mastering the Soviet method of concrete-mixing. He organized their activity so well that they overfulfilled the set norms each month and, by issuing challenges to other teams to follow their example, greatly contributed to raising the general level of efficiency. Work on the construction site proceeded day and night without a stop.

Inspired by the Communist Party, the workers knew the importance and urgency of what they were doing; they knew that each day by which the construction time could be shortened would mean that China had taken



Huang Wen-hsiang, recently returned from training in the Soviet Union, instructing workers of his brigade on the working of the furnaces at Anshan's seamless tubing mill

another step forward to Socialism. Everyone of them tried to raise the productivity of his labour.

Tu Shao-chuan, a fitter's helper who did not know how to read blue prints when he first came, made such good use of the help of a Soviet specialist that he soon became a skilled fitter and was put in charge of a team, working independently on the installation of a complicated machine.

Workers who built the mill included many veterans with years of experience. But 70 per cent of them were young folk from city and country.

At the same time as the building was going on, new cadres were being trained for the new mill. Forty workers were sent to the Stalin Seamless Steel Tubing Mill in the Soviet Union, where they received practical training for a period of eight months.

In the course of the construction and in fighting against difficulties, large number of workers were trained and tempered. Part of them are working in the mill now. The others have gone on to erect other modern enterprises and mines.

The seamless tubing mill in Anshan will play its vital part not only in supplying the country with products needed for its industrialization but also in training skilled workers for the ever-expanding industry of New China.

LI LO-YING

—From a series of sketches on the builders
of Kuanting Reservoir

Ting Ling

EVENING was drawing near as our car wound its way around a mountain's shoulder and the river came into view. We followed its course, skirting the mountainside, then crossed a suspension bridge, and a little later, our driver, Lao Lo, stopped the jeep beside a cabin just off the road. The little hut looked like a sentry box, but its front door faced the river and cars rumbled to and fro along the road which ran by its back wall.

"Li Lo-ying!" Lao Lo shouted.

The door was wide open. In the room we saw an old man who was sitting on the side of his bed at a desk. He was writing with great concentration and did not notice our arrival.

"Lao Li, we've come right on time," I said.

Taking off his spectacles, the old man turned his head and, screwing up his eyes, regarded us intently. After a second's pause he said with a welcoming smile: "Ah, so you've really come."

He invited us to sit down. Then taking a kettle, he ran like a young man down the slope in front of the house. Lao Lo drew a stool up before the stove and began to light the fire. The paper and firewood sent out a thin smoke. I stood by the window and looked out.

This is an abridged version of a recent article by Ting Ling, who is one of China's best known writers. Her last novel, *Sunshine Over the Sangkan River*, was awarded a Stalin Prize for Literature.

The sun was setting. Darkness crept over the distant hills. The yellowed grass on the nearby slope stirred gently in the soft evening breeze. Down in the valley flowed the Yungting River. Now and then, from a distance, muffled explosions could be heard. The swish of the cars as they drove past the house mingled with the sound of the swift flowing water. I listened to this strange duet. I was fascinated by the familiar sight of these barren mountains.

Li Lo-ying soon returned. He and Lao Lo busied themselves with the stove and boiling the water. I could not tear myself away from the window, and the view of the hill-tops and ridges, valleys, mountain-peaks and ranges, small paths and steep cliffs... so similar to the mountains I had crossed in the provinces of Hopei and Shansi as well as in the northern part of Shensi Province; so similar to the mountains which I had climbed on the banks of the Sangkan River. All the mountains, far and near, which had become a part of my life, came to my mind. I had lived and travelled for a long time in the mountains. Now I was back again. But though this spot was barren, it was full of life. The close-folded mountains echoed with the sounds and noises of construction.

Li Lo-ying handed me a cup of boiled water, and, to break my silence, asked teasingly:

"You are in love with our mountain valleys?"

I turned around. Now, as Li Lo-ying was standing quietly in front of me and looking at me, I could study him closely. He was a bony old man with a quizzical expression at the corners of his mouth. His small reddish eyes constantly twinkled with a keen and inquiring look.

"Lao Li!" I asked, "When did land reform take place here?"

"Land reform? We had it in 1946."

"In 1946? I was around here that year. I passed through Huailai, Hsinpaoan and Wenchuantun of Cholu. I almost came here."

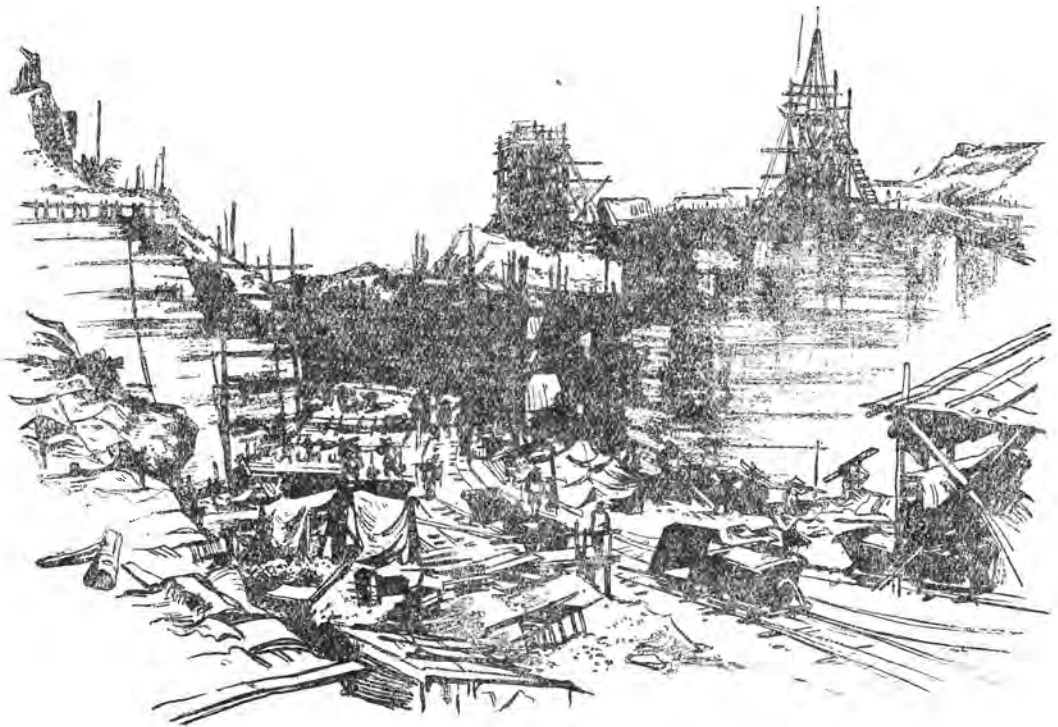
He smiled again and looked at me with great curiosity. I mentioned several villages and happenings in this area, and I said with confidence that he must have been a shepherd. These uncultivated, mountainous areas were good for raising sheep.

My love for this mountain valley obviously evoked a strong response in him. He no longer looked at me with his eyes screwed up appraisingly. He leaned against the window and

ran his gaze over the big hills beyond. He spoke in a low voice as if murmuring to himself:

"I was not only a shepherd, but was also once in charge of supplying foodstuffs to the people's army units here during the war against the Japanese invaders. I know every blade of grass and tree and stone on these mountains. I started to cut grass on these hills when I was seven or eight years old. I became a shepherd in my teens and there was not a single day that I didn't run several times from this mountain to that. How many pairs of shoes I wore out here! I had my worries and fears. I remember being scared of wolves. My parents are buried in these hills. Ours was a bitter life. How many years we suffered! And now! So many people are here. There's tens of thousands of people working here. But they're new people. It's only me who really knows these mountains. After all, the fate of the mountains is the same as mine...."

"The same fate? What fate? What do you mean by that?"



Entrance to the spillway at the Kuanting Reservoir

Sketch by Wang Chi

"Why, Comrade Lao Ting, we've both 'turned over'! Now we are both working for the building of our motherland and for its industrialization!"

He paced two or three steps up and down the narrow room and then turned back to the window. He pointed at a hill in the distance and asked Lao Lo and me to look. Following the direction he indicated, we finally made out a dark hollow in the hillside marked with a stone. It was the cave where he had lived when he was in charge of food supplies for the people's forces.

"I lived there for two years," he explained.

"Why did you stay there?" Lao Lo asked.

"You know, 'The Return to Our Native District Corps' organized by the landlords came here often, and they looted every time they came. They wanted grain and I was in charge of the foodstuffs. It would be too bad if they caught me."

"Are you a member of the Communist Party?" I asked.

"Yes, of course, and with quite a long standing too. I was admitted to the Party in 1944 during the War of Resistance to Japanese Aggression."

At that moment a young chap about sixteen or seventeen years old entered. He went straight to the corner of the room, picked up the telephone and spoke with someone at the other end. As soon as he hung up the phone, he went to look at the record book which lay on the desk. Li Lo-ying introduced him to me. His name was Tu Hsin, but he was mostly called Hsiao (small) Tu. He was a peasant worker from Tienchen County, and had been working on the dam, carrying earth and stone or pushing wagonettes here for half a year. He ought to have gone back home now, but he didn't want to. He asked to be allowed to stay here to learn a trade and become a worker. The administration had agreed, and he became a trainee at the hydrographic station. Now he had been assigned to check the water level with Lao Li. In addition to his regular work, every day he had one hour to learn to read and write, two hours for vocational studies, and one hour to study politics and current affairs. He had been here only about three months, but now, in his blue cotton uniform and an eight-

angled cap, he looked just like the messengers of the government organizations—those whom the people affectionately call "Little Devils." Li Lo-ying added finally, "These young chaps are clever and have a bright future. There are three or four such young people at the hydrographic station. They take turns to keep me company. I make them work less so they can have more time to study."

"Uncle Li sleeps very little," said the young man. "He seldom sleeps in the earlier half of the night. I wanted to exchange shifts with him but he just wouldn't agree. He takes care of us and we all have to obey him. He's just too stubborn!"

We all laughed at this criticism.

Sipping his water, Li Lo-ying returned to the conversation. He told us how, during the War of Resistance to Japanese Aggression, comrades used to come to this area at least once a week, to deliver newspapers and dispatches; sometimes they escorted revolutionary workers whom he would guide across the Peking-Kweisui Railway and the enemy's blockade lines to Chihcheng and Lungkuan in the north.

Kuanting was a poor village, so poor that it didn't even have a single small landlord, nor even a rich peasant. There were only about fifty households, all good and honest people, so it was not difficult to establish the village government and enlarge the Party membership soon after the arrival of the Eighth Route Army. And Li Lo-ying was by no means the first one to join the Party. Because of such favourable conditions, cadres from the neighbouring districts and *hsiang* used to stay here. They would sometimes come here to pass the night and discuss various matters. Notwithstanding the fact that it was an out-of-the-way place, Kuanting was not backward politically. There were no traitors here or secret agents of the enemy. The Japanese imperialists and the Kuomintang reactionaries particularly hated such places as Kuanting, and they were ruthless in their treatment of such areas where the guerillas were active. These enemies of the people would often come to blackmail and extort what they could from the villagers. For two years after 1946, Li Lo-ying dared not live in the village.

Lao Lo and Hsiao Tu did not know much about the lives of the people in the old liberated areas, and they listened with intense interest to this story which struck them as something so fresh and new.

Li Lo-ying continued: "Comrade Lao Ting, now I want to tell you about an incident which I have often tried to forget. It happened in November, 1946, on a cold night when it was so dark that you could hardly see your own fingers. Our sentry suddenly saw some people coming up the hill. Hastily firing a shot, he ran to warn us. We were all sleeping then. There was no time to dress. We got up and ran for safety. Those who ran fast enough got to the hills, but the others were encircled in the village by the attackers, who turned out to be a gang of 'The Return to Our Native District Corps.' There were more than three hundred of them. Two cadres of the district and *hsiang* organizations happened to be in the village that night. They ran up into the hills too. At first they were led by the secretary of the village Party branch, but they lost him in the hurry and darkness. They took a wrong road and came to the edge of a cliff instead. It was a dead end. They found the enemy was slowly closing in. In front of them was the edge of the cliff and below them was the Yungting River. They determined not to be taken prisoner. They jumped down the cliff and killed themselves.

"The village was in a turmoil. From that time on, I didn't dare return to sleep there.

"Those bandits stole everything they could lay their hands on, and then they smashed up all the cooking-pots, jars, cans and earthenware basins in the village. With nothing to cook in, the villagers starved for about ten days after. . . . How can I tell you about all that in a few words? But now it's all past. Things are getting better and better everyday. We are so busy now that thoughts of the past seldom come back to mind. Now we are always looking ahead of us. We're thinking of the happy days that our children will enjoy in the future!

"Yet I don't know why, there are things which one can never forget, things which make our hearts ache whenever we think of

them. Comrade Lao Ting! Some of those accursed reactionaries were, of course, caught and tried, but there are still some who have yet to be brought to justice. Chiang Kai-shek is one of them. I hate, yes, how I hate them!...."

Listening to Li Lo-ying's story, my thoughts turned to those other village cadres and peasant activists in Wenchuantun who were murdered by the reactionaries that same year. Their images passed before my eyes, and I seem to see them more vividly than ever before.

From afar came the deafening sound of an explosion; perhaps the blowing up of a larger part of the nearby hills. It awoke us to the world around us. "Hsiao Tu," said I, "we must be like the steam roller, moving forward steadily and rolling over all difficulties. We must never forget the wrongs done to us and we must heal the wounds done to our country by achieving still greater successes. You should study and work hard, and do what Uncle Li tells you. The cleverer you all become the happier he'll be."

"We are all working hard. But I'm afraid Li Chih-kuo is a better student than I," said Hsiao Tu. "Once he was elected a model student."

"Who is Li Chih-kuo?"

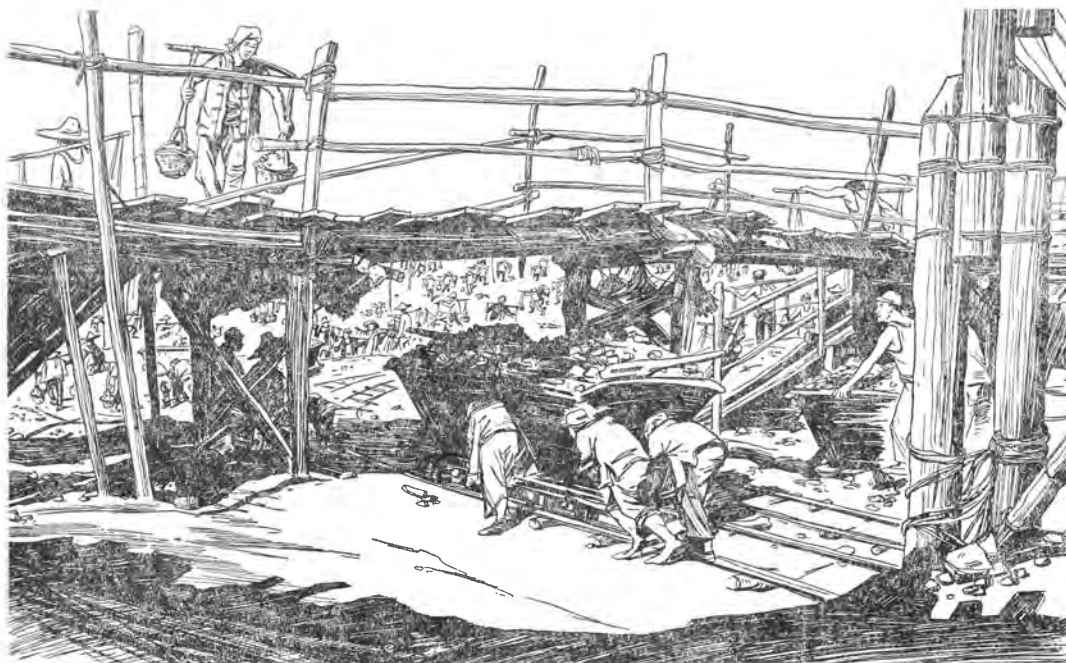
"He works at the laboratory where experiments on sand and soil are carried out," said Hsiao Tu. "You need a whole lot of patience for that work. We are both the same age and we're great chums...."

Lao Lo interrupted Hsiao Tu, saying: "Why don't you say who he is? Well, Li Chih-kuo is Li Lo-ying's son, and is a right bright lad. He has been working at the hydrographic station for longer than Hsiao Tu and so, of course, he's a better worker. But Hsiao Tu will catch up by and by."

Li Lo-ying's face suddenly brightened up. His momentary sadness had vanished and a smile appeared on his face again as he looked at me.

"What a happy father you are," said I. "Have you other children?"

"Yes," said he, "I have a daughter as well."



On the construction site of the Kuanting Reservoir

Sketch by Wang Chi

Hsiao Tu took out a photograph from the drawer and handed it to me. It was a very young girl, with two dangling little braids. I asked Lao Li whether his daughter was also working at the Kuanting Reservoir Engineering Bureau. He told me that they had an argument over this question for quite some time. He had wanted his daughter to stay on here at Kuanting, to become a worker, and marry a worker in the future. But his wife would not agree to this. The Kuanting villagers had all moved to Hsinpaoan where a new village was being built. Five new rooms had been set apart for the Li family and several *mou* of fertile land. His wife wanted their daughter to remain at home to help till the land and she also wanted a farmer son-in-law. When I asked what was his daughter's opinion, as she finally had to make the decision herself. Li Lo-ying smiled and said:

"Just imagine what she told me! She said that after a few years the villages would also have machines and that she would become a tractor driver on the farm. But later on I learned that there was another reason too—she had already got a sweetheart, and he was a farmer!"

Hsiao Tu also told me that Uncle Li's cousin, Li Lo-ping, and his nephew, Li Chih-min, were all working at the machine repair shop of the reservoir. Two other members of the family had worked on the reservoir in the early days of the project. They had now left the Kuanting Reservoir Engineering Bureau and were transferred to work in other places.

In his calm, even voice Li Lo-ying added:

"More than twenty people in Kuanting Village have changed their occupation. They turned to industry along with the building of the reservoir. They are all young fellows and much cleverer than I. They are not only good workers but they've quickly mastered the technique of their trade. Our Li Lo-ping became a lathe turner after only a year's training. And now he's teaching apprentices!"

It was getting late, so I said good-bye to them. However Li Lo-ying accompanied me out of the house and got into the jeep. He said that he wanted to see me on my way home, and would get off at the construction site where he loved to spend his time.

Our jeep stopped at the dam where the road came to an end. I had to walk over the

290-metre-long dam to the east bank of the river where I was accommodated in a hostel specially prepared for visitors. There were thousands of workers carrying earth, sand and stones on to the dam, or sprinkling water over the earth top and tamping it down.

We took leave of Lao Lo, and Li Lo-ying and I walked together over the dam.

Under a battery of electric lights and strong arc lamps the workers, young and old, looked even more energetic than they did during the daytime. They walked with great strides, as if they were running; two long streams of carriers moved back and forth, carrying earth and sand... They worked happily, seemingly keeping in time with the music broadcast through the loudspeaker, with the "heigh-ho" of the workers as they tamped the earth, and with the rumble of the steam-rollers.

We reached the eastern end of the dam and were standing at the place where the spillway starts when Li Lo-ying asked me:

"Comrade Lao Ting, do you know where we are standing? Right under our feet is the Kuanting Village where I lived when I was a boy. Now, you see, it's disappeared. Not a trace of it left. What do you think I'm thinking of? Comrade Lao Ting, the poverty, the conservatism and the last remnants of feudalism of the past have been rooted out here too. Here we see reinforced-concrete. Back there lies the new Kuanting Village. They're not fine buildings, but the houses there are neat and new. In those houses live the workers and employees of the Kuanting Reservoir Engineering Bureau. They are men who are building for happiness. Take a good look! What a different world you see now on the banks of the Yungting! The electric lights are more plentiful than the stars and are brighter than crystal. Visitors say it reminds them of Shanghai or Chungking... Well, I've never been to those places; maybe they are gay and big cities. But what people and things we have here! These are heroes, selfless people who can move mountains and change the courses of rivers. They have dedicated themselves to the building of their motherland. Are there enjoyments here? Yes, labour is an enjoyment. Is there glory in such work? Yes,

labour is glorious. Is there love? Labour itself is love. Comrade Lao Ting, I came from that old world, do you know how I feel now?"

I did not look at him, nor did I offer any reply, as I did not wish to interrupt him. After a pause, he continued.

"I can't explain to you fully the meaning of the Communist Party, as I've never been to school. But I know that the Party wants all the people to be happy; and in order to make everybody happy, each one of us has to do his bit and exert his utmost for the good of others. I am old now, and my task is to check the water level. But I must not be content only with my work, I must also study in order to improve myself, and to help others. Old as I am, I must do my best, and not get left behind by the younger generation. I have seen with my own eyes how Kuanting Village has been transformed; it will become better next year, and still better the year after next. I work here, my home is here, and my life will become better and better. I should be able to give a good answer, when some one asks me what help I gave to bring about this change. I want to be like all the other people here. I don't want to go through all this without doing something. I look haggard and thin, true—that is all because of my past sufferings—but I am only 56 years old. I am happy. And I can still give my services to the people for a few more years."

Without my realizing it, I had become greatly exulted. I did not want to leave this scene behind me. I looked at the construction site flooded with light. I said to myself: "Yes, the old and destitute Kuanting Village has been completely effaced after years of struggle. It is replaced by a big construction project—pioneer of a new and happy world. The lakes and mountains have become more beautiful, the workers have a new life and the hard days which Li Lo-ying experienced in the past are gone forever."

In the past, when Li Lo-ying was in charge of food supplies for the people's forces, he fought for the cause of the people's revolution. Now, he is an outstanding worker of the Kuanting Reservoir—one of thousands of labouring people who are building up the economic strength of the people's China.

Li Fang-lan—People's Deputy

Sun Chan-ko

LAST year when I paid a visit to Shaho Hsiang in Shantung Province two months after the elections to the local *hsiang* government, I found the peasants there had a particular regard for the woman deputy Li Fang-lan.* This made me curious to know more about her, and the peasants were eager to tell me all they knew. They were clearly proud of this woman of China's new countryside.

Li Fang-lan came from a poor peasant's family. When she was a young girl, she was sold in marriage to a man in a neighbouring village. He was a consumptive and died soon after. Li Fang-lan lived all by herself.

Four years ago, however, immediately after the liberation, there was talk in the village that Li Fang-lan and Li Fang-mou, a farmhand for twenty years, had fallen in love and had decided to marry. This was not to the liking of the local diehard landlord. He tried to stir up the peasants against the pair for breaking the ancient custom that widows should not remarry. "If they can't behave themselves properly," he said, "they should be thrown into the river to feed the tortoises!"

Li Fang-mou was worried by this threat and stopped going to see her. But Li Fang-lan, small and frail though she seemed, had a strong and independent character. She bearded the landlord in his own house and told him: "Whether I remain a widow or marry again, it's none of your business. Right now, I'm going to marry Li Fang-mou and we'll see if you dare throw us into the river."

The landlord turned pale with anger, but there was nothing he could do about it. These were new times; after liberation the people

has become the masters of the land. Li Fang-lan gave the landlord a last challenging look, and that very day, she and Li Fang-mou went to the registry office and got married. They set up house in Li Fang-mou's place.

Active in Social Life

During the land reform, both Li Fang-lan and her husband got a share of land. They were among the first to join the mutual-aid team when it was organized and they both attended the night school. They took an increasingly active part in the social life of the village.

Li Fang-lan quickly became one of the most active and popular workers in various village activities—a woman who was always ready to help others in need. She gave special attention to the families of members of the People's Liberation Army and the Chinese People's Volunteers. She often said: "We owe so much to the Liberation Army and the Volunteers for defending our happiness, we should show our gratitude."

These were no empty words. Even on the eve of the Chinese New Year when, according to tradition, most people spend their time at home with their family and relations, Li Fang-lan went out to call on the Armymen's families, to help them make festival dumplings, darn clothes and do the washing.

But Li Fang-lan's care for the Armymen's dependents was not confined to holidays, she visited them regularly, saw to their needs and helped them all she could. When Armyman Li Lien-yuan's mother fell ill, she dropped into her cottage every day, prepared special food for her and fed her at the bedside.

Li Fang-lan was not only an enthusiastic social worker but a labour model as well. In this she was an example to all the women in Shaho. There was a time when the people look down upon women, regarding them unfit for field work, but now more and more

*Li Fang-lan was elected from one of the electoral districts of Shaho Village, which has the administrative status of a *hsiang*. *Election in Shaho Village*, the article carried in our last issue, No. 24, 1953, describes the election in another electoral district of this *hsiang*.

women joined the mutual-aid team and a great part of the credit for this must go to Li Fang-lan.

Leader of Women Peasants

In the autumn of 1951, the women of the village who had joined the mutual-aid team had their first experience of field work. At the outset, everybody was in high spirits, but soon the excitement was over and the laughter died down. This was the first time that many of them had done such work, and it seemed like backbreaking toil. But Li Fang-lan carried on calmly as she had been used to ever since her childhood. Encouraged by her example, the others took fresh heart. Li Fang-lan showed them how to dig and do this and other work in an easy but efficient way. That was how Li Fang-lan became the organizer and leader of the women peasants. With her help the first day of their field work ended in a great success. That afternoon, the wall-newspaper paid special tribute to Li and reported how she had helped the other women in their work.

Li Fang-lan then became the chief organizer of the women members of the mutual-

aid team. They often came to her for help and she was always glad to share her knowledge and experience with others.

The news of Li's successful work soon spread throughout the *hsiang*. Women in neighbouring villages followed Li Fang-lan's example and took up field work with the greatest enthusiasm. The director of the district democratic women's federation came to pay her a visit. This encouraged her greatly. The mutual-aid team of which she was a member was asked by the *hsiang* government to pass on to all others the "secret" of its success and Li Fang-lan, unanimously selected by the whole team, delivered the report.

At the start of the field work season all the members of the mutual-aid team met as usual to decide on the scales of pay for each member. As a rule the women were paid 25 per cent less for their work than men. At one meeting, Li Fang-lan asked the head of the team:

"Why don't you do as Chairman Mao Tse-tung has said and treat men and women as equals?"

The head of the team explained that women always did the auxiliary work in farming while men did the heavier and basic work such as ploughing, sowing, harvesting, etc., and that was why the men received more than the women. Li Fang-lan admitted that this was true and said nothing more. But in her heart she decided then and there that the women must learn to do the same work as men.

She discussed her ideas with the other women members and they all supported her. But they soon found when they tried it that it was no easy thing to do such heavy work as ploughing. The first day was the worst. Those who were ploughing for the first time felt after a bit that their arms and legs were turning to leaden weights. It was hard to guide the plough and it was as if the oxen were doing the wrong thing on purpose. They seemed to refuse to do as they were told. When the women pulled west, the animals turned east. So the women lost heart, saying: "This is not for us!"

Li Fang-lan, however, talked them over and they carried on staunchly. By the fifth day, the animals were won over to the women's



Li Fang-lan and other deputies of the local *hsiang* people's congress inspecting the cotton fields

side! The village wall-newspaper once again praised the work of Li Fang-lan and her women colleagues on the team.

Unanimously Elected

In the summer of 1953, the general election campaign began throughout the country. Earnest discussions on who should be chosen as their deputies began among the peasants of Shaho *Hsiang*, and Li Fang-lan was the first to be unanimously approved in her electoral district.

At the election meeting a forest of hands went up to vote for her candidature. She felt a great excitement stir within her. She, an ordinary peasant woman, elected to be a people's deputy to the *hsiang* people's congress! It was an unprecedented honour. Fang-lan, wearing a big red flower pinned to her jacket, mounted the rostrum and said with deep sincerity: "Fellow villagers! It's a great responsibility indeed to be a people's deputy. I'm not sure whether I can cope with that work. . . ."

But as she said that, she noticed the happy smiles of the peasants who had elected her. She felt a surge of confidence in their strength. She raised her voice and concluded her talk by saying: "But I'm sure that with your support, we'll overcome all difficulties."

Thunderous applause burst out. The young people broke into a lively song. . . .

Some time later I visited Shaho *Hsiang* again, and together with several peasants called to see Li Fang-lan.

"This reporter is anxious to know how the work of our people's deputies is going on here," explained one peasant to Li Fang-lan.

"We have so much to attend to that I really don't know where I should begin," Li Fang-lan said, looking bashfully at me. "When the election was over, we five deputies made a rough division of labour. Each of us looks after about 20 households and leads one mutual-aid team. Then I have some additional work—to contact the womenfolk. We collect the masses' opinions and report them to higher levels; at the same time, we explain the directives of the government to the masses. Once a month we attend the *hsiang* people's congress and discuss measures for carrying out the government's policies and how to satisfy the needs of the masses."

"Ah, she has plenty to do," added an old peasant sitting beside me. "Then, there's all the work of promoting new techniques. One day Fang-lan came back from a meeting in the *hsiang*, and she told us about a new method of growing wheat. According to this method, which is recommended by an agro-technician at the state farm, the wheat seeds must be soaked in water before they are sown. The young people in our village immediately tried it out. But we, old stick-in-the-muds, would have none of it. I'd lived sixty years and I'd never heard of soaking wheat seeds before sowing. Fang-lan, however, came over to see me and explain the advantages of this new method, but I told her frankly: 'Fang-lan, I'm not as good as you are in attending to public work in our village, but when it comes to growing wheat, you've still a lot to learn from us old men.'

"A few days later, I dropped in to see Fang-lan, and she showed me two basins of soil with wheat sprouts growing in them. She asked me: 'Tell me which have been soaked and which have not?' I could see the difference at a glance! In one basin the sprouts of wheat were dark-green and sturdy; those in the other were yellow and shrunken. I realized immediately that Li Fang-lan was right and the new method was good, and I said to her: 'Fang-lan, no need to tell me! It's the soaked seeds that have the best sprouts.' From that day on, I helped Fang-lan spread the news of this new method and I got many other old 'uns to change their minds and try it."

"Wasn't it right for me to nominate Li Fang-lan as our deputy?" asked the old man, obviously proud that he had been the one to see what a fine deputy she would make.

"Absolutely right," agreed several voices.

"Yes. We can see that Li Fang-lan is one of our best deputies," said another peasant. The others nodded to show their approval.

Li Fang-lan sat quietly, rather embarrassed with this flood of commendation.

Looking at her, I could not help thinking: Li Fang-lan is but one of the millions of Chinese women who have been emancipated from backwardness and oppression by the victory of the people's revolution, and have been turned into active builders of a new and happy life in New China.

CHINA TODAY

New Rolling Mill

Following closely on the completion of China's first seamless steel tubing mill, a new heavy rolling mill, also a unit of the state-owned Anshan Iron & Steel Company, has been completed. On November 30, 1953, this new mill, one of the major projects of the first year of China's five-year plan, made a successful trial run and produced its first bar of high-quality heavy structural steel which the workers dedicated to Chairman Mao Tse-tung.

Construction of the rolling mill began in August, 1952. It went on without interruption throughout the harsh winter. Supported by the people of the entire nation, and with selfless aid from Soviet specialists, Chinese workers and technicians finished this gigantic and complicated job in only 16 months.

The new mill, the largest of its kind in China, is equipped with the latest Soviet machinery. It is entirely automatic, with electrical push-button control of all processes. The construction of the mill is of the utmost significance to the Socialist industrialization of China, since this mill will soon supply very considerable quantities of rails and structural steel for construction projects all over the country.

U.S. Atrocities Documented

Atrocities of the U.S. Armed Forces Against Prisoners of War in Korea, a report published in November by the Red Cross Society of China, is a documented record of horrors perpetrated against Chinese People's Volunteers taken

prisoner in Korea by their U.S. imperialist captors. Its main text is divided into eight chapters, each dealing with a different category of crime: "Massacres of Prisoners of War," "Illegal Interrogation," "Ill-treatment of Prisoners of War," "Mental Torture," "Forced Labour in Violation of the Geneva Convention," "Unlawful Punishment of Prisoners of War," "Retention of Prisoners of War by Force," and "Forced Enlistment of Prisoners of War to Serve as Secret Agents."

The report (English edition, 34 pages of the main text and 55 pages of appendices) gives fully verified accounts of atrocities of all these types, with names, dates, places and full details. It has now been fully established that more than 17,000 Korean and Chinese prisoners of war were massacred after capture by the U.S. forces in the period between January and October, 1951 alone, while the total for the entire war is immeasurably greater. "To commit their crimes," says the report, "the U.S. military authorities used weapons such as bayonets, automatic rifles, carbines, light and heavy machine-guns, 60 mm. guns, hand grenades, gas bombs, flame-throwers, armoured cars, tanks, etc. and employed such brutal methods as burning, using Volunteers as live targets, burying them alive, cutting out their hearts, strangling them to death, etc."

All the facts in the report are gathered from repatriated and escaped prisoners who witnessed the slaughter on Koje and Cheju Islands and in other camps and themselves survived the most in-

human torture and ill-treatment. These facts will arouse the indignation of people all over the world.

Grain for Industrialization

"Sell surplus grain to the state to support Socialist industrialization!" This has become the patriotic slogan of peasants inspired by the general line of transition to Socialism. It is being implemented in practice by members of mutual-aid teams, agricultural producers' cooperatives and collective farms as well as by individual peasants throughout the country.

Despite natural disasters in some areas, total grain crops in 1953 did not fall below the total of the previous year. Members of the agricultural producers' cooperatives and mutual-aid teams sold a great quantity of their surplus grain to the state, and encouraged individual peasants to follow suit.

In Northeast China, for instance, members of China's first collective farm, "The Spark," sold 930 tons of grain to the state. Out of the money received, seeds, ten horses and other necessities for expanded production in 1954 will be bought, 25 houses on the farm will be built and repaired and a sizeable sum will be deposited in the state bank.

State trading organizations and cooperatives are stocking large quantities of producers' and consumers' goods to meet the demand of peasants in all rural areas.

New Tasks For Science

During 1954, and for years ahead, the work of the Academia

Sinica (Chinese Academy of Sciences) will be closely coordinated with the needs of the country in its transition to Socialism. This was decided at a four-week-long conference of institute directors of the nation's highest scientific body, held in Peking between October 14 and November 7.

Geologists and biologists will continue their survey of the country's natural conditions and resources, with the basin of the Yellow River as their main field of concentration for the year.

Research chemists will conduct investigations of value to the fuel, rubber, metallurgical and electrolytic industries.

Mathematicians and physicists too will give primary attention to questions in their respective fields having the closest connection with national construction.

Institutes of technology will link their research directly to the needs of factories, mines and other enterprises now being built, with particular emphasis on metallurgy.

Social science institutes will carry on their studies into the history of modern China, later extending their attention to the history of medieval and ancient times.

Handicrafts Exhibition

The National Handicrafts Exhibition, the largest of its kind ever held in China, is now on show at the Peking Working People's Palace of Culture where it was opened on December 7, 1953.

On display are several thousand articles from over 20 provinces, produced by members of more

than 20 nationalities. They include the world-famous porcelain products of Chingtehchen, Kiangsi Province, and a wide range of porcelain and pottery items from other places; coloured-weaves and embroideries of various patterns; sculptures and carvings in stone, wood, jade, brick and tile, bamboo, bone and ivory, as well as figurines of clay and dough; cloisonne, enamelled porcelain, silver, brass and tin ware; lacquer-ware of many types, etc.

The exhibits display, in tremendous variety, the skill and artistic genius of the working people of China, the glorious tradition of her handicrafts and the new achievements in this field since the liberation.

The purpose of the exhibition, which is sponsored by the Ministry of Cultural Affairs, is to encourage the professional workers in the fine arts to learn from the excellent craft tradition of China's folk craftsmen, as well as to promote and further develop the crafts themselves.

BRIEFS

Ancient Chinese inventions are the theme of a new set of four postage stamps issued by the Ministry of Posts and Telecommunications on December 1, 1953. The designs are, respectively, the world's earliest compass composed of a spoonlike lodestone lying on a bronze mirror marked with the points of the compass; a seismoscope invented in A.D. 132 by Chang Heng of the East Han Dynasty; the world's first milage meter invented in the Han Dynasty

(about the 3rd century); and an armillary sphere, an astronomical model representing the great circles of the heavens built by Kuo Shou-ching in the Yuan Dynasty (1280-1368). The stamps are finely engraved, their colours being grey, green, blue-green and brown.

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The 371-metre-long Foukiang River bridge, one of the most important to be built along the Chengtu-Paochi Railway now being constructed to link Southwest and Northwest China, was commissioned on November 21, after one year's work. Since its completion, the railway line has been pushed further into the mountains of northern Szechuan Province. The present stage of the building of this railway, all 800 kilometres of which will be in operation by 1958 is to construct its second section which runs over 368 kilometres and crosses the border from Szechuan into Shensi Province. The first section, running 117 kilometres north from Chengtu, was opened to traffic on October 1, 1953.

* * *

The biggest modern sugar refinery in Northeast China, and the first to be equipped entirely with Chinese-made machinery, began work in Harbin on November 20, 1953. State-owned, it is called the "Ho Ping" (Peace) Refinery and can turn out 18,000 tons of beet sugar each year.

* * *

The biggest automatic crusher so far made in China was finished by workers in Mukden in November, 1953. The machine weighs 60 tons, is powered by a 300-h.p. electric motor and can crush from 500 to 800 tons of ore an hour.

