JPRS: 19,670

12 June 1963

COMMUNIST CHINA DIGEST

No. 93

U. S. DEPARTMENT OF COMMERCE
OFFICE OF TECHNICAL SERVICES
JOINT PUBLICATIONS RESEARCH SERVICE
Building T-30
Ohio Drive and Independence Avenue, S.W.
Washington 25, D. C.

REPRODUCED BY
NATIONAL TECHNICAL
INFORMATION SERVICE
U.S. DEPARTMENT OF COMMERCE
SPRINGFIELD, VA 22161

F O R E W O R D

This publication was prepared under contract for the Joint Publications Research Service as a translation or foreign-language research service to the various federal government departments.

The contents of this material in no way represent the policies, views or attitudes of the U. S. Government or of the parties to any distribution arrangement.

PROCUREMENT OF JPRS REPORTS

All JPRS reports may be ordered from the Office of Technical Services. Reports published prior to 1 February 1963 can be provided, for the most part, only in photocopy (xerox). Those published after 1 February 1963 will be provided in printed form.

Details on special subscription arrangements for JPRS social science reports will be provided upon request.

No cumulative subject index or catalog of all JPRS reports has been compiled.

All JPRS reports are listed in the Monthly Catalog of U. S. Government Publications, available on subscription at $4.50 per year ($6.00 foreign), including an annual index, from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

All JPRS scientific and technical reports are cataloged and subject-indexed in Technical Translations, published semimonthly by the Office of Technical Services, and also available on subscription ($12.0o per year domestic, $16.00 foreign) from the Superintendent of Documents. Semimonthly indexes to Technical Translations are available at additional cost.

JPRS: 19,670

COMMUNIST CHINA DIGEST

No. 93

PREFACE

The Communist China Digest is a serial publication which presents information concerning all major aspects of Chinese life. It provides selected reports from translations of Chinese Communist and other publications. These selections seek to be (1) representative of the type of material appearing on the subject, (2) major statements or decisions on the subject, and/or (3) national policy decisions, statements, or activities. In general, these reports are extracts or summaries. Full translations will be so indicated. Notes or comments appearing in brackets are made by JPRS:

TABLE OF CONTENTS

	Page
DIGEST SPECIAL REPORT	1
Guide to Minority Nationalities and Autonomous Areas of Communist China	1
Introduction	1
I. Minority Nationalities	3
II. Autonomous Areas	17
Autonomous Regions	17
Autonomous Chou	20
Autonomous Hsien and Banners	28
Sources	40

Page

MINORITY NATIONALITIES..... 45

Minority Nationalities Active in Product Sales to State
(Editorial in Min-tsu T'uan-chieh, Dec 62)..... 45

Evolution of the Lolo Ethnic Group of China
(H. J. de Dianous in l'Afrique et l'Asie, No. 6, Dec 62). 45

Tenth Anniversary of A-pa Tibetan Autonomous Chou
(Kao Chih-yuan in Min-tsu T'uan-chieh, Dec 62)..... 51

The Tung-hsiang Nationality
(Yang Chien-hsin in Min-tsu T'uan-chieh, Dec 62)..... 53

New Autonomous Area Established in Kwangtung Province
(Min-tsu T'uan-chieh, Dec 62)..... 54

"Leading Official" of Kwangsi Chuang Autonomous Region
Declines to Be Identified with Optimistic Report
(Kuang-min Jih-pao, 15 Mar 63)..... 54

LEARN FROM LEI FENG CAMPAIGN..... 56

Learn from Lei Feng
(Lo Jui-ch'ing in Chung-kuo Ch'ing-nien, No. 5-6, 2 Mar 63) 56

Be a Good Worker of the Lei Feng Type
(Editorial in Kung-jen Jih-pao, 13 Mar 63)..... 60

Lei Feng and the Relationship Between the Individual and
Collective Living (Chung-kuo Ch'ing-nien, No. 8, 16 Apr 63) 63

Over 14,000 Youths in Shanghai Attend Report Meeting on
Lei Feng (Chung-kuo Ch'ing-nien Pao, 5 Mar 63)..... 67

Seven New Martyrs Added to the Heroes Campaign
(Kung-jen Jih-pao, 28 Mar 63)..... 68

Li Yu-ti and the Heroes Seven
(Editorial in Nan-fang Jih-pao, 21 Mar 63)..... 69

Excerpts from the Diary of Lei Feng
(Jen-min Jih-pao, 7 Feb 63)..... 69

Page

PARTY ORGANIZATION..... 76

Make a Good Job of the Regular Work of Party's Basic Organizations (Chao Han in Jen-min Jih-pao, 30 Mar 63).... 76

MARXISM AND DIALECTICS..... 89

It Is Harmful to Attribute Marxism to Ancient Philosophers (Tung Fang-ming in Che-hsueh Yen-chiu, No. 1, 25 Jan 63)... 89

Take Warning from the Past in Order to Be More Careful for the Future, Treat Illness in Order to Save the Patient (Li Chien-wei in Hung-ch'i, No. 2, 23 Jan 63)..... 91

COMMUNIST YOUTH LEAGUE..... 93

Communist Youth League Third Central Committee Convenes Eighth Plenary Session (Chung-kuo Ch'ing-nien Pao, 19 Jan 63)..... 93

MILITARY..... 96

Armed Forces in Canton Area Called Representative Conference of "Four-Good" Companies and "Five-Good" Fighters (Jen-min Jih-pao, 23 Mar 63)..... 96

Hsiao Hua Reports at Army Political Work Conference (Hsiao Hua in Jen-min Jih-pao, 1 Apr 63)..... 96

COMPLAINTS AND QUERIES..... 109

Youth Complains of Living Conditions in a Remote Factory Area (Chung-kuo Ch'ing-nien, No. 3-4, Feb 63)..... 109

Exaggeration and Dishonesty Must Be Eliminated When They Emerge (Nan-fang Jih-pao, 20 Mar 63)..... 110

Careless Handling of Materials Criticized (Jen-min Jih-pao, 12 Mar 63)..... 110

Care of Material Is Everyone's Responsibility (Kung Chieh and Yu Tung in Kung-jen Jih-pao, 9 Feb 63)..... 111

Page

SCIENTIFIC AND TECHNICAL..... 113

Achievements in China's Drug Industries in 1962
(Chung-kuo Hsin-wen, 12 Jan 63)..... 113

Expansion of Pharmaceutical Industry
(Chung-kuo Hsin-wen, 12 Mar 63)..... 113

Drugs Marketed in Shanghai, Canton
(Ta Kung Pao, 9 & 18 Feb 63)..... 114

Pharmaceutical Plant Produces Ergonomine
(Kuang-ming Jih-pao, 25 Feb 63)..... 114

China Holds Second National Conference on Metal Physics
(K'o-hsueh T'ung-pao, No. 1, Jan 63)..... 114

China Holds Second National Conference on Semiconductors
(K'o-hsueh T'ung-pao, No. 1, Jan 63)..... 116

National Conference on Plant Ecology Held
(K'o-hsueh T'ung-pao, No. 1, Jan 63)..... 116

Infantile Paralysis Can Be Prevented
(Chang T'ien-lai in Kuang-ming Jih-pao, 2 Feb 63)..... 117

Vietnamese Meteorological Delegation Leaves China for Home
(NCNA, 15 Apr 62)..... 120

Chinese Hydrogeology Students in Russia
(Moscow, Izvestiya Vysshikh Uchebnykh Zavedeniy--Geologiya i Razvedka, No. 12, Dec 62)..... 120

National Agricultural Specialists Attend Conference Called by Party (Kuang-ming Jih-pao, 9 Feb 63)..... 120

Comprehensive Survey in Southwestern China Completed
(Kuang-ming Jih-pao, 20 Feb 63)..... 121

EDUCATION..... 122

State Council Makes Academic Appointments and Dismissals
(Kuang-ming Jih-pao, 1 Mar 63)..... 122

Page

Various Localities Actively and Aimfully Conduct Spare-Time Education for Workers (Kung-jen Jih-pao, 12 Mar 63).. 122

Seminars on Experience of Running Middle Schools Held (Kuang-ming Jih-pao, 14 Feb 63)..... 124

LIST OF TRANSLATIONS ON COMMUNIST CHINA..... 125

DIGEST SPECIAL REPORT

GUIDE TO MINORITY NATIONALITIES AND AUTONOMOUS AREAS OF COMMUNIST CHINA

INTRODUCTION

This report provides sociopolitical information on minority nationalities in Communist China, taken primarily from 1960-1962 Chinese newspapers and periodicals. The location and numbers of the various minorities are given and data on the language, religion, and customs of the nationality are briefly noted. The autonomous administrative areas, which contain the bulk of the minority nationality population, are described; the area's date of establishment, location, capital, physical size, administrabive subdivisions, demographic composition, and important party and government officials are included, when this information is avilable. The number in parentheses following each item refers to appended sources.

Included in this report are a description of the minority nationalities, in alphabetical order, and an alphabetically arranged presentation of the autonomous administrative regions, chou, hsien, and banners.

Section I lists the 52 minority nationalities occurring in available sources. Of these 52 minorities, over 20 have their own written language. (15, 42) A few of the nationalities found with populations exceeding one million are the Chuang (7 million), Yi (over 3.2 million). Manchus (over 2.4 million), and Mongols (1.64 million). The total minority nationality population is over 27 million. (31)

Among the religions not indigenous to China professed by the minority nationalities are Islam, Hinayana Buddhism, Lamaism, and Christianity.

Section II presents the autonomous administrative areas of China under the headings "Autonomous R gions," comparable to provinces in size; "Autonomous Chou," intermediate between provinces and hsien in size; and "Autonomous Hsien and Autonomous Banners," comparable in size to hsien. A total of 82 autonomous areas (5 autonomous regions, 29 autonomous chou, 55 autonomous hsien, and 3 autonomous banners) are listed. Tibet is included as an autonomous region, even though it is still in the preparatory phase. One area in Yunan Province, Lan-ts'ang La-hu Autonomous Area ("Tzu-chih Ch'u"), is included under the heading "Autonomous Hsien" because it most nearly corresponds to a hsien.

These autonomous areas generally are found along the northern, western and southwestern borders of China proper. They are most complex in organization and most numerous in the southwestern part of China, which is more heavily populated than the other border regions of China.

The population of the autonomous areas varies considerably; autonomous regions, from a little over one million to 7 million; autonomous chou, from around 100,000 to almost 2 million; hsien population data is almost nonexistent. One source notes that there are over 63 million persons living in

87 autonomous areas, of which 36 million are Han peoples. (31) The term "Han" people refers to those who are considered racially Chinese as distinct from members of a minority nationality living within the political boundaries of China.

Since it may be assumed that the monority nationality whose name is included in the name of the autonomous area is present in that area, in this report no reference is made to this nationality under the heading "Demographic data" unless further information was available. In the cases about which there is information, the percentage of cadres of a certain minority nationality has been roughly in proportion to the percentage of that minority in the administeative area; most of the larger autonomous areas have some government and party notables drawn from the ranks of the area's nationalities.

Dates of establishment of these autonomous administrative areas range from 1950 to 1962, but the great majority were established in 1953, 1954, 1956, or 1958.

Reference to five autonomous areas about which information was given in the 1960 Jen-min Shou-ts'e (People's Handbook) was not observed in more recent Chinese newspapers or periodicals. Therefore, it is not known whether they were still in existence in 1962. Because of this, they are not included in Section II or referred to in Section I of this report. The five areas are listed below.

Hsun-tien Hui Autonomous Hsien

Date of establishment: 27 December 1957.
Location: Yunnan Province. (15)

Lien-yang Multinational Autonomous Hsien

Date of establishment: 22 March 1959.
Location: Kwangtung Province. (15)

Lu-nan Yi Autonomous Hsien

Date of establishment: 26 March 1957.
Location: Yunnan Province. (15)

Wei-ning Yi, Hui, and Miao Autonomous Hsien

Date of establishment: 11 November 1954.
Location: Kweichow Province. (15)

Yung-Chien Hui Autonomous Hsien

Date of establishment: 13 November 1956.
Location: Yunnan Province. (15)

Ahchang

About 5,000 Ahchang, Romanized as A-ch'ang, are found in Te-hung Thai and Ching-p'o Autonomous Chous, Yunnan Province. (1) They profess Hinayana Buddhism. (2)

Aili

The Aili, Romanized as either Ai-li or Ai-ni, are found in Yunnan Province; they are a branch of the Yi nationality. (3)

Ch'ao-hsien (see Korlans)

Ch'i-lao

The Ch'i-lao reside in Kweichow Province. (15)

Ch'iang

There are over 43,000 Ch'iang in China. They are found in Szechwan Province in A-pa Tibetan Autonomous Chou in the Mao-wen Ch'iang Autonomous Hsien, occupying upper reaches of the Min Chiang and the mountainous areas along the banks of the Tsa-ku-mao Ho. The majority live in small villages, such as Ch'ih-pu-su, Sha-pa, Chiao-chang, Wei-chou, and Hsueh-ch'eng, in the Mao-wen Ch'iang Autonomous Hsien. A few live among Han, Moslems, and Tibetans in areas near communication routes or market towns.

The Ch'iang language is an independent branch of the Tibeto-Burmese language of the Sino-Tibetan language family. There has been a long period of close relationship between the Ch'iang and Han peoples and the use of the Chinese language is becoming more common; the majority of Ch'iang, however, still do not speak Chinese. (4)

The Mao-wen Ch'iang Autonomous Hsien is the only autonomous Ch'iang administrative area in China. Higher agricultural cooperatives were formed in this hsien in the fall of 1958; some communes have been formed. Universal primary education now exists. (5)

Ch'ia-wa (see Kawa)

Ching

Some Ching are found in the Tung-hsing Multinational Autonomous Hsien, Kwangtung Province. (6)

Ching-p'o

There are about 80,000 Ching-p'o in China. They are found in Lu-hsi, Jui-li, Lung-ch'uan, Ying-ch'iang, and Liang-ho hsien, Te-hung Thai and Ching-p'o Autonomous Chou, Yunnan Province. A few are found scattered in Keng-ma [Thai and Kawa Autonomous Hsien], Lin-ts'ang Special District; and in Lan-ts'ang [La-hu Autonomous Area], Szu-mao Special District, both in Yunnan Province. Others are found among the Han, Thai, Lisu, Pengyu, and Ahchang peoples near P'ien-ma, Nu-chiang Lisu Autonomous Chou; the Ching-p'o do not mix indiscriminately with these people.

This nationality is one of the oldest of China's major minority nationalities. Their language is a branch of Tibeto-Burmese of the Sino-Tibetan language family. Because of their long and intimate contact with other nationalities, many Ching-p'o speak Chinese, Thai, and Ahchang. They are basically a monogamous people. (7)

Ch'in-jen (see Tu-lung)

Chuang

The Chuang nationality (called "T'ung" by the Han peoples) constitutes the most numerous ethnic minority in China. As of 1958, there were 7 million Chuang in China, 6.5 million of whom lived in western Kwangsi Chuang Autonomous Region. (8) In Kwangsi, they are found in Tu-an Yao Autonomous Hsien, Ta-yao-shan Yao Autonomous Hsien, Lung-sheng Multinational Autonomous Hsien, and Huan-chiang Hsien. (9, 7, 10) In Yunnan Province, they are found in Wen-shan Chunag and Miao Autonomous Chou. (11)

The Chuang now have a written language. (79)

Daghors

According to 1958 statistics, there are over 52,000 Daghors, variously Romanized as Ta-wo-erh, Ta-hu-erh, Ta-kan-erh, and Ta-kuan-erh. The Daghors are found mainly in eastern Inner Mongolia and in Heilungkiang Province. They are found in Mo-li-ta-wa Daghor Autonomous Banner (Inner Mongolia), and in the suburbs of Ch'i-ch'i-ha-erh, Heilungkiang. There are also a few Daghors in T'a-ch'eng Hsien, I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (3) The number of Daghors in Sinkiang has increased by 50 percent over the pre-"liberation" population. (12)

Evenki

The Evenki, Romanized as O-wen-k'o, are a numerically small minority people related [to the Han]; their total population is over 7,700; 6,963 live in Inner Mongolia, 758 live in Heilungkiang Province, and 20 live in Sinkiang. (13) In Inner Mongolia the Evenki are located in Hu-lun-pei-erh

League in the Evenki Autonomous Banner, Ch'en-pa-erh-hu Banner, A-jung Banner, Mo-li-ta-wa Daghor Autonomous Banner, and O-erh-ku-na Banner. They have no written language. (12)

During the past 300-400 years, they have been known as So-lun, T'ung-ku-szu (Tungus), and Ya-k'u-t'e. The name "Evenki" was orridially adopted in 1957. (13)

Ha-ni

The Ha-ni are found in Yunnan Province in Hung-ho Ha-ni and Yi Autonomous Chou and Chiang-ch'eng Ha-ni and Yi Autonomous Hsien. (14, 15)

They have their own written language. (79)

Ha-sa-k'o (see Kazakhs)

Ho-che

The ho-che is one of the smallest minority nationalities in China; there are now somewhat over 600 persons living in central Heilungkiang Province. (16) Fifty years ago, there were 2,000 Ho-che, but by the time of the "liberation", their numbers had dwindled to a mere 300. (17)

Hsi-po (see Sibo)

Hui (see Moslems)

Jujen (see Tu-lung)

Kawa

The Kawa or Chia-wa, are found in Yunnan Province in Meng-lien Thai, La-hu, and Kawa Autonomous Hsien, Ts'ang-yuan Kawa Autonomous Hsien, and in Keng-ma Thai and Kawa Autonomous Hsien. (15, 19)

The Kawa live in large "headman" villages. Before 1957, the Kawa were plagued by serious and chronic malnutrition, by 1961, 500 chin of grain was available per person per year over 600 chin per person was available in 1962. (20)

Kazakhs

Kazakhs, Romanized as Ha-sa-k'o, are found in Sinkiang Uighur Autonomous Region in I-li Kazakh Autonomous Chou, T'a-shih-k'u-erh-kan Tajik Autonomous Hsien, Mu-lei Kazakh Autonomous Hsien, and Pa-li-k'un Kazakh Autonomous Hsien. (21, 22, 15) They are found in Tsignhai Province in Hai-hsi Mongol, Tibetan, and Kazakh Autonomous Chou. (23) In additon, they found in Kansu Province in A-k'o-sai Kazakh Autonomous Hsien. (15)

The Kazakhs have their own written language. (24) They are Muslims. (2)

Kirghiz

The Kirghiz, Romanized as K'o-erh-k'o-szu, are found in Sinkiang Uighur Autonomous Region in I-li Kazakh Autonomous Chou and K'o-tzu-lo-su Kirghiz Autonomous Chou. (12, 15)

The Kirghiz are Muslims. (2)

Koreans

The Koreans, Romanized as Ch'ao-hsien, are found in Ningsia Hui Autonomous Region; there are 586,500 in Yen-pien Korean Autonomous Chou, Kirin Province. (24, 25) They arecalso found in Ch'ang-pai Korean Autonomous Hsien, Kirin Province. (15)

The Koreans have their own written language. (24)

La-hu

The La-hu are found in Yunnan Province in Lan-ts'ang La-hu Autonomous Area and Meng-lien Thai, La-hu, and Kawa Autonomous Hsien. (2, 15)

Some La-hu profess Christianity, including Roman Catholicism. (2)

Li

The Li are one of the Minority nationalities with which the Chinese have had the longest period of contact. Their total population is over 400,000 of whom over 390,000 live in Hainan Li and Miao Autonomous Chou in the following hsien: Lo-tung, Tung-fang, Pao-t'ing, Ch'iung-chung, and Ya. A few Li are scattered in the parts of Ch'iung-tung, Wan-ning, Ch'eng-mai, and Tan Hsien near the Hainan Li and Miao Autonomous Chou. In the latter areas, they lived mixed with Han peoples. (26) Some Li are also found in Ch'eng-pu Miao Autonomous Hsien, Hunan Province. (18)

The Li retain their original language, a branch of the Chuang-T'ung language in the Sino-Tibetan language family. (26)

Lisu

The Lisu, Romanized as Li-su, are found in Yunnan Province in Te-hung Thai and Ching-p'o Autonomous Chou and over 80,000 live in Nu-chiang Lisu Autonomous Chou. (27) Some are also found in Kwangsi Chuang Autonomous Region. (29)

Some Lisu profess Christianity, including Roman Catholicism. (2)

Manchus

There are more than 2.4 million Manchus (Romanized as Man), of whom 83 percent inhabit the three northeastern provinces of Liaoning, Kirin, and Heilungkiang. The remainder are found scattered in Hopeh Province, Inner Mongolian Autonomous Region, Sinkiang Uighur Autonomous Region, Peiping, Sian, Ch'eng-tu, Canton, and other large cities throughout China. Over 4,000 live in Tientsin, which makes up more than 4 percent of the total minority population of this city. (101, 30) Manchus are also found in Ningsia Hui Autonomous Region; Yen-pien Korean Autonomous Chou, Kirin Province; and I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (24, 25, 12)

About 480,000 Manchus, 20 percent of the total population, live in large cities, where the majority are industrial workers; there are more urbanized than any other minority nationality.

Originally, the Manchus had their own language, a southern branch of the Tungus subfamily of the [Ural] Altaic language family. However, since the Ch'ing (ie. Manchu) Dynasty [1644-1911], because of their close economic and cultural ties with the Han, the Manchur have gradually acquired the Chinese language. (29)

Mao-nan

The Mao-nan are found in Kwangsi Chuang Autonomous Region in Tu-an Yao Autonomous Hsien and Huan-chiang Hsien. (9, 31)

Meng-ku (see Mongols)

Miao

The Miao are found in Kweichow Province in Ch'ien-tung-nan Miao and T'ung Autonomous Chou, Ch'ien-nan Pu-i and Miao Autonomous Chou, and Sung-t'ao Miao Autonomous Hsien. (32, 15) Over 370,000 are found in Hsiang-hsi T'u-chia and Miao Autonomous Chou; other Miao are found in Ch'eng-tu Miao Autonomous Hsien, both in Hunan Province. (33, 18) They are found in Yunnan Province in Wen-shan Chuang and Miao Autonomous Chou and Ho-k'ou Yao and Miao Autonomous Hsieh. (11, 34) Other Miao are found in Kwangsi Chuang Autonomous Region in Tu-an Yao Autonomous Hsien, Lung-sheng Multinational Autonomous Hsien, and Ta-miao-shan Miao Autonomous Hsien. (9, 7, 15) They are also found in Hai-nan Li and Miao Autonomous Chou, Kwangtung Province. (35)

Some Miao profess Christianity, including Roman Catholicism. (2) They have a written language and at least two dialects: Chien-nan and Chian-chien-chen. (79)

Min-chia (see Pai)

Mo-lao

The Mo-lao are found in Tu-an Yao Autonomous Hsien and Lo-ch'eng Hsien, Kwangsi Chuang Autonomous Region. (9, 10) There are about 50,000 in the above areas of Kwangsi. (62)

Mongols

According to 1959 statistics, there were 1,640,000 Mongols, Romanized as Meng-ku, in China, of whom more than 70 percent (1,172,000) lived in the Inner Mongolian Autonomous Region. (23) In 1961, 1,213,000 Mongols were reported to be living in the Inner Mongolian Autonomous Region. (36) The remainder are scattered in Liaoning, Kirin, Heilungkiang, Kansu, and Tsinghai provinces and Sinkiang Uighur Autonomous Region. A small number are also found scattered in Peiping and Hopeh, Honan, Szechwan, and Yunnan provinces. (23)

Specifically, they are found in Kirin Province in Yen-pien Korean Autonomous Chou and Ch'ien-kuo-erh-lo-szu Mongol Autonomous Hsien. (25, 15) They are found in Ningsia Hui Autonomous Region. (24) In Tsinghai Province, they are found in Huang-nan Tibetan Autonomous Chou, Hai-hsi Mongol, Tibetan, and Kazakh Autonomous Chou, and Ho-nan Mongol Autonomous Hsien. (37, 23, 38) Mongols are found in Sinkiang Uighur Autonomous Region in I-li Kazakh Autonomous Chou, Pa-yin-kuo-leng Mongol Autonomous Chou, Po-erh-t'a-la Mongol Autonomous Chou, and Ho-tu-k'o-sai-erh Mongol Autonomous Hsien. (12, 15, 21, 15) They are found in Su-pei Mongol Autonomous Hsien, Kansu Province, and in Tu-erh-po-t'e Mongol Autonomous Hsien, Heilungkiang Province. In Liaoning Province, they are found in Fou-hsin Mongol Autonomous Hsien and in K'a-la-ch'in Tso-i Mongol Autonomous Hsien. (15)

Their language, which is written, belongs to the Mongol subfamily of the [Ural-] Altaic family. (24, 23) The Mongol religion is Lamaism. (2)

Monguors

According to 1958 statistics, there are 65,739 Monguors, called T'u by the Chinese. A group of over 24,400 live together in Hu-chu [Monguor Autonomous] Hsien, over 15,600 in Min-ho Hsien, and over 15,190 in Ta-t'ung Hsien, all in Tsinghai Province. Others are scattered in Tsinghai Province in Lo-tu Hsien, Men-yuan [Hui Autonomous] Hsien, Huang-nan Tibetan Autonomous Chou, and Yu-shu Tibetan Autonomous Chou. (39, 37, 3) In Kansu Province they are found in T'ien-chu Tibetan Autonomous Hsien and in Lanchow. (39)

They have their own language, in which the word order is the same as Mongolian and 60 percent of the vocabulary is interchangeable with that of Mongolian; it also borrows from Chinese and Tibetan. There are two local dialects: the Hu-chu dialect and the Min-ho dialect. (39)

Moslems

There are over 80,000 Moslems, or Hui, in Tientsin, where they make up over 93 percent of Tientsin's minority population. (40) Moslems are found in Ningsia Hui Autonomous Region, Inner Mongolian Autonomous Region, Kwangsi Chuang Autonomous Region. (24, 41, 29) They are found in Yen-Pien Korean Autonomous Chou, Kirin Province; and in Wei-shan Yi and Hui Autonomous Hsien, Yunnan Province. (25, 15) In Tsinghai Province, Moslems are found in Huang-nan Tibetan Autonomous Chou; Yu-shu Tibetan Autonomous Chou; and in Men-yuan Hui Autonomous Hsien, Hai-pei Tibetan Autonomous Chou; and in Hua-lung Hui Autonomous Hsien. (37, 3, 15) In Sinkiang Uighur Autonomous Region, they are found in I-li Kazakh Autonomous Chou and Ch'ang-chi Hui Autonomous Chou, or well as in Yen-ch'i Hui Autonomous Hsien, Pa-yin-kuo-leng Mongol Autonomous Chou. (12, 15) In Kansu Province, Moslems are found in Lin-hsia Hui Autonomous Chou and Ch'ing-shui Hui Autonomous Hsien. (15)

The Moslems generally used the Chinese script even before 1949. (24) They of course profess Islam [the term "Hui" (Moslem) does not include all Muslins in China; it is limited to this particular minority nationality].

Na-hsi

The total population of Na-hsi in China is about 160,000; 155,000 of these live in Li-chiang Special District in Yunnan Province. (7)

The Na-hsi in Yunnan who live in close proximity to those of the Tibetan nationality profess Lamaism. (2)

Nu

There are about 15,000 Nu in China. They call themselves A-mu, Nu-hing, or Nu-su. The Nu are found in Kung-shan Tulung and Nu Autonomous Hsien, Nu-chiang Lisu Autonomous Chou living among Lisu and Tu-lung; altogether, over 12,000 Nu live in this autonomous chou. Other live in Li-chiang Na-hsi Autonomous Hsien, also in Yunnan Province. (59)

Although their religious beliefs are animistic, some profess Lamaism; Nu profess Christianity, including Roman Catholicism. The language is a branch of the Tibets-Burbere subfamily of the Sino-Tibet language family. (2, 59)

Oronchon

At present, there are over 2,000 Oronchon, Romanized as O-lun-ch'un and meaning "mountain men." They live in the Oronchon Autonomous Banner, Pu-t'e-ha Banner, and the Mo-li-ta-wa Daghor Autonomous Banner, all in the Inner Mongolian Autonomous Region. They are also found in Heilungkiang Province in the following hsien: Hu-ma, Hsun-k'o Ai-hui, and Chia-yin. They range over an area of somewhat more than 200,000 square kilometers. The Oronchon live among Han people, Manchus, Evenki, Daghors and Koreans. (4)

Pai

There are somewhat more than 600,000 Pai, also known as Min-chia. Of these 600,000 Pai over 90 percent reside in the region in Yunnan Province consisting of Chien-ch'uan Hsien and Hao-ch'ing Hsien, both in Ta-li [Pai Autonomous Chou.] Here they live among Han, Moslems, Li, and other minority peoples. In addition, some are scattered in Yunnan in K'un-ming, Li-chiang [Special District], Te-hung Thai and Ching-po Autonomous Chou, and Yuan-chiang Hsien. Other Pai are found in Pi-chieh Hsien, Kweichow Province; and the Hsi-ch'ang Special District, Szechwan Province.

The Pai have their own language, a branch of the Li language of the Li-Tibetan subfamily of the Sino-Tibetan language family. This language is not written. The Pai are generally monogamous and profess Buddhism. (79, 2)

Pao-an

The Pao-an are Muslims. (2)

Pengyu

There are over 7,000 Pengyu, Romanized as Peng-yu or Peng-lung. They are found in Yunnan Province in the following administrative units: Lu-hsi Hsien, Ying-chiang Hsien, Jui-li Hsien, Pao-shan Hsien, T'eng-ch'ung Hsien, and Yuan-t'ing Chen, all in Te-hung Pai and Ching-p'o Autonomous Chou; Chen-k'ang Hsien, and Keng-ma [Thai and Kawa Autonomous Hsien], both in Lin-ts'ang Special District; and in Lan-ts'ang Hsien in Szu-mao Special District.

The Pengyu live among Han, Thai, Ching-p'o Kawa, and La-hu peoples. Most Pengyu use the Chinese, Thai, or Ching-p'o languages in their daily work. (43, 31) The Pengyu profess Hinayana Buddhism. (2)

Pu-i

The Pu-i are found in Kweichow Province in Ch'ien-nan Pu-i and Miao Autonomous Chou and Ma-chiang Hsien, where Wang Yu-lien (3769/2589/5571), a Pu-i, is deputy hsien magistrate (15, 44).

They now possess a written language. (79)

Pulang

The Pulang, or Pu-lang, live in Yunnan Province and profess Hinayana Buddhism. (2)

Russians

The Russians, Romanized as O-lo-szu, live in Sinkiang Uighur Autonomous Region. (40) They have their own written language. (42)

Salars

The total Salar (sa-la) population is over 32,500. They are found in Tsinghai Province in Hsun-hua [Salar Autonomous] Hsien, Hua-lung [Hui Autonomous] Hsien, and Kan-tu Hsiang. They are also found in Ta-ho-chia, Lin-hsia Hsien [Lin-hsia Hui Autonomous Chou], Kansu Province. (45, 37)

The Salars live together with Tibetans, Moslems, and Han peoples. They have their own language, which belongs to the Turkic subfamily of the [Ural-] Altai language family; it is not a written language. (45) The Salars are Muslims. (2)

Sani

The Sani, Romanized Sa-ni, are a branch of the Yi minority, they are found in Yunnan Province. (3)

Shui-chia

The Shui-chia, also known simply as the Shui, are found in Kweichow Province in San-tu Shui Autonomous Hsien. (15)

Some Shui-chia profess Christianity, including Roman Catholicism. (2)

Sibo

The Sibo, Romanized as Hsi-po, are found in Ch'a-pu-ch'a-erh Sibo Autonomous Hsien, I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (15, 12)

The Sibo have their own written language. (42)

Ta-hu-erh, (see Daghors)

Tajiks

The Tajiks, Romanized as T'a-chi-k'o, are found in T'a-shih-k'u-erh-kan Tajik Autonomous Hsien [Sinkiang Uighur Autonomous Region].

The Tajiks are a pastoral people, 99 percent of whom were illiterate before the "liberation." (22)

Tatars

The Tatars, Romanized as T'a-t'a-erh, are found in I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (12)

The Tatars are Muslims. (2)

Thai

The Thai, Romanized as T'ai, are found in Yunnan Province in Hsi-shuang Pan-na Thai Autonomous Chou, Te-hung Thai and Ching-po Autonomous Chou, Meng-lien Thai, La-hu, and Kawa Autonomous Hsien, and Keng-ma Thai and Kawa Autonomous Hsien. (15, 7, 19)

The Thai have their own written language. (42) They profess Hinayana Buddhism. (2)

Tibetans

The Tibetans, Romanized as Tsang, are found in Tibet proper, where there are 1.2 million. (46) There are 90,000 Tibetans in Ti-ch'ing Tibetan Autonomous Chou, in Yunnan Province. (47) About 85,000 are found in Yu-shu Tibetan Autonomous Chou, Tsinghai Province: Hai-hsi Mongol, Tibetan, and Kazakh Autonomous Chou, Hai-nan Tibetan Autonomous Chou, Huang-nan Tibetan Autonomous Chou, and Kuo-lo Tibetan Autonomous Chou. (48, 49, 31) Tibetans are found in Szechwan Province in A-pa Tibetan Autonomous Chou, Kan-szu Tibetan Autonomous Chou, especially in Jo-erh-kai, Hung-yuan, A-pa, Shih-ch'u, and Se-ta Hsien, Chou, Kan-szu Tibetan Autonomous Chou, and in Mu-li Tibetan Autonomous Hsien. (50, 51, 104, 15) In Kansu Province, they are found in Kan-nan Tibetan Autonomous Chou and T'ien-chu Tibetan Autonomous Hsien. (52, 53).

The Tibetans have their own written language. (42) They profess Lamaism. (2) In Szechwan Province, about 30 percent of the Tibetans are engaged in animal husbandry.

T'u (see Monguors)

T'u-chia

There are 396,000 T'u-chia in Hsiang-hsi T'u-chia and Miao Autonomous Chou, Hunan Province. (28)

Tu-lung

The Tu-lung are found in Kung-shan Tu-lung and Nu Autonomous Hsien, Nu-chiang Lisu Autonomous Chou, Yunnan Province. (15) Of the total population, 90 percent live in the Tu-lung Ho river valley [in northwestern Yunnan]. The remainder are scattered north of the Kung Shan, living among the Nu, Lisu, and Pai. (18)

T'ung (0302) (see Chuang)

T'ung (0179)

The T'ung (0179) are found in Kwangsi Chuang Autonomous Region in Lung-sheng Multinational Autonomous Hsien and San-chiang T'ung Autonomous Hsien. (7, 15) They are found in Hunan Province in Ch'eng-pu Miao Autonomous Hsien, T'ung-tao T'ung Autonomous Hsien, and Hsin-huang T'ung Autonomous Hsien. (18, 15) The T'ung are also found in Ch'ien-tung-man Miao and T'ung Autonomous Chou, Kweichow Province. (15)

They possess a written language. (79)

Tunghsiang

The Tunghsiang, Romanized as Tung-hsiang, are found in Kansu Province in Tung-hsiang Autonomous Hsien, Lin-hsia Hui Autonomous chou. (15)

These are a total of over 150,000 Tunghsiang living here and in nearby Lin-hsia Shih and Ho-cheng Hsien.

They are Muslins. (2) Their language is a Mongolian language of the [Ural.] Altaic family; 70 percent can speak Chinese and Chinese character have long been used by the Tunghsiang. (104)

Tungus (see Evenki)

Uighurs

The Uighurs, Romanized as Wei-wu-erh, are found in I-li Kazakh Autonomous Chou and T'a-shih-k'u-erh-kan Tajik Autonomous Hsien, and other parts of Sinkiang Uighur Autonomous Region. (12, 22, 54)

The Uighurs have their own written language. (42) They are Muslims. (2)

Uzbeks

The Uzbeks, in Chinese Wu-tzu-pieh-k'o, are found in I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (12, 40)

The Uzbeks are Muslims. (2)

Yao

There are 740,000 Yao scattered in the mountainous regions of Kwangsi Chuang Autonomous Region, and in Kwangtung, Yunnan, and Kweichow provinces. (55) The majority are found in Kwangsi, where they number 460,000. (103) Specifically, they are found in Kwangsi in Ta-yao-shan Yao Autonomous Hsien, Tu-an Yao Autonomous Hsien, Pa-ma Yao Autonomous Hsien, and Lung-sheng Multinational Autonomous Hsien. (55, 7) In Hunan Province, the Yao are found in Chiang-hua Yao Autonomous Hsien, Ch'ieng-pu Miao Autonomous Hsien, and in Hsiang-hsi T'u-chia and Miao Autonomous Chou. (55, 18, 33) In Kwangtung, the Yao are found in Lien-man Yao Autonomous Hsien and Shao-pien Yao Autonomous Hsien. (55) In Yunnan Province, they are found in Ho-k'ou Yao and Miao Autonomous Hsien. (34)

Yi

The greatest concentration of Yi, Romanized I, are found in Szechwan Province in Liang-shan Yi Autonomous Chou, where there are over 700,000 Yi. (56) In all, there are in excess of 3.2 million Yi in China, of which over 1.9 million are in Yunnan Province, over one million in Szechwan Province, 330,000 in Kweichow Province, and over 4,000 in Kwangsi Chuang Autonomous Chou. (103) In Yunnan Province, they are found in Hung-ho Ha-ni and Yi Autonomous Chou, Ch'u-hsiung Yi Autonomous Chou; Ning-lang Yi Autonomous Hsien; O-shan Yi Autonomous Hsien; Wei-shan Yi and Hui Autonomous Hsien, Ta-li Pai Autonomous Chou; and Chiang-ch'eng Ha-ni and Yi Autonomous Hsien, Hsi-shuang Pan-na Thai Autonomous Chou. (14, 57, 15)

Their language, which is written, is the Yi branch of the Tibeto-Burmese subfamily, Sino-Tibetan language family. Their beliefs are animistic and pervaded with many taboos. (56)

Yu

There are over 220,000 Yu in China, some of whom reside in Li-shui Hsien, Chekiang Province. (3) Others reside in Fukien, Chekiang, Kwangtung, Kwangsi, and Ankwei provinces; the greatest number live in Fukien, for instance, in Lo-yuan Hsien.

They live mostly in mountainous region where they practice agriculture. The Yu have their own language. (100) The Chinese written language was generally used even before the "liberation." (42)

Yu-ku

The Yu-ku are one of the smallest of the Chinese minority nationalities; there were 3,100 before the "liberation." This number had increased to 4,700 by 1958. They are concentrated in Su-nan Yu-ku Autonomous Hsien, Kansu Province. (102, 52, 104)

The Yu-ku live in a 9,000-square-mile plain in the Ch'i-lien Shan; this region, devoted to animal husbandry, is inhabited by over 17,000 persons, including Han, Tibetans, Moslems, Mongols, Monguars, and Salar peoples. (58) The Yu-ku profess Lamaism. (2)

AUTONOMOUS REGIONS

Inner Mongolian Autonomous Region

Date of establishment: 1 May 1947. This was the first autonomous region established in China. (13)

Capital: Hu-ho-hao-t'e. (29)

Subdivisions: There are 7 leagues, 9 municipalities, 15 hsien, 48 banners, and 3 autonomous banners: the Oronchon Autonomous Banner, the Evenki Autonomous Banner, and the Mo-li-ta-wa Daghor Autonomous Banner. (15, 29, 13, 3)

Demographic data: There are about 1,213,000 Mongols and 6,963 Evenki, in addition to Daghors, Oronchon, Mongols, Han, and Moslems in the Inner Mongolian Autonomous Region. (36, 13, 41) The total population is 9.2 million. (15)

Government and party notables: Wu-lan-fu (Ulanfu) is regional party chairman. (13) Wang Tsai-t'ien (3769/0395/1133) and Yang Chih-lin (2799/2784/7207) are regional party vice-chairmen and regional party committee secretaries. (60, 39) P'eng-szu-k'o, a Mongol, and Ha-feng-a are also regional vice-chairmen. (78) Wang To (3769/6995) is a secretary of the regional party committee. (41) Chi Ya t'ai (0679/7161/3141) is a permanent member of the regional party committee. (23)

Kwangsi Chuang Autonomous Region

Date of establishment: 15 March 1958. (61)

Capital: Nan-ning. (7)

Subdivisions: There are 6 special districts, 5 municipalities, 62 hsien, and 7 autonomous hsien in Kwangsi: San-chiang T'ung, Ta-miao-shan Miao, Lung-lin Multinational, Tu-an Yao, Ta-yao-shan Yao, Pa-ma Yoo, and Tung-sheng Multinational Autonomous Hsien. (15)

Demographic data: The total population of the autonomous region is 20 million. (63) There are 6.5 million Chuang, Miao, Moslems, Yao, T'ung, Mao-nan, Mo-lao, and Lisu peoples in Kwangsi, of which about 460,000 are Yao and 50,000 are Mo-lao. (8, 103, 62) in addition, there are over 4,000 Yi. (56)

Government and party notables: Wei Kuo-ch'ing (7279/0948/3237) is first secretary of the regional party committee and regional chairman. (64) The vice-chairmen include Li Jen-jen (2621/0117/0088), T'an Ying-chi (6009/2019/2894), Mo Mai-ch'un (5459/0035/5028), Lu Hsao-wu (4151/4801/2976), Fu Yu-t'ien (0265/7183/3944), and Ho Hsi-ming (6320/1585/2494). (65, 66, 61) T'an Ying-chi is also a secretary of the regional party committee, as are Wu Chin-nan (0124/2516/0589) and Ch'iao Hsiao-kuang (0829/2556/0342). (67, 66. 64)

Ningsia Hui Autonomous Region

Date of establishment: 25 October 1958. (68)

Capital: Yin-ch'uan. (62)

Subdivisions: There are one special district, four municipalities, and 14 hsien in Ningsia. (15)

Demographic data: There are about 2 million persons in Ningsia; these include Moslems, Manchus, Mongolians, Koreans, and Han peoples. (24, 77)

Government and party notables: Yang Ching-jen (2799/7234/0088) is first secretary of the regional party committee and regional chairman. (68) Li Ching-lin (2621/2529/2651) is second secretary of the regional party committee. (69) Ma Yu-kuei (7456/3768/2606 plus 7607) is a secretary of the regional party committee and regional vice-chairman. (68)

Sinkiang Uighur Autonomous Region

Date of establishment: 1 October 1955. (54)

Capital: Urumchi. (70)

Area: 1,700,000 square kilometers. (71)

Subdivisions: There are 6 special districts, 5 autonomous chou, 4 municipalities, 73 hsien, and 6 autonomous hsien in the region. (15) The autonomous subdivisions of Sinkiang are Ch'ang-chi Hui, I-li Kazakh, K'o-szu-lo-su Kirghiz, Pa-yin-kuo-leng Mongol, and Po-erh-t'a-la Mongol Autonomous Chou; Ch'a-pu-ch'a-erh Sibo, Ho-pu-k'o-sai-erh Mongol, Mu-lei Kazakh, Pa-fli-k'un Kazakh, T'ashih-k'u-erh-kan Tajik, and Yen-ch'i Hui Autonomous Hsien.

Demographic data: The population of Sinkiang has increased over 20 percent since the "liberation" to a 1958 total of 5.64 million people. (15) (72) The number of Daghors has increased 50 percent over the same period. (72) There are 12 other nationalities in Sinkiang: the Uighurs, Kazakhs, Han, Moslems, Kirghiz, Mongols, Uzbeks, Tatars, Sibo, Tajiks, Manchus, and Russians. Of these 13 nationalities, eight profess Lamaism or Islam. (40)

Government and party notables: Sai-fu-ting (Saifudin) is regional chairman. (73) P'a-t'i-han, a Kazakh, and I-min-jo-fu are regional vice-chairmen. (25, 74) Chang Feng-ch'i (1728/7685/1477) is director of the Organization Department of the regional party committee. (23)

Tibetan Autonomous Region (Preparatory)

Date of establishment: Still in formative stage; the preparatory committee was set up 22 April 1956. (15)

Capital Lhasa. (97)

Subdivisions: There are seven special districts, one municipality, and 72 hsien in Tibet. (15)

Demographic data: there are about 1.2 million Tibetans in Tibet. (46)

Government and party notables: Panchen Erdeni is chairman of the Standing Committee of the Tibetan Autonomous Region Preparatory Committee. (15)

A-pa Tibetan Autonomous Chou

Date of establishment: 1 January 1953.

Location: Szechwan Province. (54)

Subdivisions: There are nine hsien and one autonomous hsien, the Mao-wen Ch'iang Autonomous Hsien, in this autonomous chou. (15)

Demographic data: Han, Moslems, and Ch'iang peoples are present in this chou. (104)

Government and party notables: Kao Chih-yuan (6750/1807/6678) is secretary of the chou party committee; Jen Ming-tao (0117/2494/6670) is first secretary of the committee. (75,77)

Ch'ang-chi Hui Autonomous Chou

Date of establishment: 15 Jul 1954.

Location: Sinkiang Uighur Autonomous Region.

Subdivisions: There are seven hsien and one outonomous hsien, Mu-lei Kazakh Autonomous Hsien, in this autonomous chou. (15)

Ch'ien-nan Pu-i and Miao Autonomous Chou

Date of establishment: 8 August 1956.

Location: Kweichow Province. (15)

Capital: Tu-yun. (97)

Subdivisions: There are one numicipality, six hsien, and one autonomous hsien, San-tu Shui Autonomous Hsien, in this autonomous chou. (15)

Ch'ien Tung-nan Miao and T'ung Autonomous Chou

Date of establishment: 23 July 1956.

Location: Kweichow Province. (15)

Capital: K'ai-li. (76)

Subdivisions: There are seven hsien in this autonomous chou. (15)

Demographic data: There are over 1.9 million Miao, T'ung, and Han peoples living in this autonomous chou. (32)

Government and party notables: Wang Te-an (3769/1795/1344) is secretary of the chou party committee and chou chief. (18) Wang Yao-lun (3769/5069/0243) and Wu Ch'ao-ming (0702/2600/2494), both members of the Miao nationality, are deputy chou chiefs. (76)

Ch'u-hsiung Yi Autonomous Chou

Date of establishment: 15 April 1958. (15)

Location: Yunnan Province. (57)

Subdivisions: There are eight hsien in this autonomous chou. (15)

Hai-hsi Mongol, Tibetan, and Kazakh Autonomous Chou

Date of establishment: 25 January 1954. (15)

Location: Tsinghai Province. (48)

Subdivisions: There are three municipalities and four hsien in this autonomous chou. (15)

Hainan Li and Miao Autonomous Chou

Date of establishment: 1 July 1952.

Location: Hainan, Kwangsi Province.

Capital: T'ung-shih. (48)

Subdivisions: There are one municipality and 12 hsien in this autonomous chou. (15)

Demographic data: There were almost 400,000 Li and Mia living in this chou prior to the "liberation." (35) There are now over 390,000 Li peoples in Hai-nan Li and Miau Autonomous Chou. (26)

Government and party notables: Lin Yueh-ch'uan (2651/1471/1556) is chief of the chou. Chao Kuang-chu (6392/0342/3515) is first secretary of the chou party committee; Chao Pen-jen (6392/2609/0088) is also a party committee secretary. (80)

Hai-nan Tibetan Autonomous Chou

Date of establishment: 15 December 1953. (15)

Location: Tsinghai Province. (48)

Subdivisions: There are five hsien in this autonomous chou. (15)

Hai-pei Tibetan Autonomous Chou

Date of establishment: 31 December 1953. (15)

Location: Tsinghai Province. (81)

Subdivisions: There are three hsien and one autonomous hsien, Men-yuan Hui Autonomous Hsien, in this autonomous chou. (15)

Hsiang-hsi T'u-chia and Miao Autonomous Chou

Date of establishment: 20 September 1957. Previously known as Hsiang-hsi Miao Autonomous Chou, originally established 1 August 1952. (33)

Location: Hunan Province. (33)

Capital: Chi-shou. (82)

Area: Over 19,000 square kilometers. (33)

Subdivisions: There are ten hsien in this autonomous chou. (15)

Demographic data: There are over 1,804,000 persons in this chou; these include 396,000 T'u-chia and over 370,000 Miao, in addition to Moslems, Han, and Yao peoples. (33)

Government and party notables: Ch'i Shou-liang (7871/1108/5328) is first secretary of the chou party committee; Shih Pang-chih (4258/6721/2535) is chou chief and a committee secretary; Huang Mu-ju (7806/4476/1172) P'eng Tsu-kuri (1756/4371/6311), a T'u-chia, and P'an Yu-pao (6223/0151/0202) are deputy chou chiefs; T'an Yu-pao is also a secretary of the chou party committee. Ku Tzu-yuan (6253/1311/0337) is vice-chairman, [Chou?] Nationalities Affairs Commission. Six of the seven deputy chou chiefs are of the T'u-chia or Miao nationalities. (26, 29) The chou chief himself is a Miao. (104)

Hsi-shuang Pan-na Thai Autonomous Chou

Date of establishment: 24 January 1953.

Location: Yunnan Province. (15)

Capital: Ching-hung. (97)

Subdivisions: There are seven hsien, one autonomous area, and two autonomous hsien (Lan-ts'ang La-hu Autonomous Area; Meng-lien Thai, La-hu, and Kawa Autonomous Hsien; and Chiang-ch'eng Ha-ni and Yi Autonomous Hsien) in this autonomous chou, (15)

Huang-nan Tibetan Autonomous Chou

Date of establishment: 22 December 1963. (15)

Location: Tsinghai Province. (49)

Capital: Lung-wu. (37)

Subdivisions: There are three hsien and two autonomous hsien, Ho-nan Mongol Autonomous Hsien and Hsun-hua Salar Autonomous Hsien, in this autonomous chou. (15)

Hung-ho Ha-ni and Yi Autonomous Chou

Date of establishment: 18 November 1957. (15)

Location: Yunnan Province. (14)

Subdivisions: There are one municipality, nine hsien, and one autonomous hsien, Ho-k'ou Yao and Miao Autonomous Hsien, in this autonomous chou. (15)

Government and party notables: Hao Hung-tiao (6787/7703/6860) is deputy chou chief. (34)

I-li Kazakh Autonomous Chou

Date of establishment: 21 November 1954. (83)

Location: Sinkiang Uighur Autonomous Region. (21)

Capital: I-ning (83)

Subdivisions: There are 2 special districts, one municipality, 21 hsien, and 2 autonomous hsien, Ch'a-pu-ch'a-erh Sibo Autonomous Hsien and Ho-pu-k'o-sai-erh Mongol Autonomous Hsien, in this autonomous chou. (15)

Demographic data: The total population of this autonomous chou is 555,555; there are 12 nationalities here, including Kazakhs, Uighurs, Hui, Moslems, Kirghiz, Mongols, Sibo, Uzbeks, Manchus, Tatars, and Daghors. (12)

Government and party notables: Yu-su-fupkan, Usufu Khan, a Kazakh, is deputy chou chief. Chao Huai-pi (6392/2037/3880), is a secretary of the chou party committee. (75)

Kan-nan Tibetan Autonomous Chou

Date of establishment: 1 October 1953. (15)

Location: Kansu Province. (52)

Subdivisions: There are one municipality and three hsien in this autonomous chou. (15)

Kan-szu Tibetan Autonomous Chou

Date of establishment: 25 December 1950. (15)

Location: Szechwan Province. (51)

Subdivisions: There are 21 hsien in Kan-szu Tibetan Autonomous Chou. (15)

Government and party notables: Sha Na (3097/4780) is chou chief; Wang Shou-ts'ai (3769/1108/2088) and Jen-ch'in-to-chi are deputy chou chiefs. (84/40)

K'o-szu-lo-su Kirghiz Autonomous Chou

Date of establishment: 14 July 1954.

Location: Sinkiang Uighur Autonomous Region.

Subdivisions: There are four hsien in this autonomous chou. (15)

Kuo-lo Tibetan Autonomous Chou

Date of establishment: 1 January 1954.

Location: Tsinghai Province.

Subdivisions: There are six hsien in this autonomous chou. (15)

Demographic data: The total population of the chou is in excess of 860,000, of which over 700,000 are Yi. (85)

Government and party notables: Wa-cha-mu-chi is a deputy chou chief. (56)

Lin-hsia Hui Autonomous Chou

Date of establishment: 15 November 1956.

Location: Kansu Province.

Capital: Lin-hsia. (97)

Subdivisions: There are one municipality, one hsien, and one autonomous hsien, Tung-hsiang Autonomous Hsien, in this autonomous chou. (15)

Demographic data: The population of this chou includes some Salars. (45)

Nu-chiang Lisu Autonomous Chou

Date of establishment: 23 August 1954. Originally established as an autonomous area ("ch'u"); changed to an autonomous chou in 1957. (59)

Location: Yunnan Province.

Subdivisions: There are four hsien and one autnomous hsien, Kung-shan Tu-lung and Nu Autonomous Hsien, in this autonomous chou. (97)

Demographic data: Some Tu-lung are found in this chou. (15)

Pa-yin-kuo-leng Mongol Autonomous Chou

Date of establishment: 23 June 1954.

Location: Sinkiang Uighur Autonomous Region.

Subdivisions: There are seven hsien and one autonomous hsien, Yen-ch'i Hui Autonomous Hsien, in this autonomous chou. (15)

Po-erh-t'a-la Mongol Autonomous Chou

Date of establishment: 15 July 1954. (15)

Location: Sinkiang Uighur Autonomous Region. (21)

Subdivisions: There are three hsien in this autonomous chou. (15)

T -li Pai Autonomous Chou

Date of establishment: 22 November 1956. (15)

Location: Yunnan Province. (70)

Capital: Hsia-kuan. (97)

Subdivisions: There are one municipality, five hsien, and one autonomous hsien, Wei-shan Yi and Hui Autonomous Hsien, in this autonomous chou. (15)

Te-hung Thai and Ching-p-o Autonomous Chou

Date of establishment: 24 July 1953. Originally established as an autonomous region; changed to autonomous chou in 1956. (15, 48)

Location: Yunnan Province. (86)

Capital: Mang-shih. (23)

Subdivisions: There are nine hsien and one market town in this autonomous chou. (15)

Demographic data: There are more than 80,000 Ching-p'o, about 5,000 Ahchang, and Pengyu, Thai, Li-su, and Pai in this autonomous chou. (1, 87, 2)

Government and party notables: K'an Ching-t'ai (5889/2429/3141), a Thai, is deputy chou chief. (88)

Ti-ch'ing Tibetan Autonomous Chou

Date of establishment: 13 September 1957.

Location: Yunnan Province. (89)

Subdivisions: There are three hsien in this chou. (15)

Demographic data: The total population of this autonomous chou is 170,000 persons, which includes 90,000 Tibetans. (55)

Wen-shan Chuang and Miao Autonomous Chou

Date of establishment: 1 April 1958. (15)

Location: Yunnan Province. (11)

Subdivisions: There are six hsien in this autonomous chou. (15)

Government and party notables: Lo Yun-t'ung (5012/6663/ 6639) is chou chief. (34)

Yen-pien Korean Autonomous Chou

Date of establishment: 3 September 1952, as an autonomous area ("ch'u"); changed to present form in December 1955. (25,91)

Location: Kirin Province. (90)

Capital: Yen-chi. (25)

Area: Over 29,000 square kilometers. (91)

Subdivisions: There are one municipality and six hsien in this autonomous chou. (15)

Demographic data: The total population is 1,150,000, which includes 51 percent Koreans, 47 percent Han, and 1.7 percent Manchus, Moslems, and Mongols; 64 percent of the cadres are Koreans. (25, 92)

Government and party notables: Chu Te-hai (2612/1795/3189) is first secretary of the chou party committee and chou chief; Yao Hsin (1202/2500) is second secretary of the chou party committee. (25)

Yu-shu Tibetan Autonomous Chou

Date of establishment: 12 February 1952.

Location: Tsinghai Province. (3)

Capital: Chieh-chi. (93)

Area: Over 260,000 square kilometers.

Subdivisions: There are eight hsien in this autnomous chou.

Demographic data: The total population is about 100,000, of which 85 percent are Tibetans; the remainder is made up of Moslems, Mongours, Han, and other peoples. (3)

..-k'o-sai Kazakh Autonomous Hsien

Date of establishment: 27 April 1954.

Location: Chang-yeh Special District, Kansu Province. (15)

Capital: Pol-lo-chuan-ching. (97)

Ch'ang-pai Korean Autonomous Hsien

Date of establishment: 17 September 1958.

Location: T;ung-hua Special District, Kirin Province. (15)

Capital: Ch;ang-pai Chen. (97)

Ch'a-pu-ch'a-erh Sibo Autonomous Hsien

Date of establishment: 25 March 1954.

Location: I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (15)

Capital: Ch'a-pu-ch'a-erh Ch'eng. (97)

Ch'eng-pu Miao Autonomous Hsien

Date of establishment: 30 November 1956.

Location: Shao-yang Special District, Hunan Province.

Capital: Hsu-lin Chen. (97)

Demographic data: The population of this hsien includes Miao, Han, Yao, Li, and T'ung peoples.

Government and party notables: Yu Ching-hsun (0060/2417/8113) is first secretary of the hsien party committee; Yang Pen-lien (27pp/2609/6647) is a secretary of the hsien party committee. (18)

Chiang-ch'eng Ha-ni and Yi Autonomous Hsien

Date of establishment: 18 May 1954.

Location: Hsi-shuang Pan-na Thai Autonomous Chou, Yunnan Province. (15)

Capital: Meng-lieh-chieh. (97)

Chiang-hua Yao Autonomous Hsien

Date of establishment: 25 November 1955.

Location: Heng-yang Special District, Hunan Province. (15)

Capital: Shui-k'ou Chen. (97)

Ch'ien-kuo-erh-lo-szu Mongol Autonomous Hsien

Date of establishment: 1 January 1956.

Location: Pai-ch'eng Special District, Kirin Province. (15)

Capital: Ch'ien-kuo Chen. (97)

Ch'ing-shui Hui Autonomous Hsien

Date of establishment: 20 December 1958.

Location: T'ien-shui Special District, Kansu Province. (15)

Evenki Autonomous Banner

Date of establishment: 1 August 1958.

Location: Hu-lun-pei-erh League, Inner Mongolian Autonomous Region. (12)

Fou-hsin Mongol Autonomous Hsien

Date of establishment: 7 April 1958.

Location: Fou-hsin Municipality, Liaoning Province. (15)

Capital: Fou-hsin-Chen. (97)

Ho k'ou Yao and Miao Autonomous Hsien

Date of establishment: 16 February 1960.

Location: Hung-ho Ha-ni and Yi Autonomous Chou, Yunnan Province. (15)

Ho-nan Mongol Autonomous Hsien

Date of establishment: 22 October 1954.

Location: Huang-nan Tibetan Autonomous Chou, Tsinghai Province. (38)

Capital: Yu-kan-t'an. (97)

Ho-pu-k'o-sai-erh Mongol Autonomous Hsien

Date of establishment: 10 September 1954.

Location: I-li Kazakh Autonomous Chou, Sinkiang Uighur Autonomous Region. (15)

Capital: Ho-pu-k'o-sai-erh Ch'eng. (97)

Hsin-huang T'ung Autonomous Hsien

Date of establishment: 5 December 1956.

Location: Ch'ien-yang Special District, Hunan Province. (15)

Hsun-hua Salar Autonomous Hsien

Date of establishment: 24 February 1954. (45)

Location: Huang-nan Tibetan Autonomous Chou, Tsinghai Province. (15)

Capital: Chi-shih Chen. (97)

i-chu Monguor Autonomous Hsien

Date of establishment: 17 February 1954.

Location: Hsi-ning Municipality, Tsinghai Province. (15)

Capital: Wei-yuan Chen. (97)

Demographic data: According to 1958 statistics, there are over 24,400 Monguor in this hsien. (39)

Hua-lung Hui Autonomous Hsien

Date of establishment: 1 March 1954.

Location: Hsi-ning Municipality, Tsinghai Province. (15)

Capital: Pa-yen Chen. (97)

Keng-ma Thai and Kawa Autonomous Hsien

Date of establishment: 16 October 1955.

Location: Lin-ts'ang Special District, Yunnan Province. (15)

Demographic data: There are a few Ching-p'o and Pengyu in this autonomous hsien. (7, 31)

K'o-la-ch'in Tso-i Mongol Autonomous Hsien

Date of establishment: 1 April 1958.

Location: Chin-chou Special District, Liaoning Province. (15)

Capital: Ta-ch'eng-tzu Chen. (97)

Kung-shan Tu-lung and Nu Autonomous Hsien

Date of establishment: 1 October 1956.

Location: Nu-chiang Li su Autonomous Chou, Yunnan Province. (94)

Capital: Tang-tang Ts'un. (97)

Lan-ts'ang La-hu Autonomous Area

Date of establishment: 7 April 1953.

Location: Hsi-shuang Pan-na Thai Autonomous Chou, Yunnan Province. (15)

Capital: Meng-lang-pa. (97)

Li-Chiang Na-hsi Autonomous Hsien

Date of establishment: 24 September 1958.

Location: Li-chiang Special District, Yunnan Province.

Capital: Ta-yen Chen. (97)

en-chou Multinational Autonomous Hsien

Date of establishment: Unknown, but part of this autonomous hsien was incorporated into Lien-shan Chuang and Yao Autonomous Hsien on 3 October 1962. (95)

Location: Shao-kuan Special District, Kwangtung Province.

Capital: Liem-chou Chen. (97)

Lien-nan Yao Autonomous Hsien

Location: Shao-kuan Special District, Kwangtung Province. (96)

Lien-shan Chuang and Yao Autonomous Hsien

Date of establishment: 3 October 1962.

Location: Norther Kwangtung Province, in the Lien-shan region.

Captial: Yung-ho Chen. (95, 96)

Government and party notabler: Huang K'ai-ping (7806/7030/8506), Chuang, is hsien magistrate; Pai Tien-fu (4101/3013/4395) is deputy sien magistrate. Both were elected at the First Congress of the [Hsien?] People's Council, 26 September-2 October 1962. (96)

Demographic data: Han as well as Chuang and Yoo peoples are found here. Of the 23 members of the Hsien People's Committee, 13 are university members. (104)

Lung-lin Multinational Autonomous Hsien

Date of establishment: 1 January 1953. (15)

Location: Pai-szu Special District, Kwangsi Chuang Autonomous Region.

Capital: Lung-lin Hsiang. (97)

Lung-sheng Multinational Autonomous Hsien

Date of establishment: 1 August 1951. (15)

Location: Kwei-lin Special District, Kwangsi Chuang Autonomous Region.

Capital: Jih-hsin Chen. (97)

Demographic data; There are 100,000 persons in this Autonomous Hsien; these include T'ung, Miao, Yao, Chuang, and Han peoples. (7)

Mao-wen Ch'iang Autonomous Hsien

Date of establishment: 7 July 1958. (15)

Location: A-pa Tibetan Autonomous Chou, Szechwan Province.

Captial: Wei-ch'uan. (97)

Meng-lien Thai, La-hu, and Kawa Autonomous Hsien

Date of establishment: 16 October 1954. (15)

Location: Hsi-shuang Pan-na Thai Autonomous Chou, Yunnan Province.

Capital: Meng-lien. (97)

Meng-ts'un Hui Autonomous Hsien

Location: Hopeh Province.

Demographic data: Both Moslems and Han Peoples live in this autonomous Hsien. (59)

Mer ruan Hui Autonomous Hsien

Date of establishment: 19 December 1953. (15)

Location: Hai-pei Tibetan Autonomous Chou, Tsinghai Province

Capital: Hao-men Chen. (97)

Demographic data: The population includes Monguors. (39)

Mo-li-ta-wa Daghor Autonomous Banner

Date of establishment: 15 August 1958. (15)

Location: Inner Mongolian Autonomous Region.

Capital: Ni-erh-chi. (97)

Demographic data: During the past 10 years, the population has doubled; it is now about 50,000. (27)

Mu-lei Kazakh Autonomous Hsien

Date of establishment: 17 July 1954. (15)

Location: Ch'ang-chi Hui Autonomous Chou, Sinkiang Uighur Autonomous Region.

Capital: Mu-lei Ch'eng. (97)

Mu-li Tibetan Autonomous Hsien

Date of establishment: 1 April 1953. (15)

Location: Hsi-ch'ang Special District, Szechwan Province.

Capital: Mu-li. (97)

Ning-lang Yi Autonomous Hsien

Date of establishment: 19 September 1956. (15)

Location: Li-chiang Special District, Yunnan Province.

Captial: Ta-ts'un-chieh. (97)

Oronchon Autonomous Banner

Date of establishment: 1 October 1951.

Location: Hu-lun-pei-erh League, Inner Mongolian Autonomous Region. (29)

Capital: A-li-ho Chen. (98)

O-shan Yi Autonomous Hsien

Date of establishment: 12 May 1951.

Location: Yu-ch'i Special District, Yunnan Province. (15)

Pa-li-k'un Kazakh Autonomous Hsien

Date of establishment: 30 September 1954. (15)

Location: Ha-mi Special District, Sinkiang Uighur Autonomous Region.

Capital: Pa-li-k'un Chen. (97)

Pa-ma Yao Autonomous Hsien

Date of establishment: 23 January 1956. (15)

Location: Pai-se Special District, Kwangsi Chuang Autonomous Region.

Capital: Pa-ma Hsiang. (97)

San-chiang T'ung Autonomous Hsien

Date of establishment: 3 December 1952. (15)

Location: Liu-chou Special District, Kwangsi Chuang Autonomous Region.

Capital: Ku-i Chen. (97)

San-tu Shui Autonomous Hsien

Date of establishment: 2 January 1957. (15)

Location: Ch'ien-nan Pu-i Miao Autonomous Chou, Kweichow Province.

Capital: San-ho Chen. (97)

Sh[illegible]o-pien Yao Autonomous Hsien

Location: Shao-kuan Special District, Kwangtung Province. (55)

Su-nan Yu-ku Autonomous Hsien

Date of establishment: 20 February 1954. (15)

Location: Chang-yeh Special District, Kansu Province.

Capital: Hung-wan-szu. (97)

Government and party notables: Ho Hsia-chih (6320/6667/1807) is hsien magistrate. (57)

Sung-t'ao Miao Autonomous Hsien

Date of establishment: 31 December 1956.

Location: T'ung-jen Special District, Kweichow Province. (15)

Su-pei Mongol Autonomous Hsien

Date of establishment: 20 July 1950.

Location: Chang-yeh Special District, Kansu Province.

Capital: Tang-ch'eng-wan. (15)

[illegible]-miao-shan Miao Autonomous Hsien

Date of establishment: 26 November 1952. (99)

Location: Liu-chou Special District, Kwangsi Chuang Autonomous Region. (15)

Capital: Jung-shùi Chen. (97)

T'a-shih-k'u-erh-kan Tajik Autonomous Hsien

Date of establishment: 17 September 1954.

Location: K'o-shih Special District, Sinkiang Uighur Autonomous Region. (15, 22)

Capital: T'a-shih-k'i-erh-kan Ch'eng. (97)

Demographic data: There are a few Uighurs and Kazakhs in this autonomous hsien. (22)

Ta-yao-shan Yao-Autonomous Hsien

Date of establishment: 28 May 1952. (15)

Location: Liu-chou Special District, Kwangsi Province.

Capital: Chin-hsiu Hsiang. (97)

Demographis cata: The population includes Yao, Chuang, and Han peoples.

Government and party notables: Chin Pao-sheng (6855/1405/3932) is first secretary of the hsien party committee. P'an-chin-szu-na is hsien magistrate. (56)

T'ien-chu Tibetan Autonomous Hsien

Date of establishment: 6 May 1950. (15)

Location: Chang-yeh Special District, Kansu Province.

Capital: An-yuan-i. (97)

Demographic data: The population includes Mongours. (39)

Ts-ang-yuan Kawa Autonomous Hsien

Date of establishment: 24 September 1958. (15)

Location: Lin-ts'ang Special District, Yunnan Province.

Capital: Meng-tung Hsiang. (97)

Tu-an Yao- Autonomous Hsien

Date of establishment: 15 December 1955. (15)

Location: Nan-ning Special District, Kwangsi Chuang Autonomous Region.

Capital: An-yang Chen. (97)

Demographic data: Population includes Han, Chuang, Yao , Miao, Mo-lao, and Mao-nan peoples. (9)

E erh-po-t'e Mongol Autonomous Hsien

Date of establishment: 5 Dec 1956. (15)

Location: Ch'i-ch'i-ha-erh Municipality, Heilungkiang Province.

Capital: T'ai-k'ang Chen. (97)

Tung-hsiang Atuonomous Hsien

Date of establishment: 25 September 1950, as an autonomous area ("Ch'u"); changed to present form in 1954. (104)

Location: Lin-hsia Hui Autonomous Chou, Kansu Province. (15)

Capital: So-nan-fa. (97)

Demographic data: About 150,000 Tungsiang live in hsien. (104)

Tung-hsing Multinational Autonomous Hsien

Date of establishment: 1 May 1958. (15)

Location: Chan-chiang Special District, Kwangtung Province.

Capital: Tung-hsing Chen. (97)

Demographic data: The population includes members of the Ching minority nationality. (6)

T'ung-tao T'ung Autonomous Hsien

Date of establishment: 7 May 1954.

Location: Ch'ien-yang Special District, Hunan Province. (15)

Wei-shan Yi and Hui Autonomous Hsien

Date of establishment: 9 November 1956, at which time it was established as Wei-shan Yi Autonomous Hsien. (15)

Location: Ta-li Pai Autonomous Chou, Yunnan Province.

Capital: Meng-ch'eng Chen. (97)

Yen-ch'i Hui Autonomous Hsien

Date of establishment: 15 March 1954. (15)

Location: Pa-yin-kuo-leng Mongol Autonomous Chou, Sinkiang Uighur Autonomous Region.

Capital: Yen-ch'i Chen. (97)

SOURCES

1. Peiping, Jen-min Jih-pao, 6 Aug 62.
2. Peiping, Min-tzu T'uan-chieh, No 4, Apr 62
3. Ibid., No 2, Feb 62
4. Ibid., No 4, Apr 61.
5. Peiping, Kuang-ming Jih-pao, 14 Dec 62
6. Canton, Yang-ch'eng Wan-pao, 29 Aug 62
7. Min-tzu T'uan-chieh, No 8, Aug 62
8. Moscow, Sovetskaya Etnografiya, No 4, Apr 59
9. Jen-min Jih-pao, 22 Sep 62
10. Min-tzu T'uan-chieh, No 4, Apr 60
11. Canton, Chung-kuo Hsin-wen, 31 Aug 62
12. Min-tzu T'uan-chieh, No 6, Jun 61
13. Ibid., No 5-6, May-June 62
14. Jen-min Jih-pao, 17 Sep 62
15. Peiping, Jen-min Shou-ts'e (People's Handbook), 1960
16. Chung-kuo Hsin-wen, 29 Oct 62
17. Kuang-ming Jih-pao, 30 Nov 62
18. Min-tzu T'uan-chieh, No 3, Mar 60
19. Kuang-ming Jih-pao, 16 Jul 62
20. Jen-min Jih-pao, 11 Dec 62
21. Kuang-ming Jih-pao, 21 Aug 62

22. Kuang-ming Jih-pao, 29 May 62

23. Min-tzu T'uan-chieh, No 7, Jul 61

24. Kuang-ming Jih-pao, 21 Sep 62

25. Ibid., 3 Sep 62

26. Min-tzu T'uan-chieh, No 5, May 61

27. Chung-kuo Hsin-wen, 26 Sep 62

28. Peiping, Ta Kung Pao, 11 Jan 63

29. Min-tzu T'uan-chieh, No 10-11, Oct-Nov 61

30. Ibid., No 3, Mar 61

31. Ibid., No 1, Jan 60

32. Kuang-ming Jih-pao, 15 Jun 62

33. Min-tzu T'uan-chieh No 9, Sep 62

34. Jen-min Jih-pao, 5 Oct 62

35. Chung-kuo Hsin-wen, 10 Oct 62

36. Kuang-ming Jih-pao, 27 Dec 61

37. Ibid, 5 Dec 61

38. Ibid, 22 Oct 62

39. Min-tzu T'uan-chieh, No 2, Feb 60

40. Ibid, No 3, Mar 62

41. Kuang-ming Jih-pao, 19 Jun 62

42. Chung-kuo Hsin-wen, 7 Oct 62

43. Shanghai, Wen-hui Pao, 9 Aug 62

44. Jwn-min Jih-pao, 21 Dec 62

45. Min-tzu T'uan-chieh, No 8-9, Aug-Sep 61

46. Jen-min Jih-pao, 15 Sep 62

47. Peiping, Min-tzu Hua-pao, No 6, Jun 62

48. Min-tzu T'uan-chieh, No 7, Jul 62

49. Kuang-ming Jih-pao, 25 Jul 62

50. Ibid., 10 Jul 62

51. Ibid., 3 Oct 62

52. Chung-kuo Hsin-wen, 12 Aug 62

53. Peiping, Chung-kuo Ch'ing-nien Pao, 13 Oct 62

54. Min-tzu T'uan-chieh, No 12, Dec 61

55. Min-tzu Hua-pao, No 8, Aug 62

56. Min-tzu T'uan-chieh, No 10, Oct 62

57. Jen-min Jih-pao, 9 Oct 62

58. Peiping, Chin-jih Hsin-wen, 9 Oct 62

59. Min-tzu T'uan-chieh, No 11, Nov 62

60. Kuang-ming Jih-pao, 19 Sep 62

61. Ibid., 15 Mar 61

62. Ibid., 17 Sep 62

63. Nanning, Kwang-hsi Shih-nien (10 years in Kwangsi), 1959

64. Kuang-ming Jih-pao, 16 Dec 62

65. Chung-kuo Hsin-wen, 12 Sep 62

66. Jen-min Jih-pao, 4 Sep 62

67. Jen-min Jih-pao, 13 Oct 62

68. Chin-jih Hsin-wen, 26 Oct 62

69. Ta Kung Pao, 3 Nov 62

70. Chung-kuo Hsin-wen, 11 Aug 62

71. Peiping, T'ien-shan Mu-ch'ang (Pastures of the Tien Shan), 1956

72. Kuang-ming Jih-pao, 31 May 62

73. Ibid., 26 Jan 62

74. Chung-kuo Hsin-wen, 15 Nov 62

75. Kuang-ming Jih-pao, 25 Dec 62

76. Ibid, 23 Aug 62

77. Ibid, 3 Jan 63

78. Ibid., 5 Aug 62

79. Ibid., 7 Aug 62

80. Ibid., 17 Jul 62

81. Jen-min Jih-pao, 9 Jun 62

82. Ibid., 2 Sep 62

83. Kuang-ming Jih-pao, 10 Dec 62

84. Min-tzu T'uan-chieh, No 1, Jan 62

85. Kuang-ming Jih-pao, 12 Oct 62

86. Ibid., 5 Sep 62

87. Chung-kuo Hsin-wen, 26 Oct 62

88. Kuang-ming Jih-pao, 15 Sep 62

89. Chung-kuo Hsin-wen

90. Jen-min Jih-pao, 5 Jun 62

91. Ch'ang -ch'un, Tsu-kuoti Chi-lin Sheng (China's Kirin Province), 1958

92. Jen-min Jih-pao, 31 Aug 62

93. Hong Kong, Tsui-chin Chung-kuo Fen-sheng Hsin-t'u (A Modern Province), 1958

94. Chin-jih Hsin-wen, 5 Oct 62

95. Kuang-ming Jih-pao, 11 Oct 62

96. Canton, Nan-fang Jih-pao, 6 Oct 62

97. Peiping, Chung-hua Jen-min Kung-ho-kuo Hsing-cheng Ch'u-hua Chien-ts'e (Administrative Area Handbook of the People's Republic of China), May 1962.

98. Kuang-ming Jih-pao, 7 Jun 62

99. Chung-kuo Hsin-wen, 6 Dec 62

100. Peiping, Jen-min Hua-pao, No 1, Jan 62

101. Kuang-ming Jih-pao, 17 Oct 62

102. Chung-kuo Hsin-wen, 21 Sep 62

103. Kuang-ming Jih-pao, 21 Jul 62

104. Min-tzu T'uan-chieh, No 12, Dec 62

MINORITY NATIONALITIES ACTIVE IN PRODUCT SALES TO STATE
Peiping, Min-tsu T'uan-chieh (Solidarity of Minority Nationalties), December 1962

(Editorial) Since the beginning of the winter, the areas of the minority nationalities, like everywhere else throughout the country, has been continuously giving out good news in regards to the front of handing over and selling agricultural and livestock products to the State.

By the end of October the Ningsia Autonomous Region already overfulfilled the livestock sales plan for the entire year by 12.8%. By the middle of November the Inner Mongolia Autonomous Region sold to the state nearly 63,000 draft cattle and 15,000 draft horses, and 59,000 cattle, all of which exceeded the state plan. The sheep sold for food also fulfilled over 80% of the year's plan. The Sinkiang Autonomous Region has transferred over 7,000 draft animals, over 10,000 sheep for wool and 120 breeder male horses to support agricultural and livestock production in other areas. By 22 November the peasants of the various nationalities of the Wu-lan-ch'a-pu League of Inner Mongolia handed over and sold grains to the state, which exceeded the state plan by over 30 million chin. Recently, we have read in the newspapers from Inner Mongolia that the Central Banner of the Left Wing of K'o-erh-ch'in, which is one of the chief grain producing areas of the Che-li-mu League, relied on the power of the state and collectivity in overcoming natural disasters and overfulfilled the state plan before the target date. After handing over to the state 137 million chin of commodity grains by 20 November, ahead of the target date, the Mongolian, Han, Machu, Korean, Hui, and Ta-wo-erh members of the communes of this banner continued to sell 22,170,000 chin of surplus grains. By 30 November, they shipped a total of 159,170,000 chin of grains to the state granaries. One cannot help being very happy and excited upon learning such good news. Their glorious patriotic actions like these set good examples of solidarity and friendship among the nationalities and mutual assistance between industry and agriculture, and between cities and rural areas in the support of the socialist construction of the fatherland. They deserve praise and respect from all of the people.

EVOLUTION OF THE LOLO ETHNIC GROUP OF CHINA
Paris, l'Afrique et l'Asie (Africa and Asia), No 6, December 1962

[Full translation of an article by H. J. de Dianous]

The provinces of Southern China contain a significant number of minority groups having various non-Chinese origins which until the present have only been touched indirectly by the influence of Chinese culture. Very much neglected by the Chinese administration during the Manchu dynasty and by the Chinese Kuomintang government since 1911, these minorities have attracted the attention of the Peiping Government, which has tackled the job of working out a policy on nationalities in China following the example of the Soviet Union. A two-fold tendency is showing up in the policy on nationalities: on the one hand, a certain degree of autonomy, of cultural substance, is granted to ethnic minorities; on the other hand, the minority societies are subjected, as never before to such a degree, to the influence of the Chinese Government which is exerting its efforts to transform social conditions existing in the zones of China of other races in accordance with the ideological line in force and, correlatively, to bring those ethnic groups which are technically backward to acquire some instruction and primarily the use of a written language. Quite a task has been carried out by the National Institute on Minorities set up in Peiping as well as by local branches of these institutes, in particular, the one located at Kun-ming (in Yunnan) in order to give a written form to the languages of the minorities.

There is one typical example of the transformations of a different racial ethnic group in China - the modification of the social conditions of the Lolos of Liang Shan.

The Lolos are a Tibetan-Burmese people which, according to the most recent statistics, numbers 3,640,000 persons spread over Southeastern China as well as over the neighboring frontier regions of Burma, Laos and Thailand. The number of Lolos living in China is estimated to be 3,200,000. "Lolo" is a depreciatory word used by the Chinese in a pejorative sense. This word has also yielded to that of "Yi" which had also been used for a long time in China to designate the ethnic group in question.

One of the most important and compact groups of "Lolos" or "Yis" is one which from very ancient times has inhabited a mountain chain at the confines of the three Chinese provinces of Szechwan, Kweichow and Yunnan and called "Liang Shan" or "Ta Liang Shan," that is, the Cold Mountain or "The Great Cold Mountain" in Chinese.

The Yis of the Great Cold Mountain were studied during the Kuomintang period by the enthnologist Lin Yueh Hua, whose work, "The Lolo of Liang Shan" has recently been translated into English in the United States. (Translation by Ju-Shu Pan, Human Relations Area Files, New Haven, Connecticut, 1961). Lin Yueh Hua has given many very interesting facts about the social system of the Yis of the Liang Shan and especially went into the family relations inside the group. But in order to shed light on the transformation of

the Lola society since the installation of the Peking Government, it is necessary to go to more recent Chinese sources, and an article by Wang Wei Hsun in Peking Review of 2 August 1960 entitled, "The Yis Leap from Slavery to Socialism" provides us with data which we reproduce here, making reservation for the more or less large amount of propaganda which the Chinese author's article article may contain. It is, however, beyond doubt that the present Peking regime has succeeded in appreciably modifying the social system which up till now had remained one of an ethnic group whose peculiarities has been preserved essentially by the indifference which the Chinese authorities showed with respect to a people considered to be savage and uncultivated.

Statistics for 1960 dealing with the population of the Cold Mountain give a little over 800,000 inhabitants for the region which includes 640,000 Yis, 190,000 Chinese proper (Hans) and only several thousand persons of other nationalities.

The "Liang Shan" which covers an area of 30,000 sq km has the type of geography to be expected in a mountain zone. However, its climate is rather mild; the region is well irrigated and a possibility exists of allowing the inhabitants to profit from the advantages of a rural economy, which would be rather favorable if the conditions of life could be improved by suitable agricultural techniques.

Wang Wei Hsun considers that before the Peking government troops arrived in the Cold Mountain in 1950, the region was in great distress although ground conditions were good. This distress appeared to him to be due not to the backwardness of agrarian techniques in particular but to the existence of a system of slavery which extended to a large part of the Yi people.

In fact, Yi society prior to 1950 was characterized by a basic division into two groups of individuals: the "Black" Yis so-called because of the color of their clothes, landowners of a feudal type numbering about 50,000 persons and representing the aristocracy of the country, and the "White" Yis whose condition was that of servile workers. Called white Yis because of the color of their clothes, these servants of the Black Yi aristocracy were called Wa-tsu in the Lolo language (corresponding to slave). The Chinese called the Wa-tsu pai-tsing, a Chinese expression meaning the people in general.

The Wa-tsu divided themselves into three categories known respectively by the names of chuno, akia and hiasi. The chuno had a certain independence of an economic nature. Being able to move about freely, they generally possessed a few pieces of land; some of them even became relatively well-to-do. However, whatever their condition of wealth might be, they were obliged to perform as base service a certain amount of unremunerated work for the benefit of the black Yis.

The akia, whose social position was inferior to that of the chuno, consisted of those wa-tseu who married with the permission of their masters and who were able to set themselves up in independent homes. However, they were required to live a short distance from their masters' homes and were obliged to perform tasks required of them for the benefit of the masters with the results that half or two-thirds of the labor performed by them during the year was performed for free for the profit of their lords and masters.

A lower category was that of the hiasi. In this case we are dealing with domestic serfs which the masters were wont to take from among the children of the akia or among Chinese Han captured during raids carried out by the black Yis. These hiasi serfs had no rights and their masters could do with them what they wished.

The characteristic social structure of the Yis of the Liang Chan underwent certain structural modifications during periods preceding the Chinese revolution in the sense that a small, impoverished minority among the black Yis lost its slaves while keeping the hereditary privileges of its cast. On the other hand, although always subject to obligations with respect to the black Yis, certain white Yis of the superior category, the chuno, themselves acquired and possessed slaves.

It was estimated in 1950 that the wealth in the Cold Mountain was held by a social group comprising the vast majority of the black Yis in conjunction with a few wealthy chuno. These owners formed only five percent of the population of the Liang Shan. The category of real slaves comprising 70 percent of the inhabitants of the region included all of the hiasi as well as certain impoverished chuno. Between the two was a group equivalent to 25 percent of the Yi ethnic group of the Cold Mountain representing a relatively well-off category composed mostly of chuno as well as of certain black Yis who had lost their wealth and of a small number of akia who were able to elevate themselves on the social ladder.

The landowners, essentially "black Yis," were not only able to use the free labor of their serfs but also rent out a part of their land to chuno or akia. The amount of rent collected in the form of share-cropping could reach 50 to 80 percent of the crop.

Recent Chinese authors paint a terrifying picture of the conditions of Lolo serfs, dressed in tattered sheep skins, amorphous clothes cut out of bags and taking their nourishment from grass roots, tree leaves and potato peelings. It does not appear, however, that these miserable conditions are any worse than those still observed today among the rural populace of certain poor Asian countries. As is normal in a region of tribes such as the Liang Shan, the caste of the "black Yi" lords was divided into clans in countra distinction to the caste of the "white Yis" which was outside the clan system. The principal "black Yi" clans of the Cold Mountains were those of En-cha (the most important of all), A-cho, A-lo, A-su,

A-hou and Su-ko. The ancestors of the A-lo clan, who recognized the authority of the emperor of China in 1371, received the title of t's-su (local chief) from him.

One line of this clan to which the Chinese gave the name of Yang, the t'o-su Yang, wielded a power for centuries which came from this Chinese investiture. But the male line became extinct in 1927. It is known that the creation of the t'o-su, native chiefs named by Chinese authority, was a means until 1950 for the central Chinese Government to insure its indirect power over regions populated by aborigenes in Southeastern China.

Some of these chiefs of clans or tribal subdivisions who attained a certain degree of power were called ying-tou-tou by the Yis or pao-t'ou by the Chinese. This is the equivalent of the village chiefs to whom Chinese Hans settled in the Liang Shan run for protection. Thus we see the degree of autonomy which the region possessed since the Chinese who settled there owed their allegiance to native protectors. As in other mountainous countries (chleuh country of Morocco, Kabylia, Albania or Kurdistan), the clans in the Liang Chan often fought with each other. The black Yis, however, were in agreement with one another to force the white Yis to recognize their power. The situation of the white Yis, often very difficult, gave rise to about twelve revolts in the nineteenth century. A similar uprising of the white Yis supposedly took place again in 1945 in the Pou Ke area.

Besides the black Yi aristocracy, another group of persons in the Liang Shan held power of a religious nature. These were the magnicians of which there were two categories, the pi-mou and the so-nie. The pi-mou were the most important; one existed per village. They practiced ceremonies of the Lolo cult of a chamanist character. They also held the magic Lolo texts written in a special script of pictographic origin like Chinese but very different from the latter. Knowledge of this script was rare outside of the pi-mou.

The so-nie were more healers of both sexes whereas the pi-mou had to be men. What was exceptional was that it was not necessary to be a "black Yi" to perform the functions of pi-mou and, in fact, the latter were recruited mostly from among the white Yis.

In their retreat in the Liang Chan, the Yis were not friendly towards the Chinese when troops of the Peking Government came in 1950. The Chinese author cited above, Wang Wei Hsun, recognized that "a lack of understanding and suspicion" toward the Chinese still existed among the Yis up to the "days of liberation." At that time, assures the author, the "method of making friends with the Yis and doing good things for them" was adopted by the Chinese. Without being certain that this method thus far yielded the best results, he is sure that tremendous social and technical transformations have taken place in the Cold Mountains in the last ten years or so.

In 1952 this region became an autonomous prefecture (chou) within Szechwan Province with its capital at Cha-Kiao. Although the communist organizational personnel who were in charge of modifying the state of mind in the Cold Mountains in the beginning were essentially Chinese, certain of them were later trained from among the Yi group itself. The concept of "class conscience" was then spread around the Liang Shan. During the second half of 1955, groups of white Yis met publically to protest against the buying and selling of slaves as well as against excessive land rents. There was a reaction from the black Yis although a part of the governing aristocracy in the Cold Mountains started to accept, wilfully or by force, the principle of reform. The system of slavery to which the white Yis were subjected was abolished in 1958. Agricultural cooperatives of various types, some called "semi-socialist" and others "completely socialist" were set up in accordance with the same principles that were to be applied in Tibet after the 1959 revolt.

As a matter of fact, the sharing of land here as elsewhere in China did not last long in the Liang Shan and was quickly replaced by a system of collective exploitation put into effect in 1958 in almost all of the region where "people's communes" had already been created as an experiment.

The nationalization of trade was also decided upon at least where a form of active trade existed, that is, in those places where groups of Chinese set up in the Liang Shan had opened stores. Industry was unknown in the region before 1950 and, in fact, the few manufactured products used by the Yis came from zones inhabited by Chinese Hans. Starting in 1958 a few small local industries were set up pursuant to a state system -- only minor factories for agricultural tools and village blast furnaces such as were being built in peasant centers all over China were involved.

Agriculture has probably made progress although the Peiping press recognizes that 1959 was very bad from the point of view of crops. It is however, in the area of road construction (roads were formerly unknown) and education that progress has been realized. Whereas before 1950 except for the magnicians (pi-mou) referred to above, almost no one knew how to read and write Chinese or even the "Yi" language, great efforts have been expended since then to promote knowledge of Chinese writing. The local language has been transcribed into latin characters and the use of Yi ideographs (practically reserved for the pi-mou caste) is not being encouraged among the population as a whole. "(See Note)."

/Note/: The written language of the Yis or Lolos of the Liang Shan was studied by a French office, Commander d'Ollone, in his work on Languages of the non-Chinese peoples of China d'Ollone Mission, 1906-1909. Paris, Ernest Leroux, 1912). Commander d'Ollone also edited a book in collaboration with Monsignor de Geubriant on Scripts of the non-Chinese peoples of China. Paris, Ernest Lerous, 1912.)

The Peking Review affirms that in 1959 the autonomous chou (prefecture) of the Liang Shan already had eight intermediate schools with more than 2,500 pupils and 857 primary schools with more than 66,000 pupils. It is also asserted that where not one doctor existed but only native healers (pi-mou or so-nie), in 1960 there were not less than 570 "medical workers" with 65 dispensaries, some of which are even called hospitals.

Thus between 1950 and 1960 the closed, essentially tribal society of the Yis of the Liang Shan entered the system of Marxist-Maoist socialism. This passage from a state that could be called feudal as well as servile (by virtue of the extension of serfdom), to a state almost already communist, has been considered attentively not only by Chinese but also by Soviet theoreticians. As a matter of fact, according to the theories of Engels on the "periodization of societies," they were supposed to cross several successive stages, namely, servile, then feudal, then capitalist and finally communist. There is no doubt that isolated regions such as the Liang Shan have never known the capitalist stage and that events have led Yi society to enter the communist stage directly without passing through capitalism. The example of the Liang Shan thus should have led Marxist theoreticians to question the absolute value of the theories of Engels.

We may wonder what the future of the Yi community of the Liang Shan will be. Certainly its population is relatively numerous, although in comparison with China, it only represents a small minority. Above all it is separated from other zones populated with Yis who are distributed in several areas in Yunnan. In spite of the ethnological interest in the Yis, it is not certain that this ethnic group can long preserve its character preserved so long by its extreme isolation, now that it is by the force of things in contact with the mass of the Chinese population.

TENTH ANNIVERSARY OF A-PA TIBETAN AUTONOMOUS CHOU

Peiping, T'uan-chieh, December 1962

/From an article by Kao Chih-yuan (6750 1807 6678), Secretary of the Chinese Communist Party of the A-pa Tibetan Nationality Autonomous Chou, commemorating the tenth anniversary of the establishment of the A-pa Tibetan Autonomous Chou of Szechuan./

The New Year's Day of 1963 is the tenth anniversary of the establishment of the A-pa Tibetan Nationality Autonomous Chou of Szechuan.

After ten years' effort, fundamental changes have taken place in the face of the A-pa Tibetan Nationality Autonomous Chou. Agricultural and livestock production has been increased and stabilized. During the ten years, despite the continuous natural disasters, the 1962 grain production increased 1.17 times over that for 1952; a self-sufficiency in foodstuffs has been attained and the historical situation of importing foodstuffs from outside has now been changed. The total number of animals has increased 61.5%. Following the development of agricultural and livestock production, a number of small-scale modern industries and handicraft industry have been established, such as processing and repairing of agricultural tools, manufacturing agricultural chemicals, leather industry, powder milk, and canning, which serve the production and life of the people. The logging industry, which is on a comparatively large scale, has made contributions to the construction of the country. All industrial departments have trained workers of minority nationalities. The ranks of the working class of the autonomous chou are gradually growing. The era during which there was no working class here has been concluded. The conditions of isolation and backward culture and education for thousands of years have started to change during the ten years. Now, there are over 2,400 kilometers of newly constructed highways in the chou. Automobiles can reach every hsien; socialist commercial enterprises have been established in all ch'u and hsiang, thus promoting the exchange of goods; health clinics have been established in all hsiang; there are now 13 middle schools and 800 elementary schools with over 26,000 students. In addition, there are drama troupes and Szuchuan-opera troupes and scores of motion picture projection teams. At the same time, the autonomous chou has trained nearly 2,000 cadres of minority nationalities to assume responsibilities of the work of the Party organization and government organization of various levels, and of economic departments and scientific and cultural departments. In the broad rural areas and pastoral areas, party organizations have been established and over 2,800 Tibetans and people of other nationalities have been absorbed into the party.

During these ten years, the autonomous chou provided the state over 13 million cubic meters of lumber and large quantities of livestock products. According to incomplete statistics, commodity livestock alone totalled over 250,000 head. Hereafter, following the developing of socialist production and construction of the autonomous chou, following the enhancement of the patriotic awareness of the minority nationalities, the minority nationalities will certainly make even more contributions to the state.

THE TUNG-HSIANG NATIONALITY
Peiping, Min-tsu T'uan-chieh, December 1962

/From an article by Yang Chien-hsin (2799 1696 2450./

In the region of the Lin-hsia Hui Nationality Autonomous Chou of Kansu, the mountainous area west of the T'ao River, east of the Ta'hsia River, and south of the Yellow River is interlaced with many streams and 19 ranges extending from So-nan-pa in all directions, and in the forests among these ranges are numerous fruit trees and herds of cattle and sheep. This is the Tung-hsiang Nationality Autonomous Hsien. Here and in the neighboring Lin-hsia City and Ho-cheng Hsien live some 150,000 Tung-hsiang people of our country.

The agriculture of the Tung-hsiang people was very backward. In the past, because of the mountains there was always a shortage of water in the area and the villages were under constant threat of drought. Because of this plus the destruction of the reactionaries, in 90% of the area the phenomenon of water and soil erosion was extremely serious. Since the Liberation, the Tung-hsiang people had energetically expanded the work of maintaining water and soil and forestation, and actively constructed water conservancy works. Now the area is full of trees and irrigation ducts, and streams and brooks have been blocked by earth dams into ponds. The newly constructed Tung-kan reservoir lies across the Lama Ch'uan. 124-kilometer Nan-yang channel extends from Ho-cheng through the Liang-chia-szu Commune to the autonomous hsien. T'u-kan-kou, which derived its name from the fact of water shortage, now has a reservoir of over 200 mu. The construction of water conservancy works has converted over 100,000 mu of dry land into ponds. The poor soils are also being improved. The erosion of water and soil has been basically checked. Because of this, despite the natural disasters in 1959, grain output still showed an increase over that of 1958.

In steps with the development of agriculture, industry and transportation have also rapidly developed. There are new power stations, agricultural implement plants, cement plants, and chemical fertilizer plant in the Tung-hsiang Autonomous Hsien. A highway network centering around So-nan-pa has been established. From here automobiles can reach Lanchow, Lin-hsia, and the various people's communes of the hsien. The Tung-hsiang area, which has been described as "the mountains are so high that you cannot see their peaks; the ditches are so deep that you cannot see their bottom; sparrows drop dead from flying; snakes drop dead from rolling" has now become quite accessible.

On the heels of economic construction and development, came the prosperity of the work of culture, education, and health. In

the autonomous hsien one school for teachers and scores of elementary schools have been established. There are now culture halls, libraries, rural clubs, broadcast stations, and movie teams. There are also one hsien hospital and health clinics. Now all school-age children can basically go to school. Many youth have received secondary and college education. The hei-je (7815 3583) disease and leprosy that had plagued the people here has been basically wiped out.

The level of material life has also been steadily rising. The dilapidated caves have been replaced by newly constructed houses. The laboring people now have printed cotton quilts and wool blankets, thus putting an end to the bitter life of wearing rags and eating wild roots of the past.

The change in the face of their life has made the Tung-hsiang people very happy. Now the traditional folksongs are being sung with greater enthusiasm. Today in the Tung-hsiang area everybody is singing of the three red flags of the General Line, Great Leap Forward, and People's Commune, and singing of the Communist Party and Chairman Mao!

NEW AUTONOMOUS AREA ESTABLISHED IN KWANGTUNG PROVINCE
Peiping, Min-tsu T'uan-chieh, December 1962

On 1 October of this year, a new autonomous area was established in Kwangtung -- the Lien-shan Chuang and Yao Nationalities Autonomous Hsien. The people's council of the autonomous hsien is located at Yung-ho Chen.

The Lien-shan Chuang and Yao Nationalities Autonomous Hsien is in the northern part of Kwangtung, adjacent to Kwangsi and Hunan, which is a mountainous region bordering on three provinces. The region is inhabited by people of three nationalities, Chuang, Yao, and Han.

"LEADING OFFICIAL" OF KWANGSI CHUANG AUTONOMOUS REGION DECLINES TO BE IDENTIFIED WITH OPTIMISTIC REPORT
Peiping, Kuang-ming Jih-pao, 15 March 1963

/From a report entitled: Tremendous Changes Brought Over Kwangsi Chuang Autonomous Region in the Past Five Years Since Its Inauguration. "A leading official of the region talks to a Kuang-ming Jih-pao correspondent on its achievements in various fields."/

On the eve of the 5th anniversary of the founding of the Kwangsi Chuang Autonomous Region, a leading official of the region

in an interview with our correspondent made a statement on the great victory in socialist revolution and construction scored by the people of various nationalities in Kwangsi over the past five years under the correct leadership of the Chinese Communist Party and Chairman Mao and under the illumination of the three red banners of the general line for socialist construction, the great leap forward and the people's commune and on the new situation resulting from the tremendous changes brought over such fields as politics, economy, culture and national relations in the Autonomous Region...

In conclusion, the leading official said, the current internal and international situations are very favorable. Under the brilliant leadership of the Party Central Committee, Chairman Mao and the State Council, the people of various nationalities in Kwangsi will hold still higher the great banners of the general line, the great leap forward and the people's commune, whip up their work enthusiasm in a bid for the upper reaches and unite with the people of other nationalities in the whole country in a struggle for new victory in our socialist construction.

LEARN FROM LEI FENG
Peiping, Chung-kuo Ch'ing-nien (China Youth), No. 5-6, 2 March 1963

/Full text of an article written for Chung-kuo Ch'ing-nien by Lo Jui-ch'ing (5012 3843 0615), inter alia Chief of Staff of the PLA, a member of Central Committee CCP, a vice-premier of the State Council, a vice-minister of National Defense, and a vice-chairman of the National Defense Council./

The emergence of such a heroic individual as Comrade Lei Feng in the Chinese PLA is a real happy event. At present, a high tide of learning from the example of Lei Feng has been unfolded by thousands upon thousands of people, including the PLA and the broad masses of youth throughout the country, which is an even happier event.

The emergence of Lei Feng is by no means an isolated and fortuitous phenomenon. Under the leadership of the CCP Central Committee and Chairman Mao, our PLA has over the past few years resolutely carried through Marshal Lin Piao's directives, raised high the red banner of Mao Tse-tung's thinking, firmly adhered to the "four principles" (At a conference of higher-level cadres of the PLA held in October 1960, Marshal Lin Piao expounded the questions on the correct handling of four different kinds of relationship in the field of political work in accordance with Chairman Mao's instructions and the current actual conditions. The four different kinds of relationship are: to correctly handle the relationship between weapons and men; to correctly handle the relationship between political work and other tasks; to correctly handle the relationship between the ideological and other aspects of political work; and to correctly handle the relationship between ideas from books and living ideas in the course of launching ideological work. The most essential factors - men, political work, ideological work, and living ideas - are the principles to solve the four different kinds of relationship in the sphere of political work, but in the final analysis, it is necessary to do a good job in the ideological work of men. This is the course for our political work in building a modernized, revolutionary army and the direction for building up the whole army), kept a firm grip on politico-ideological work, launched the movement to create "four good" companies and "five good" warriors, and achieved tremendous results. In the struggle to guard the fatherland around the clock in the coastal, land and air defense, in the counter-offensive operations along the Sino-Indian border, in the course of

military training, construction, production and socialist construction, many heroes and "five-good" warriors have emerged, created many impressive, heroic deeds. Lei Feng is one of the outstanding representatives of our heroes and "five good" warriors.

A firm proletarian stand, the spirit of revolutionary heroism, and the determination to wholeheartedly serve the masses of the people are the greatest virtues ever found in our officers and men. With these virtues, heroic elements such as Tung Tsun-jui, Huang Chi-kuang, An Yeh-min, and Tu Feng-hsiang have emerged from the circumstances in which they were placed. Lei Feng was the actual embodiment of the above-mentioned heroic elements under new circumstances. The emergence of Lei Feng and many others of his type indicates that the new generation of Red successors is growing rapidly or has already grown up and the fine traditions of the veteran Red Army and Eighth Route Army, which were cultivated personally by Chairman Mao, have been inherited and developed to a further extent among the broad masses of young warriors.

There are many fine points in Comrade Lei Feng which are worthy of study, but I feel that one of the fine points which deserves our study, the most basic and salient point which enabled Lei Feng to become a great fighter, is the fact that he repeatedly studied the works of Chairman Mao, faithfully observed every instruction of Chairman Mao in carrying out his work, and devoted himself to being a good fighter of Chairman Mao. Lei Feng believed that Mao Tse-tung's ideas are "food, weapons and a compass." He studied the thought of Mao Tse-tung earnestly, persistently, and flexibly applied it in solving problems in the course of study. He finally learned the thought of Mao Tse-tung. He found that the harder he studied, the more enlightened he became; the harder he worked, the more enthusiastic he felt. Lei Feng also maintained that the more and deeper study a person pursued of Chairman Mao's works, the broader his mind, the firmer his stand, the higher his ideals would be. In a word, the thought of Mao Tse-tung was on inexhaustible source of Lei Feng's heroic deeds and noble qualities.

It was exactly because of this that Lei Feng established his communist outlook of life. He said that through the study of Chairman Mao's works he had realized "how to live, and for whom one lives." He considered that the significance of life was to serve the people wholeheartedly and to strive for the cause of liberation of mankind - communism. He considered "benefit to others" and "unselfishness" as the greatest happiness, and decided to contribute his limited life to the endless task of "serving the people." Comrade Lei Feng not only cherished such an ideal, but also during his revolutionary life he let his deeds correspond with his words, was loyal to, and worked hard for, the fulfillment of this ideal. Therefore, he became a genuinely great communist fighter. Being a communist fighter is the highest honor. Such a high honor can only

be given to those who during their whole lives strive unselfishly, exert their best efforts, and even sacrifice their lives, for the cause of communism. Comrade Lei Feng was such a man and was qualified for such an honor.

It was exactly because of this that Lei Feng cultivated in himself such a noble character. He intended to be a "rust-proof screw" in his revolutionary cause. In accordance with Chairman Mao's directives he correctly solved the relations between an individual and the collective. With regard to any assignment, whether it was important or not, its condition was good or bad, he liked it or not, or he was familiar with it or not, he always worked sincerely and tried to do his very best. After he achieved certain things and obtained honors and recommendations he always remembered Chairman Mao's words "humbleness makes one progressive, and arrogance makes one backward." He was neither self-complacent nor arrogant. Nor would he relax his efforts at self-reform and tempering because his good family background and good status. Therefore, during his revolutionary life, he always did his best, never ceased to struggle, and was always loyal to the Party, class, and fatherland, and the people.

Only in this way did Lei Feng always maintain a work style of enduring hardship and austerity. Through the study of Chairman Mao's works, he profoundly understood that without the liberation of the individual, there can be no liberation of classes, and without the happiness of the individual there can be no happiness of classes or the collective.

Lei Feng said: "Without the Chinese Communist Party, there will be no Lei Feng." He also said: "Two-thirds of the world population are still poor, have not been liberated, and are still leading a miserable life and suffered from suppression and exploitation, and I just cannot afford seeing them suffer." He did not forget his past suffering from class suppression just because he was then enjoying a blissful life. He conserved and saved every cent possible to support national construction or to help others solve their difficulties. He loved and respected public property as his own life. He grasped every opportunity to assist the masses in productive labor. The most noteworthy point was that after he did all these good deeds he always kept quiet, did not expect praise, and did not care for honors or position.

It was exactly because of this that Lei Feng was genuinely both "red and expert." During his short life he worked at different work posts. He loved any post which he was assigned to, and became an expert at it. At the agricultural production front, he was a model worker of water conservancy and was also an excellent tractor operator. At the Anshan iron and steel plant, he was named an outstanding producer successively on three occasions, a pace setter on

eighteen occasions, and a red-banner worker on five occasions. He attended the Anshen municipal representative conference of young activists in socialist construction. In his unit, he was entitled to several merits, named a "five good" combatant and a pace setter in carrying out frugal practices, and honored with the title of a model member of the Young Communist League. His "expertness" was established on the foundation of his "redness" and his "redness" was based upon his professional achievements. Therefore, he was able to accomplish his tasks successfully under any circumstances and at any post.

The heroic deeds of Comrade Lei Feng have given us a significant inspiration: The era of Mao Tse-tung is an era in which the Chinese people, especially the youth, are able to display their ambitions, demonstrate their talents, and achieve miracles. In an intense and vehement struggle and in a fierce combat, heroes like Tung Tsun-jui, and Huang Chi-kuang will emerge. By the same token, heroes like Lei Feng will appear in ordinary daily work and in common labor. Although each individual's work, post, and circumstances are different, one is able to achieve at any and each post merits for his fatherland, for the people, and for the cause of revolution as long as he follows the examples set by Lei Feng, listens to Chairman Mao's words and obeys Chairman Mao's instructions. We feel confident that more heroic characters and more Red successors like Lei Feng will emerge from the broad masses of youths and PLA combatants in Chin under the brilliant illumination of the thought of Mao Tse-tung.

At present, Comrade Lei Feng's heroic deeds have become so popular among the people that thousands upon thousands of youths have plunged into the campaign of studying Lei Feng. This is a highly significant matter. It is not difficult to imagine that when more heroid characters like Lei Feng emerge from the broad masses of youths and PLA combatants, the spiritual appearance of our young generation will reach a higher plane. We know that increase in material can be measured by figures, but increase in the people's communist thinking and their virtue is a gigantic force beyond measure. It is spiritually an atomic bomb of unlimited power, with which we will overcome any obstacle, avert any crisis, and crush any enemy in the great cause of socialist revolution and construction, and with which we will be able to achieve greater results in the great cause of modernizing the fatherland's agriculture, industry, national defense, and science, and in the struggle to safeguard the security of our fatherland, as well as world peace, and to score new victories one after another.

BE A GOOD WORKER OF THE LEI FENG TYPE
Peiping, Kung-jen Jih-pao, 13 March 1963

/Full text/

(Editorial) The ordinary but great communist spirit of Lei Feng, Chairman Mao's good warrior, has aroused strong reactions among the broad masses of workers. Since Chairman Mao, our great leader, called on us to learn from Comrade Lei Feng, workers in factories and mining enterprises all over the country have warmly responded one after another. They have unfolded learning activities in an active way, in a determined effort to become a good worker of the Lei Feng type. Facts prove that the "learn from Lei Feng" campaign has become a motivating force among workers of various trades and professions for pushing forward the movement for increased output and economy, and for giving support to agriculture.

Lei Feng, a modern hero who was brought up in the new environment of socialist construction in times of peace in our country, was the fine son of the laboring people. His noble ideals and great character found expression in ordinary everyday work, study and living. Everyone of us can and should learn from him. When we learn from Lei Feng, we learn his revolutionary spirit and fortitude, his warm love for the party and for Chairman Mao, his strong devotion to socialist undertakings, his selfless effort to the cause of socialism, and his style of never seeking personal gain but always ready to give convenience to others. We can learn to become a worker of the Lei Feng type by contributing to the great socialist revolution and socialist construction undertaking in our own work posts, in ordinary labor, and in everyday living.

To be determined to become a worker of the Lei Feng type, we must, in the way Lei Feng did, dedicate ourselves to the revolutionary enterprise of the working class, take on ourselves all the responsibilities in the world, adopt a firm stand, and distinguish clearly between what to love and what to hate. During the hard times of the revolution, we should of course be able to get through when we are put to the test, display courage and valor at all times, and dedicate everything we have, even our lives, to the communist cause. Even in times of peaceful construction, we must constantly stand firm, closely follow the party and Chairman Mao, and take the broad road of socialism. This is because throughout the period of socialist construction, complicated class struggle still exists, for the exploiting class that has been overthrown will after all not submit to its fate. In the ideological aspect, the struggle between bourgeois ideas and proletarian ideas will pervade every sphere and permeate our everyday labor and life. If our will is not strong and if our stand is not firm, we may lose our sense of direction and may get bogged down in the mire of bourgeois thinking. For this reason, when coming upon a

number of problems at ordinary times, we should also "sniff with the nose to find out whether they are good or bad, before deciding on acceptance or rejection." Only by fighting off capitalist inclinations in a determined manner and by being constantly mindful of repelling the corroding influence of bourgeois ideas, can we keep our revolutionary fighting will forever at a high pitch. In addition, we should consciously remold ourselves when transforming the objective world, stand firm in the face of any upheavals, and become truly the hard backbone of revolution, unaffected by wealth or poverty, and unyielding under pressure or force.

To be determined to become a worker of the Lei Feng type, we must, in the way Lei Feng did, learn to be like a rust-proof screw that has been firmly driven into the work post. Since one renders service to the people through one's own work post, whatever trade or vocation it may be, love of one's work is a concrete demonstration of one's love for the motherland and for socialism. We therefore should make further efforts to promote the sense of responsibility of being the master of the house and uphold the idea of loving the factory as much as one's family, by implementing in an exemplary manner the party's guidelines and policies, observing government laws and decrees, safeguarding the assets of the state, abiding by labor discipline, and putting every ounce of energy into productive labor. The more prosperous the big revolutionary family, the busier is the individual. This is exactly what Lei Feng wrote down in his diary: "A man has strength only when he merges himself with the collective undertaking." He bound his own destiny closely with that of the collective and the State. Whether he was engaged in farming, in work, or in fighting, and no matter how difficult and ordinary his work was, he was always full of fervor and applied himself to work. Because of this dogged adherence to a style of fortitude and industry, he became both red and expert in whichever line of trade he happened to take up. Because of this spirit, he was able to attain uncommon results at ordinary work posts.

To be determined to become a worker of the Lei Feng type, we must, in the way Lei Feng did, cultivate the noble communist style of deriving the greatest joy and happiness by doing more good deeds for the people. As far as we workers are concerned, the most practical and primary action we can learn from Lei Feng is to strive to increase output and practice thrift, as well as fulfill and overfulfill state plans. In all other aspects and in everyday life and study, however, we should also follow the example of Lei Feng. If we think we should learn from Lei Feng and impose exacting demands on ourselves only when the work is within the scope of our duties, if we take lightly things outside the sphere of production, we cannot mold ourselves into persons of the Lei Feng type. Because Lei Feng gave importance to every trivial thing in everyday life, and because he made good use of every moment and availed himself of every opportunity to help others, his

life, which was filled with countless moments in which he lent help to others, was indeed a shining example. It was the numerous good deeds he did for others that demonstrated the lofty spirit of the words Lei Feng wrote down in his diary: "To be alive is for the purpose of making other people live better." Everyone of us lives among the masses, and this relationship with the masses is indeed very close and intimate. How to deal with the masses around us and how to handle the relationship between the individual and the masses serve as an important yardstick for measuring a person's ideological state. This means that even trivial things should be looked upon as major issues, and that self-discipline should be strictly practiced, because the significance and effect of trivial things can be quite great. Lei Feng was the best proof.

To be determined to become a worker of the Lei Feng type, we must, as Lei Feng was, be proud of living in hardship, willing to carry a heavier load, ready to proceed to hardship posts, and ready to become a "fool" of the revolution. As was said by Lei Feng, revolution needs such a "fool" and socialist construction also needs such a "fool". Our revolutionary forerunners, forgetting their personal gains or losses and undaunted in the face of hardships and sacrifices, overthrew the reactionary rule and founded the new China in which the people are the masters of the house. In establishing the socialist enterprise today, we must also possess the same spirit of selfless devotion to public welfare, by valiantly steering a steady course, enduring every hardship on the way, and clearing all the difficulties blocking our path of advance. A "fool" of the revolution is the fearless warrior of the revolution, also a man of great prospects respected by the public. In our society, will anyone who likes to indulge in the comforts of life and shuns labor and who is fond of picking and choosing [jobs] be acclaimed by others? Will such a person bring himself any advantages and glory?

The most basic reason why Lei Feng had fully demonstrated the fine ideological and moral qualities of the working class and became a fine son of the working class is that he studied in earnest the works of Chairman Mao, so that he not only understood every word and every sentence, but also absorbed the spirit contained in the writings. He constantly listened to Chairman Mao's words and frequently did things according to instructions given by Chairman Mao. His words were consistent with his deeds. He applied what he had learned by doing things and learning things simultaneously and by stages, in a determined effort to train himself to become Chairman Mao's good warrior. When learning from Lei Feng, we therefore must act in the way Lei Feng did, by looking upon Chairman Mao's writings as an indispensable source of "food" and "weapon" that must not be stopped for a day or even a moment, and as a "direction finder" [compass], with which we are sure we will not get lost. Let us all make a serious effort to study the works of Chairman Mao persistently and

constantly. Let us all study Chairman Mao's writings until we live to a ripe old age.

Worker-comrades, to be determined to become a worker of the Lei Feng type is the best concrete action we can take in responding to Chairman Mao's great appeal. Let us all advance toward this goal with persistence and fortitude. We believe large numbers of workers of the Lei Feng type will emerge everywhere. By then, we will give a hefty push to the socialist construction enterprise in our country and the current movement for increased output and economy.

LEI FENG AND THE RELATIONSHIP BETWEEN THE INDIVIDUAL AND COLLECTIVE LIVING

Peiping, Chung-kuo Ching-nien, No. 8, 16 April 1963

I

Chairman Mao has summoned us to learn from Comrade Lei Feng, and this is a summons with deep and far reaching significance; there has already been an enthusiastic response to this in all quarters...

What our young comrades should first of all strive to do is, as Comrade Lei Feng did, to stress the important kernel in the writings of Chairman Mao, which concerns the Communist world outlook and the philosophy of life.... As long as we can, in imitation of Comrade Lei Feng, determinedly contribute our precious youth to the glorious causes of our Fatherland, we will then certainly be able to correctly handle the relationship between the individual and the collective group....

II

At present among young intellectuals, in particular among young intellectuals on the scientific and technological front, one often meets the question of how to correctly handle the problem of "striving to become an expert." Some people ask: Is it alright for me to strive to become a specialist with achievements to my name in science and technology? Young people have a great future and, in striving to advance, they need a goal for their efforts. However, if the goal is considered simply from the professional point of view, it would be difficult to answer immediately whether or not it is alright for you to strive in this fashion; this must be linked up with political goal -- what kind of an expert you are going to become -- before this can be answered.... It will be an excellent thing if you want to become a Red expert of the working class and actively serve the cause of socialism and communism with your scientific and technological accomplishments. It will be bad

however, or extremely bad, if this is not the case and you use your scientific and technological accomplishments as individual capital, striving after individual fame, and serving anybody at all as long as your individual goal is satisfied....

At present we do not have many experts with high achievements, the number actually being rather small, and we need to expand ranks of experts. However, in building socialism, these must be Red experts who are both "Red" and "expert" before they can form the backbone in our cause...

Some people say that, having grown up in a socialist society and with the party having nurtured us, our professional pursuits will be in the service of socialism, and "becoming an expert" is fitting for the needs of socialism; are not then "Red" and "expert" already joined together? What questions still remain? We are correct in stating that present conditions are advantageous to a union of "Red and expert"; we are not in accord with reality, however, if we state that there has already been a union of Red and expert and that there are no longer any problems. Actual circumstances tell us that some young comrades have truly united together "Red and expert" and achieved a unanimity of direction; however, although some other young comrades have somewhat joined together "Red and expert," they have not yet truly achieved a unanimity of direction; moreover, some young comrades have not at all united together "Red and expert." This situation is in accord with the laws of development of objective things. The class struggle will exist throughout the over-all historical period during the transition from capitalism to communism, and bourgeois ideology thus still has a certain market place, we must not overlook the encroachment of bourgeois ideology on the younger generation... It is not in accord with objective circumstances to believe that this can be easily resolved.

Then, with regard to the young people who are "striving to become experts," is it alright to arbitrarily pin the label of individualism on them and to incessantly claim that they possess an ideology of seeking fame and wealth? Naturally it is not suitable if we do not submit the situation to analysis but rather arbitrarily pin labels on them... Among them /i.e. those oriented in the right direction/ some persons perhaps have not gotten rid of all the elements of individualism, and consequently manifest some waivering; however, as long as the main tendency is to proceed along the road of "both Red and expert," we still should state that this is good.... Besides this, in actual life there are also some persons who are "striving to become an expert" in order to achieve their own individual goals; these are just those persons who not yet correctly treated the relationship between the individual and the collective group. In treating these young comrades, we must patiently educate and help them, and even more should they themselves strive to continuously engage in ideological reform..

In order to establish the goal of "both Red and expert," we should constantly pay attention to combining together professional work activism with socialist political activism. If professional work activism is not well grounded on the foundation of socialist political activism, not only is there the danger of losing direction, but there is also the problem of not consolidating it. If socialist political activism has not thoroughly penetrated into professional work, then it stands in danger of not truly taking root but turn out to be empty....

III

Closely connected with the question of "becoming an expert" is the question of "becoming famous"...

In the eyes of Marxist-Leninists those persons truly achieve everlasting fame who stand together with the progressive forces of society, who engage in painstaking and heroic struggle for the just cause of mankind, the progressive society, national liberation, and for the interests of the people;... With regard to those nameless heroes who do not become famous, their fame is in similar fashion everlasting and worthy of our study. Those persons are forever notorious who, standing on the side of the reactionary forces blocking socialist progress and opposing mankind, do things harmful to the interests of the people, betray their Fatherland, and do many vicious and evil things....

Consequently, with regard to our young comrades, the important thing is whether or not you are in actuality studying the first group mentioned above or the second group; and it is not a question whether one becomes famous or does not... Comrade Lei Feng said: "I believe that the most glorious thing is to become a nameless hero"....

From the point of view of dialectical materialism, individual fame is simply the collective representative expression of the masses, or it is the representative expression of a certain group in society. In the revolutionary cause, our style is to put our noses to the grindstone and to work silently. All the victories and achievements obtained in the revolutionary cause are the results of the collective striving and struggling by the masses of people; they are the results of the correct leadership by the party. At times for purposes of expressing commemoration, respect, or for the purpose of encouragement and spurring people on, some comrades are given a high reputation, and these comrades become famous. Consequently, this fame definitely is not from the merits of the individual, but is primarily from the merits of the masses as a whole.

For example, concerning a victory in the revolutionary struggle, fame is frequently linked together with the names of the

leaders in the struggle; this definitely is not an achievement of the leaders alone, but rather is the achievement of the masses of people, the party, and the collective group, for whom the name of the leader is representative....

Consequently, with regard to those revolutionary youths who have firmly established the communist world outlook and philosophy of life, their concern is for the future of the revolutionary cause and over whether or not they have in actuality completely fulfilled their responsibilities which were theirs, and over whether or not they have served an active role; they are not concerned with whether or not they have become famous individually....

If the people bestow fame on you, you should have this feeling: All merit goes to the party and all fame belongs to the people; you yourself only served a role in the collective contributions... When the people bestow fame on you, this is a form of encouragement and at the same time a form of expectation; they hope that subsequently you will make even greater contributions.... However, with regard to some of our young intellectual comrades, the roots of individualism have not yet been wiped out, and they cannot properly handle the relationship between the individual and the collective group in the question of "becoming famous." They commit the error which in former times certain intellectual elements did in overemphasizing the individual reputation.... For example, some people, when assuming or participating in the task of research work, do not consider the needs of the state, but consider whether or not they will "make a name for themselves".... They feel work is worthwhile if they can "make a name for themselves" and if the work makes it easy for them to distinguish themselves.... However, they apparently do not feel that work is worth doing if they cannot easily "make a name for themselves" and if they cannot easily distinguish themselves in it.... Apart from this, there is still another group of people who commit the error of extreme individualism. In order to chase after fame, they do not hesitate to undertake all sorts of phony things, claiming more than they can produce, and going so far as not to respect the labor of others, or to secretly steal the fruits of the labor of others and claim it to be their own. This is a reflection of the ideology of the exploiting classes....

IV

Another question is how to properly treat the relationship between "work and reward."

Based on the principle of distribution according to labor, there will at times be certain differences in the rewards of various people.... In the question of how to treat the contributions which the individual makes to society and the things which he receives from society, there are reflected all sorts of philosophies of life. I

have had an opportunity to discuss this question with our young intellectual comrades, and have ferreted out three different attitudes.

One attitude is that of the exploiting classes: Give little, get much; work little, acquire much... Another attitude is that of the small producer and the attitude of the petty bourgeois: When they fulfill their responsibilities, they want to receive a sufficient return. When they exert themselves and work, they want to receive an equal return....

/The third/ attitude is that of the Communists of the working class, whereby the people express themselves willing to serve the people wholeheartedly, and consider that being servants of the people is to achieve the greatest glory.... Only this attitude is worthy of being studied by our young intellectual comrades.

Some people ask if there is not a contradiction between advocating the Communist style ideologically while carrying out the principle of distribution according to labor? I believe the contradiction may be unified. It would violate objective laws and be incorrect with regard to the realistic distribution policy during the transitional period not to carry out the principle of distribution according to labor....

I have already met some young intellectual comrades who have grumbled and felt that some people were enjoying high returns and being benefited, while they themselves in comparison were getting the worst of it;... Looking at the situation from the most essential and over-all aspect, very simply no comparison exists between the fairness and equality in today's society as compared with the old society,... Consequently, when at times you feel that your returns are not just, actual conditions are not really this way and it may be that you have a one-sided viewpoint. However, is it possible that there might truly be a situation in which the returns were not just? Yes, it is possible, but if this were so, it would be a temporary, partial phenomenon....

OVER 14,000 YOUTHS IN SHANGHAI ATTEND REPORT MEETING ON LEI FENG

Peiping, Chung-kuo Ch'ing-nien Pao, 5 March 1963

Over 14,000 young people in Shanghai, attending a report meeting on the life of Lei Feng, all became very enthusiastic on being told about the inscription written for the late Comrade Lei Feng by Chairman Mao. Clapping their hands enthusiastically, they expressed their firm determination to respond to Chairman Mao's call to "learn from Comrade Lei Feng" and follow in the steps of Lei Feng in listening to Chairman Mao's words and becoming a good pupil of Chairman Mao.

Sponsored by the YCL Shanghai Municipal Committee, it was held at the Cultural Square -- the biggest square in Shanghai. In front of

the square was hung a tablet with inscriptions in gold, written just recently by Chairman Mao, our great leader. The characters, "Learn from Comrade Lei Feng," were glittering. On the walls were posted slogans of Comrade Lei Feng's motto, "Be a screw that will never rust!"

The meeting heard reports on the life of Comrade Lei Feng before his death by his comrades-in-arms, Liu Ching-feng and Yi Te-a. At the meeting, too, fragments of tape-recorded talks by Comrade Lei Feng were broadcast. Then the meeting again resounded with thunderous appluase, and none was unmoved by the noble qualities shown by Lei Feng.

Comrade Chang Hao-po of the Municipal Committee of the YCL stressed that the most fundamental reason why Comrade Lei Feng could be a great soldier was that he carried out assiduous reading of Chairman Mao's books, and listened to Chairman Mao's words. In learning from Lei Feng, we must hold high the red banner of the thought of Mao Tse-tung, study the writings of Chairman Mao's works seriously, transform our thought self-consciously, and strive to heighten our class consciousness.

After the meeting, plays about Comrade Lei Feng's life written by the cultural and artistic circles in Shanghai recently were staged.

During these days, Comrades Liu Ching-feng and Yi Te-a, comrades-in-arms of Lei Feng, have also made many reports at meetings attended by teenage youths and organized by the PLA unit stationed in Shanghai.

In addition, the YCL Shanghai Municipal Committee sponsored a "Television and Radio Assembly on the Study of Lei Feng" in conjunction with the Shanghai People's Radio and the Shanghai Television Station.

SEVEN NEW MARTYRS ADDED TO THE HEROES COMPAIGN

Peiping, Kung-jen Jih-pao, 28 March 1963

From the evening of 26 February to midnight of 27 February, a conflagration broke out on Tiao-lou Hill of Tung-p'u Commune in the northern part of Ho-yuan Hsien, Kwangtung. More than 3,000 persons, including cadres of state organs in the hsien, workers and commune members rushed to the scene to fight the fire and finally brought it under control after more than 30 hours of continuous fighting. A large piece of forestland, villages and state property and lives of the people nearby were saved....

Unexpectedly, as they ran halfway, the wind suddenly changed its direction.... Flames were spreading frantically to the entire hill in several minutes, fanned by the wind. Most of the comrades were out of danger. But seven comrades -- Li Yu-ti who directed the retreat, Liu Ying-lien who risked herself in saving others, Yuan Kuei-lan, a cadre of the hsien women's federation, Kuang Tsui-yun,

assistant director of the transportation station, and Ch'iu Mei-ying, Liu Hung-hsien, and Chang Jun-chin, workers of the transportation station -- laid down their lives in the course of saving state property and their fraternal brothers and sisters....

At the present moment, cadres, workers and students in Ho-yuan Hsien, while carrying out the "Study of Comrade Lei Feng", are studying the materials relevant to the "Incident on Tiao-lou Hill." The various communes are giving wide publicity to the noble style shown in this incident, and educated the commune members in strictly observing the rules for the prevention of fire and strengthened the relevant systems in order to prevent repetitions of such an incident. (This article was supplied by the Propaganda Department of CCP Ho-yuan Hsien Committee)

LI YU-TI AND THE HEROES SEVEN
Canton, Nan-fang Jih-pao, 21 March 1963

(Editorial) The era of Mao Tse-tung is an era in which the communist practice is highly prevalent and the communist moral character grows rapidly in the thoughts of the people. The deeds of the more than 3,000 cadres and people who fought against the fire on Tiao-lou Mountain for over 30 hours for the purpose of protecting the public property and the timber resources, as reported in our paper today, have demonstrated their sense of responsibility for the cause of socialist construction and their heroic spirit of protecting public property at the risk of their lives. Their deeds move one's heart. In this struggle, seven comrades, namely, Li Yu-ti, Liu Ying-lien, Yuan Kuei-lan, K'uang Ts'ui-yun, Liu Hung-hsien, Ch'iu Mei-ying and Chang Jun-chin, gloriously dedicated their lives. They are worthy of being heroines like Hsiang Hsiu-li, Ma Te-lin and Su Man-chi. What especially moves one's heart is that Comrade Li Yu-ti, a model party member, fought at the foremost of the struggle and was the last to retreat, having no scruple to sacrifice herself for saving other comrades, that Comrade Liu Ying-lien, a YCL member, took no heed of herself and lost her life for saving other comrades even at the critical moment when the fierce fire had reached her. Their noble characters are examples for us to learn.

EXCERPTS FROM THE DIARY OF LEI FENG
Peiping, Jen-min Jih-pao, 7 February 1963

[No explanatory notes accompany these reported excerpts. The Digest has further extracted these excerpts.]

25 October 1959

Youth is always beautiful, but it is a pity that youth belongs only to those who constantly and energetically struggle for the upper stream, the workers, and those who are always humble.

With the party's education, the horizon of thought has been widened. I understand this reasoning: that a single fresh flower cannot make beautiful spring, that a single advanced person is not strong enough, and that only when everyone is advanced can the mountains be moved and the seas filled.

/?/ October 1959

...I am determined to listen to the party and Chairman Mao and to be loyal to the party and him, work resolutely, study hard, contribute all that I have and all that I am to the party and the people, and be a man without any thought of self-interest at all. I will certainly strive for the fulfillment of my most magnificent dream /to see Mao/, and I shall really see Chairman Mao, the greatest of our leaders.

2 November 1959

...After doing something which I should have done for the masses, the party has conferred on me a very great honor. Last year I was given the distinction of an advanced producer, and I attended the mass meeting of the young active elements for construction in Anshan. This is entirely the result of the party's training, the unlimited strength Chairman Mao thinking has given me, and the support of the broad masses.

14 November 1959

Today I felt especially happy. Even after a day of tense work I did not feel tired at all. On the contrary I felt that I was full of vigor. It was late at night and I was reading in the assignment room of the machine shop a book on how to study Mao Tse-tung's method of thinking and working, which enchanted me. The more I read, the more I thought of the wisdom and greatness of Chairman Mao.

It was 11 o'clock, and I went out from the room. It was dark, and I could not even see my five fingers. It suddently began to rain. Assigner Ch'en (7115) said: "We still have more than 7,200 bags of cement scattered over the site where the coking stove is being constructed." I was so worried that I ran to the office of the section chief upstairs and awakened Section Chief Liu (0491). When I left the office, it rained even harder. At this time I suddenly thought of the party's teaching that we should all love and protect

state property, and I also reminded myself that I am a member of the Communist Youth Corps. Some unusual force inspired me to run over to the site and cover the cement. I took off my own clothes and put them over the cement. Then I ran to the dormitory and took out all my bedding to serve the same purpose, I also organized more than 20 fellows into a "shock team for salvaging the cement." Some of them were busy looking for their raincoats, and others for their mats. They all did what they could to give the cement some covering. This tense labor saved the state from a tremendous property loss.

8 January 1960

This is a day which I can never forget. I wore a military uniform and gloriously joined the People's Liberation Army, the fulfillment of a wish which I have had for quite a few years. I really felt highly pleased and very happy. It was the greatest happiness I had ever had in my life.

I must resolutely further the splendid traditions of the revolutionary forces and learn from such heroes as Tung Ts'un-jui (5516 1317 3843), Huang Chi-kuang (7806 4949 0342), and An Yeh-min (1344 2814 3046). My head can be cut off and blood shed, but I can never bow before the enemy. I must become a good soldier under Chairman Mao and contribute my most lovable youth to the fatherland and to the most magnificent work of mankind.

18 January 1960

...I compare the party to my mother. She has only given birth to my body, but the party's light shines on my heart. When the whip of the old society fell on my body, my mother could only shed many tears, but the Communist Party bids me join the revolution and take that whip to lick the enemy.

10 March 1960

Today I saw in the movies the brilliant figure of the heroic revolutionary warrior, Tung Ts'un-jui. He gave his life for the work of the party and the people and for the liberation of mankind. This noble spirit is worthy of our emulation forever.

Today, Taiwan, a part of our territory, is under the forceful occupation of imperialism and Chiang Kai-shek. Two-thirds of the poor people of the world are not yet liberated; they have nothing to eat or wear and are still under oppression and exploitation. I can never bear to see their persecution, and I must carry on the revolution to the bitter end and set free all those who are living in hardship.

20 August 1960

The People's Commune of Wang-hua Ch'u, Fu-shun Municipality, has been established. I supported it with the 100 yuan which I had saved. When there was a flood in Lioa-yang Municipality, I also contributed to its people 100 yuan which I had saved.

Seeing that I don't spend any money ordinarily, some people say that I am a "fool."

21 October 1960

After breakfast today the captain assigned to me the task of cutting grass from the hills for making a vegetable cave. I worked until noon, when all of us opened our lunch boxes and sat down to eat. Then I discovered that Comrade Wang Yen-t'ang (3769 1693 1016) was watching us eat. When I stepped near him, I saw that he had not brought his lunch. So I offered him my lunch. Although I felt a little hungry, it was my greatest pleasure to let him have his fill.

8 November 1960

This is a day which I can never forget, the day on which I gloriously joined the great Chinese Communist Party, the fulfillment of my loftiest ideal.

My excited heart could not calm down at any moment. Our great party! Our wise Chairman Mao! Only when we have you can we have a new life. When I struggled for my life in the abyss of fire, I hoped for the arrival of light. It was you who saved me, who gave me what I eat and wear, who sent me to school, who trained me to be worthy of the red emblem, to join the glorious Communist Youth Corps, to occupy a post in the industrial construction of the fatherland and now in the struggle for the defense of the fatherland. It was you who brought me up from a poor pig-raising boy to a Communist Party member with a definite political awareness. I must permanently obey the Party, render loyal service under your guidance and remain a loyal son of the people of the fatherland. I must wholeheartedly serve the people and permanently remain a loyal servant of the masses. For the party's work, for the freedom, liberation, and happiness of all mankind, I would willingly enter a sea of fire or a mountain of swords! Even if I were maimed and dismembered, my purple heart would never change!

15 November 1960

...I constantly feel the happiness of living in the great age of Mao Tse-tung, but I often think that we should not forget our pain as soon as the wound heals, that we should think of the past and look

upon the present, that we should hold higher the red flag of the thinking of Mao Tse-tung, that we should carry on the splendid traditions of the hard struggle of our revolutionary martyrs, that we should wholeheartedly plunge ourselves into the defense and construction of Socialism and make greater and more contributions, so that we do not let Chairman Mao down, the man who is always concerned with and inspires us.

1 July 1961

This is the 40th anniversary of the birthday of the party. On this occasion I cannot finish what I want to say to the party to express my gratitude and show my determination to struggle for it for the rest of my life. I never dreamed that a pig-raising orphan like myself could become a soldier, a party member, and a people's deputy. I can definitely say that without the party I cannot exist. Whenever friends praise me, I feel ill at ease. I was like a small boy learning to walk, and the party was like a mother to me, taking hold of me, guiding me, and teaching me how to walk. Each inch I have grown, each bit of progress I have made, bespeaks the intimate concern and patient training of the party.

My dear party -- my kind mother -- I shall always remain your loyal son and contribute all my strength and even my life for the realization of Communism!

1 October 1961

Today is our national day. On this great festival I am especially happy and I think doubly of our wise leader, Chairman Mao.

My esteemed and beloved Chairman Mao, I hope every day that I can meet you. I look at your photo many times a day. I see your kind face frequently in my dreams. How I think of you! When can I see you! But now I am still far from my goal. I have not done much, nor have I made any great contribution for the good of the people. However, I am determined to obey you and to stand on firm ground always. I want to be like a pine, impervious to heat or cold and evergreen. I want to be like a willow, which can live wherever it is planted. I wanted to be intimately associated with the people, take root among them, grow and bear fruit with them, and be a loyal servant of these people.

I want to win the pleasure of meeting Chairman Mao by means of strong vigor, stubborn work, hard study, and good performance.

30 December 1961

Comrade Ch'iao An-shan (0829 1344 1472) of our class received word that his mother is sick and would like him to see her. He was granted three days' leave of absence, but he is quite worried, as he has no money to buy her some food. I thought that his mother is no different from my own and that his difficulty should be shared. So, I gave him the ten yuan which I had received as a subsidy, together with a catty of cookies which I bought her. Said Ch'iao: "Pan-chang /head of the class/, I am so grateful to you."

5 February 1962

This is New Year's Day according to the Lunar calendar. Everyone spent a happy festival day. I thought that on such festival days there was great need for help at the various service departments.

I asked for leave and went straight to the Fu-shun station. As soon as I arrived, I saw a train pulling into the station and later an old woman entraining laboriously with a big bag on her back. I rushed over and, grabbing the bag from her, helped her find a seat on the train. Holding my hard firmly, the old lady said: "You are really a good soldier trained by Chairman Mao and the Communist Party!"

I swept the waiting room and poured water for passengers. They all said, "How good the Liberation Army is!"

In do doing, I make the masses love the Party, Chairman Mao, and the Liberation Army even more warmly, which pleases me most of all.

27 February 1962

Lei Feng, Lei Feng, I must warn you!

Remember firmly that you should never feel proud under any circumstances. You must also never forget that the party saved you from the tiger's mouth and is giving you all that you have.

8 May 1962

I am entitled to two summer uniforms and two pairs of rubber shoes. But believing that state property is precious, I only took one uniform and one pair of shoes, and I also cut down on the other supplies. I have repaired everything I had before, and I can continue to use it. I feel that the mended clothes I wear now are far superior to the broken gunny sacs which covered my body in the days of my vagrancy.

20 May 1962

In the afternoon when I was fixing the car, it suddenly rained very hard, and as I was closing the hood, I saw a woman in the street carrying a girl and holding to a five- or six-year-old child with her right hand, with two pieces of baggage on her shoulder. Naturally she appeared to be loaded down. I rushed over and made some inquiries as to where she had come from and where she intended to go. She said that she was from Harbin and going to Chang-tsu-kou. She also told me, "Brother, I am really in trouble today! As you see, I have to take care of two children and carry so much baggage, and it is raining and getting dark. There is more than ten li to travel before getting home, and I am so tired. It would be impossible to get home just by crying!"

I could not bear to hear all this. So, I rushed to headquarters, grabbed hold of my raincoat, gave it to the woman, held up her children, and defied the weather to see them home. On the way I noticed that the little boy was shivering with cold, and I took off my own clothes to put them on him. After an hour and 40 minutes we arrived at their home. She was so touched that she said: "Brother, I can never forget your help." "Don't feel that way," I replied, "for after all civilians and the military belong to the same family!"

As the storm had not subsided, I was asked to stay overnight. I thought that it was nothing and that I had to return to headquarters by all means. As I went along, I thought to myself that being the servant of the people, I could and had to stand a little hardship and that it was a great pleasure to me to be able to be of some help to others.

MAKE A GOOD JOB OF THE REGULAR WORK OF PARTY'S BASIC ORGANIZATIONS
Peiping, Jen-min Jih-pao, 30 March 1963

/Full translation of an article by Chao Han (6392 3352)./

All kinds of work of our party take root in the basic organizations of the party. The basic organizations of the party are transmission belts between the party and the masses and are bastions of the party among the masses. The views and demands of the masses are to be reflected by them. The lines, guiding principles and policies of the party are to be adhered to through them. Our party is the ruling party. The political life, economic life and cultural life of the whole nation are organized under the leadership of the party. The responsibility of the basic organizations of the party is very heavy. Whether the policies of the Party Center can be carried out among the basic units of society, whether the activity of the masses can be fully aroused and whether the tasks set in the state plans can be fulfilled remarkably will depend on whether the basic organizations of the party in the units concerned have a great fighting strength and whether they can assume the responsibility.

How, then, can the basic organizations of the party assume their responsibility and become bastions of the party in the true sense of the word? Experience indicates that the key lies in making a good job of the regular work of the party's basic organizations.

The regular work referred to here means the work determined according to the characteristics of party's basic organizations and required to be done at all times and in all places. It is not only different from the work of the administrative apparatus and mass organizations but also distinct from the mass movements and shock work undertaken in a particular period. It is the most general and massive work and is a continual, arduous and meticulous work of the basic organizations of the party. It is this work that constitutes the basic content of the basic work of the party and forms the foundation of the whole activities of the basic organizations of the party. To make a good job of this regular work means to do a good foundation work in a down-to-earth and orderly manner.

Since the regular work is so important, why do some comrades overlook and slacken it? Because this regular work seems to be commonplace, to be "trifling" work that does not attract particular attention, to be "usual" work devoid of new contents. It seems that it is not urgent and that it may be set aside when there is a shock work or a central work to be done. Indeed, this regular work includes bits and drops in many respects. But a surging river is always

formed by streams. A great, huge work is always hidden in bits of work. Thus, there is no reason to view the massive, regular work as unimportant. Besides, regular work may not be interrupted or stopped. Its contents and requirements are regularly renewed along with the development and changes in the situations. Of course, it is not a "usual" work that can be repeated on the old ground. As to the relationship between regular work on the one hand and shock work and central work on the other, they complement each other and form a unity of opposites. Central work and shock work are frequently a certain aspect of the regular work; only the development of the situation makes it necessary to place them in the most important position and to do it in a shock form and by concentrating the forces. Without laying the foundation of the regular work, it would be impossible to set the tasks of central work and shock work. Without the aid of regular work in various aspects, it would be impossible to insure smooth progress of the central work and shock work. Thus, regular work must be given regular importance and done regularly. Experience tells us that though a slackening of the regular work may not have immediate noticeable consequence, the order of the regular work will be disturbed as time goes on and it would be very difficult to re-establish it after it is disturbed.

What are the aspects of regular work the basic organizations of the party should do according to their characteristics? The general tasks of party's basic organizations set forth in Article 50 of the Party Constitution are the regular work of party's basic organizations. These tasks may be divided into two categories: One category consists of the work done among the party members and the other consists of the work done among non-party masses. Each member of our party is in a basic organization of the party; each basic organization of the party carries on activities among the non-party masses to a certain extent. It is the responsibility of party's basic organizations regularly to make a good job of the work among these two sections of people; to lead, manage, educate and organize party members and to bring their strength into play; to lead the masses, build connections with the masses, educate the masses, organize the masses and unite and mobilize the masses to realize what the party stands for. Below, we will dwell upon some questions in four aspects -- inter-party education, organizational life, the activities of party's basic organizations among the non-party masses, and their leadership over non-party organizations.

I. Party's Basic Organizations Should Regularly Conduct Ideological Education Among Party Members

To conduct Marxist-Leninist education, education in the lines, policies and basic knowledge of the party, education in socialism and communism, proletarian class education, patriotic and internationalist

education among party members is a regular work of extremely great importance so far as the basic organizations of the party are concerned. It is inconceivable that one who does not know the principle of the party will be a good Communist Party member and that one who does not know the policies of system of regularly training party members in party schools and training courses, but the party schools and training courses are, after all, limited in contents. Those party members who can attend party schools and training courses at the same time are always a minority. Each party member always spends the vast part of his time in a basic organization of the party. If party members are to receive party education universally and regularly, the basic organizations of the party must assume the responsibility to educate party members.

Inner-party education consists mainly of two aspects. One aspect is living ideological work. The ideological trend within the party must be regularly and closely watched and studied, and ideological leadership over party members must be strengthened. If a party member has any ideological problem, the basic organization of the party must promptly help him analyze its cause, raise his understanding and find out the method of solving it. In this respect, to increase the work by 10 percent will add the strength by 10 percent or 100 percent. This must not be overlooked. The other aspect is study conducted by party members. The political and ideological levels of party members must be raised in a planned and steady manner along with the development of the situation. If this work is to be made a regular one, a study system within the party must be instituted and adhered to.

The main trouble with some basic organizations of the Party concerning the inner-party study system is "it is easy to institute but difficult to carry on the system." Of course, objective difficulties do exist. Take the basic organizations of the party in rural areas and industrial and communication enterprises. Their production and work are heavy, the cultural level of party members is low, and environments and conditions for study are unsatisfactory. All such are actual difficulties. But can these difficulties be taken as an excuse for allowing the inner-party study system to remain long in an unsound state? No. The majority of our party members are spread over the basic organizations in the rural areas and industrial and communication enterprises. The basic organizations of our party in the rural areas and the industrial and communication enterprises have direct ties with the greatest majority of the people of our country and directly lead the material production departments of our country. Whether a regular study system can be brought to perfection among worker members and peasant members of our party is an important question having bearing on the raising of the level and fighting strength of our party. We should actively overcome difficulties, create favorable conditions, and intensify education for worker and

peasant members in the light of actual conditions in the rural areas and the industrial and communication enterprises. In fact, there are many favorable conditions for this in our country. Each leading body of our party's constantly attaches importance to the work of educating worker and peasant members. Many concrete measures have been taken economically and as regards manpower and teaching materials. The party and the state have compiled many political books which are rich in contents and written in simple and popular languages. A number of party committees have specially put out rural editions of party papers and periodicals directing branch activities, and have regularly trained teachers of party branches and established branch education stations. Leading comrades of a number of local party committees regularly visit the rural areas and factories and make reports to the masses. Taking advantage of these favorable conditions, the basic organizations in many rural areas and industrial and communication enterprises have brought to perfection the system of party course, the system of discussing party policies and directives, the system of reading party papers and periodicals, and the system of studying culture. All these systems are good systems that can be put into effect in the broad rural areas and industrial and communication enterprises. If we enforce them with seriousness and persist in them, we shall be able to consolidate them and achieve good results.

Here is involved a widespread question, namely, the contradiction between inner-party education on the one hand and production and work on the other. An answer has to be found to this question. Some comrades take the view that inner-party education can be conducted at a time when production and work are not so heavy and that inner-party education has to be stopped when production and work are heavy and can only be resumed after the busy season is over. Does the inner-party education come into conflict with production and work? If party members are educated with the anticipated results and enabled to carry out the policies of the party and play the role of Communist Party members more successfully, certainly production and work will be made more successful. Thus, fundamentally speaking, inner-party education is identical with and not contradictory to production and work. On the other hand, some contradictions do exist between them as regards time arrangement. This will depend on how we do the work. If we do the work well, the contradictions can be resolved and production and work can be moved forward. Experiences of many localities tell us that attention must be paid to three questions in adhering to the system of inner-party education during the busy season. First, the leadership should be guided by the thought that the heavier the tasks of production and work, the greater the necessity of grasping the inner-party education. The reason is that inner-party education is often edged out when production and work tasks are heavy, and that it is precisely at this time that it is

necessary for the rank-and-file of the party to play a greater role and necessary to intensify education within the party. If education for party members is slackened, production and work will suffer a loss. Second, the contents of education must be closely linked to the current situations, tasks and ideological trends within the party. The policies to be studied should mainly consist of policies currently being carried out; the articles in party papers and periodicals to be read should mainly be those that direct the current work. In studying the basic knowledge of the party, we should counter the current ideological tendencies within the party by combining the study of theory with the solution of actual problems of party members' thoughts and working style. For instance, if we deal with the exemplary actions of party members, we should guide all to study what exemplary role to be played at a particular time and in a particular place; when we deal with the mass line, we should guide all to study how to follow the mass line at a particular time and in a particular place. Once the eternally new truth is linked to the actual problems of concern to all, everybody will listen to it earnestly, appreciate it deeply, and achieve particularly remarkable results. This means "fall of a timely rain." Education divorced from reality and devoid of contents will not only waste the time and energy during the busy season but will serve no useful purpose at any time. Third, the mode of education and the time arrangement must be made more flexible. We should adhere to the system of study, attend to party course, and discuss important articles concerned in party papers and periodicals, but the number of lessons and discussions may be slightly reduced, the time taken up for discussion each time may be somewhat shortened, and the study and discussions may be combined with certain meetings held for the purpose of discussing the work. If residences are scattered, the localities of study may be appropriately scattered. In short, when production and work tasks are heavy, the work should be done in a manner suited to the busy season, the inner-party education should be more closely linked to production and work, and a more powerful impetus should be given to production. On no account may the inner-party education be set aside.

II. The Basic Organizations of the Party Should Regularly Organize Party Members to Lead the Organizational Life of the Party

Every member of our party must regularly lead an organizational life. This is a Leninist tradition our party has consistently maintained for more than 40 years. The organizational life of the party is a great school for educating party members and a huge furnace for steeling party members. That our party members are able to make constant progress, to maintain the democratic centralism and iron discipline of the proletariat, to manifest the great spirit of

revolution and to resist corruption by bourgeois thought, is inseparable from the regular, healthy organizational life within our party.

The organizational life of the party is a concrete application of the party's mass line in basic organizations, and is a mass education and supervision within the basic organizations of the party. Every party member, in leading an organizational life, should examine his thought and work according to the principle of the party and at the same time may examine, according to the principle of the party, the thought and work of any party member within his basic organization. Therefore, the criterion by which to judge whether an organizational life is sound or not is not only whether the basic organization regularly calls general meetings of party members and meetings of party fractions but, what is more important, whether at party meetings democracy is regularly and fully manifested, whether criticism and self-criticism are promtply and correctly conducted and whether such mass self-education, self-supervision and mutual education and supervision are carried out. If no regular meetings are held, it is of course out of the question to talk about organizational life. If, while many meetings are held, they confine themselves to arranging work from top, discuss no thought and working style of party members or, if they discuss them at all, deal with them superficially and only scrape the surface of a problem while demands are not strict and ideological struggle is not waged, then such an organizational life cannot be regarded as sound.

Perfection of the organizational life of the party depends mainly on the initiative of party's basic organizations themselves and on the activity of all party members in the basic organizations. The party committee at the higher level must of course show constant concern to the thought, working style and work of party members and their studies. But it is not easy for the party committee at the higher level to understand the concrete thoughts and actions of each party member in each period or to study and solve the concrete problems of each party member. It is the basic organization of the party and the comrades of this basic organization who are the most familiar with the concrete conditions of each party member. And it is this basic organization and comrades of the basic organization who should help party members solve their concrete problems. The basic organization of the party should apply the collective strength of party members through organizational life in making a good job of ideological and political work, in helping each other, in supervising each other, and in making progress together. The basic organization of the party should regularly charge its party members with the task of reporting to the organization on their thoughts and work and should teach party members to be strict with themselves and politically to take care of comrades on their own initiative. In this manner, the organizational life can acquire rich, impressive contents and the party-day system of leading organizational life can be sustained. It

is obviously far from enough to study the conditions of party members and organize the organizational life of party members only in response to the directive or demand of the higher party committee.

Some comrades take the view that a regular organizational life can have no new contents and that a strict organizational life is necessary only when some serious problems arise among party members or when the basic organizations of the party are being overhauled. This view is not right. In fact, each person is constantly developing and changing. With the old ideological problems solved, new ideological problems will arise among party members; with old things learned, new things have to be learned. How can there be a limit? How can it be said that a regular organizational life acquires no new contents? The important thing is that the basic organizations of the party must constantly pay attention to and understand the new problems among party members and know how to discover these new problems and guide all to solve them.

How is it that serious problems may arise among party members? The reason is that frequently no adequate attention is paid and the organizational life is not sound in the ordinary time. Three-foot ice is not the result of freezing in one cold day. A serious problem that has arisen must of course be solved immediately and may not be overlooked and put off. But what is more important, precaution should be taken beforehand and the everyday organizational life placed on a strict basis. This will prevent trouble, avoid serious problems, and save the comrades in the right time. All those comrades who cultivate crops are aware that weeds must be eliminated immediately as they appear and that it would be too late to get rid of them after they have overgrown. This is also true of ideological work. We must bear in mind Comrade Mao Tse-tung's directive: "Solve a problem as soon as it arises instead of letting problems accumulate and solving them together. We must criticize in the right time and refrain from the practice of criticizing afterwards." ("The Question of Cooperation in Agriculture")

As to overhaul of basic organizations of the party, our party has all these years acquired an important experience. That is, centralized overhaul in a particular period must be combined with the usual organizational life. The usual organizational life and the regular criticism and self-criticism are like washing face and sweeping the floor which must be done regularly. Centralized overhaul is like taking a bath and doing a clean-up which must be done periodically after an interval. Regular criticism and self-criticism and centralized overhaul serve the same purpose but cannot replace each other. It will not do if organizational life is not firmly grasped and if the political atmosphere of the proletariat is not made strong in the ordinary time; the dirts at each corner cannot be wholly cleared if centralized overhaul is not done at regular intervals. The regular organizational life is the foundation of centralized overhaul;

after a centralized overhaul, the regular organizational life must be carried on. Otherwise, if efforts are slackened, the gains of overhaul cannot be consolidated.

In order to maintain a regular, sound life of the party, it is quite important for the secretary and members of a basic organization of the party to set an example in organizational life. Secretaries and members of the basic organizations of the party (the basic party committees, the general branches of the party, and branches) should periodically participate in the general meetings of party members and party fraction meetings in their branches and fractions and set a good example in taking a serious attitude to the organizational life. They should, in the capacity of an ordinary party member, examine and report on their thoughts and actions at party meetings, consciously accept comrades' supervision, and set a good example in the practice of comradely criticism. The secretaries and members of party's basic organizations should use their good example for moving the other comrades forward, maintaining the system of organizational life, and leading the organizational life of the party together.

III. The Basic Organizations of the Party Should Regularly Direct Party Members to do Work Among Non-Party Masses

A basic organization of the party carries on its activities among non-party members mainly in two ways: First, the whole basic organization of the party carries on propaganda and organizational work among non-party masses, issues calls to the masses, tells the masses of the party policies, raises the consciousness of the masses and, through various non-party organizations, organizes the masses to struggle for the policies and aims of the party. Second, the task of arousing the masses is imposed on each party member who is to do the work among the non-party masses and to build ties with, influence and arouse the masses through the activities of party members. Both of these two kinds of work are indispensable. Without the former, the masses cannot be fully aroused. Without the latter, the masses cannot be penetratingly aroused. Here we shall deal with the latter kind of work.

Some comrades maintain that, before our party came to power and before the masses were organized it was essential for individual party members to work on individual non-party people but now that conditions have changed with the political power acquired by us and with the masses already organized to follow the party, there is no need to adopt this method of work. This understanding is not correct. It is a fine tradition of our party to do bits of arduous and careful work among the masses. Having acquired state power, our party should undoubtedly arouse the masses with a free hand and on an extensive scale, taking advantage of the favorable conditions, but must

not cast away this fine tradition. A mass movement launched with voluntary participation of the masses is very powerful but a huge mass movement can only rest on bits of mass work. Mass meetings must be held when it is necessary, but penetrating and careful mass work may not be given up because of the fact that major political reports have been made. The basic organizations of the party should lead the masses by means of the administrative machinery but should not replace persuasion and education by administrative orders. We shall certainly commit the error of estrangement from the masses if we think that with the masses already organized we may lead the masses in over-simplified and crude ways. Having acquired political power, we should do the mass work more carefully and enhance the prestige of the party among the masses; on no account may we abuse the prestige of the party and damage the prestige of the party.

Arduous and careful mass work is a best training for party members. This mass work may strengthen their mass viewpoint, may enable them to show regular concern to the feelings and demands of the masses, may enable them to view and deal correctly with the views of the masses, and may enable them to acquire the ability to conduct propaganda and carry on organizational work, investigation and research among the masses. Comrade Mao Tse-tung always teaches us to combine with the masses and attend to the mass work. He says: "We communists are like seeds and the people are like the land. In a place we reach we should combine with the people and take root and bloom among the people." ("The Chungking Talks") Further, he sharply criticizes the "erroneous attitude of liberalism on the part of those who do not engage in propaganda and agitation, do not make speeches or carry on investigations and inquiries among the masses but who leave the masses alone, without any concern for their weal and woe, forget that one is a Communist and behave as if a Communist were merely an ordinary person." ("Combat Liberalism")

Of course, if party members are to do a good work among the non-party masses, the basic organizations of the party must do a good work among the party members in the first place and must regularly direct and help them. First, they must keep party members informed of the policies of the party. In transmitting the policies of the party the basic organizations should generally adopt the "first inside and then outside the party" method and see that party members know the policies earlier, study them more seriously and understand them more thoroughly than the non-party masses. If, owing to the pressure of time, it is necessary to transmit the policies of the party inside and outside the party simultaneously, then special discussion should be organized within the party at appropriate moment so as to raise and unify the knowledge of party members and, through party members, to raise and unify the knowledge of non-party masses. Second, the tasks of each party member must be clearly defined. That is to say, party members should be enabled not only to have a general knowledge of the

policies of the party but also to know deeply what concrete work to be done among the masses according to these policies, how to publicize these policies, how to answer questions raised by the masses, how to organize the masses to carry out these policies, and how they themselves should play an exemplary role. Third, party members must be charged with the task of investigating regularly the thoughts, feelings, demands and views of the masses and make serious analysis and study of them. Party members should be enabled, through analysis and study, to find out what are correct, what are wrong and what concrete work to be done to help the masses solve their ideological and practical problems. Fourth, the work of party members among non-party masses must be regularly checked up. Those comrades who have done a good job must be encouraged. Those comrades who have not attended to the mass work with seriousness should be urged to do so. Those comrades who have estranged themselves from the masses and violated the policies should be subjected to criticism. Fifth, party members must be organized regularly to sum up and exchange experiences in mass work. This will enable party members to strengthen their mass viewpoint in the practice of work, to deepen their knowledge of the mass line, and to accumulate concrete experiences in the work among different types of the masses.

In attending to their work among the masses around them, the basic organizations of the party should take special care to organize the class forces. Our party is the advanced detachment of the working class. The basic organizations of the party should organize the forces of the working class and constantly raise the consciousness and organization of the working masses; should organize the class forces among poor peasants and lower middle peasants and constantly raise the consciousness and organization of poor peasants and lower middle peasants. At all times must we firmly rely on the majority of the masses and unite with all forces that can be united with. This is a firm principle. But so long as classes exist in society, we must not forget the dividing line between the enemy and ourselves and moreover must not blur the class line of demarcation among the people. To organize a powerful class force and to rely closely on the working class and poor peasants and lower middle peasants is the most dependable guarantee for uniting with the masses and isolating the enemy to the greatest extent. This truth can be appreciated by all those comrades who take part in the class struggle. For example, during the period of the agrarian reform, we must take root among the poor peasants and farm-hands and organize the ranks of the poor peasants and farm-hands. Without a predominance established by the poor peasants and farm-hands, the middle peasants would certainly waver and adopt a wait-and-see attitude. With predominance established by poor peasants and farm-hands, the middle peasants could be firmly united and won over. At present, the main forces we rely upon in the rural areas are poor peasants and lower middle peasants.

We must organize these class forces. The basic organizations of the party and the rank-and-file of the party should maintain the closest connections with them, attach greater importance to their views and demands, take good care of their activity, bring their role into full play in all kinds of work, and regularly conduct class education among them to strengthen their class consciousness. Provided class forces which are able to stand the test are firmly rallied around the basic organizations of the party, we shall certainly be able to unite the broad masses of the people more successfully and all kinds of our work will certainly make a more smooth progress.

IV. The Basic Organizations of the Party Must Exercise Good Leadership Over the Work of Non-Party Organizations and Help Them to Perfect Their Regular Work

Article 51 of the Party Constitution provides: "The basic organizations of the party in enterprises, rural areas, schools, and armed forces should lead and see that the administrative machinery and mass organizations in their units actively realize the resolutions of the higher party organizations and state organs and constantly improve their work."

As everybody knows, the administrative machinery and mass organizations in basic units are indispensable organs established under the leadership of the party. The administrative committees of rural people's communes exercise the functions and powers of hsiang governments and serve as the administrative machinery of communes. The administrative machinery in a factory assumes a very heavy responsibility for planned management, production management, technical management, labor management and fiscal management. Trade unions, YCL organizations and women's representative conferences, etc. are the transmission belts between our party organizations and the masses. If they are unable to display their role, the basic organizations of the party will certainly feel great pressure of work. Hence, the basic organizations of the party must lead and help them to make a good job of their work.

Some comrades take the wrong view that in leading the administrative machinery and mass organizations in their work the basic organizations of the party may monopolize their work. As a matter of fact, leadership and monopoly are entirely two different concepts. Leadership means pointing the correct direction and devising ways and means for the led while monopoly means that the leader does the job of the led. A leading body should retain the initiative while monopoly will cause the leading body to get involved in the professional work. Leadership demands display of the role of the led while monopoly can only weaken the role of the led, so much so that the led has nothing to do. For this reason, the basic organizations of the party should regularly discuss and study the important problems

in the work of the administrative machinery and mass organizations, make unified arrangements for their work according to the central tasks of the time, regularly check up and find out whether they have correctly carried out the policies of the party and the directives of the higher state organs and mass organizations, give them prompt help when they are in difficulties, and give them prompt direction when they have defects. As to their professional work, they should be allowed to have their own way. If the basic organizations of the party monopolize the work of the administrative machinery and mass organizations, then why is it necessary to establish the administrative machinery and mass organizations? What distinction can there be between the work of the basic organizations of the party and the work of the administrative machinery and mass organizations? Are not the basic organizations of the party reduced to an administrative machinery and mass organizations?

It will be seen from this that strengthening the leading role of the basic organizations of the party is completely identical with the strengthening of the work of administrative machinery and mass organizations. The higher the level of leadership of party's basic organizations, the better will be the work of the administrative machinery and mass organizations. The stronger the active ability of the administrative machinery and mass organizations, the greater will be their help to the basic organizations of the party. If they want to strengthen their regular work, the basic organizations of the party must help the administrative machinery and mass organizations to establish and perfect their regular work. With the work of the basic organizations of the party, of the administrative machinery and of mass organizations placed on their orbits, the normal order of work in the whole basic units will have been established.

Some comrades argue that since cadres of the administrative machinery and mass organizations are weak and unable to carry the burdens, the basic organizations of the party are obliged to monopolize their work. True, the problem of cadres is an important one. The problem of cadres must be solved if the basic organization of the party are to exercise correct leadership over the work of the administrative machinery and mass organizations. The administrative machinery and mass organizations must be helped to select good cadres, and training and education for cadres must be intensified. When the administrative cadres and mass work cadres are too weak, it is desireable and necessary for the basic organizations of the party to give them more concrete guidance. But can cadres be fostered by monopolizing their work? Comrade Mao Tse-tung tells us that cadres must be fostered in actual struggle. He says this: "Let them do it and learn lessons and improve their work ability in practice. In this manner, large numbers of fine personages will be fostered.

One cannot foster cadres if one fears the wolf ahead and the tiger behind." ("The Question of Cooperation in Agriculture") Let us recall the time when the basic organizations of the party were first built up. Were not the basic cadres inexperienced too? If the higher party committees did not give them a free hand and did not allow them to do the work, how could the administrative cadres and mass work cadres be fostered in some basic units? It is true that the administrative cadres and mass work cadres are weak in some basic units. If they are not allowed to do work and receive training all the time, how can we expect to train their ability of independent work? Therefore, under such circumstances leadership must be strengthened and cadres allowed to do the work if they are to be trained; there must not be a monopoly of every work.

To strengthen the regular work of the basic organizations of the party, it is necessary to rely on the strenuous efforts of the basic organizations themselves, and at the same time on the direction and help of the higher party committees in general and the committee at the next higher level in particular. Many of our basic organizations have done a good job and many basic cadres of our party are experienced in work. But it should be realized that the basic organizations have many new cadres and new party members who are not so familiar with the regular work of the basic organizations of the party. They work hard but do not know the way. For this reason, the higher party committees should seriously sum up the lessons of experience in the work of the basic organizations and tirelessly introduce the basic knowledge of the basic work of the party to new cadres and new party members, and arm them with this basic knowledge. Further, it should be realized that the reason why the regular work of some basic organizations is not sound is because the regular work of the higher party committees is not sound enough. In such cases, both the higher and the lower levels must take action and make improvement together. Let us exert efforts together to do the regular work of party's basic organizations more successfully and raise the work of party's basic organizations generally to a higher level.

MARXISM AND DIALECTICS

IT IS HARMFUL TO ATTRIBUTE MARXISM TO ANCIENT PHILOSOPHERS

Peiping, Che-hsueh Yen-chiu (Philosophical Research), No. 1, 25 January 1963.

/From a commentary entitled: "A Very Harmful Method In Studying Philosophical History," by Tung Fang-ming (2639 2455 2494)./

In the past few years, a number of philosophical students have adopted a very harmful method in their study. This method is one attributing the basic philosophical principles of Marxism-Leninism to ancient philosophers of more than 2,000 years ago, and considering their philosophy as similar to Marxism-Leninism. A very small number of the youth have either wittingly or unwittingly adopted this method also. As this method is very harmful and as it has been adopted by others, it is necessary to discuss it here, so that it will arouse some attention and be corrected, although it has been used only by a few individual philosophical students.

A typical case in the application of this method can be found in a philosophical book on "Chou I" (0719 2496). The author of this book has not only credited "Chou I" with the laws of contradiction of the conversion between quantity and quality, and of affirmation and negation, but also with the Marxist-Leninist view that practice should be taken as the foundation of knowledge. He even went so far as saying that the author of "Chou I" held the view that "the weapon of criticism should be used to criticize weapons" and that "the continual revolution theory should be coordinated with the theory that revolution should be carried out stage by stage."...

From the above examples we may clearly see that it is unreasonable and contradictory to history to take the ideology of historical personages as similar to Marxism. It is at variance with both the law governing the development of human ideology as revealed by Marxism and basic exegetics. Those who did this have done nothing except to tag the ideological systems of historical personages with Marxist terms and formulae.

This way of interpretation is very harmful to the scientific study of philosophical history. The comrades who adopted this method may think that they have done some service to inheriting the legacy of ancient philosophy, but actually what they have done is detrimental to the inheritance of the philosophical legacy. What can be inherited from our historical predecessors when they are credited with Marxism? What these comrades have done was simply attaching tags to these historical personages without realistically analyzing their rudimentary scientific thinking, much the less studying the law

of the development of thoughts. This is a typical way to trample on our philosophical legacy...

The result may be contrary to the wishes of these comrades. It might be their subject wish that they would advance the interests of socialist revolution and socialist construction through their enthusiastic efforts. However, good motives alone are not enough. Attention should be paid to the consequences. A certain way of thinking must yield certain results which are not changeable according to the subjective wishes of the thinkers...

To use Marxism as a guide to analyze the ideology of historical personages is one thing, to accredit them with Marxist ideology is quite another. The author who interpreted the remarks of Confucius "a good official can be a scholar, and a good scholar can be an official" as "hand-in-glove with the truthful motto 'practice--knowledge--more practice--more knowledge'" said: "It is a matter of positive value to us to analyze the Confucius principle of coordinating 'study' with 'practice' according to Chairman Mao's theories today, in order to learn a lesson therefrom." This assertion is completely wrong. What has the allegation that Confucius was noted for his "practice--knowledge--more practice--more knowledge" ideology, thus accrediting him with Chairman Mao's ideology, got to do with the work of analyzing the Confucius ideology with Chairman Mao's theories? What "lesson" can we learn therefrom and what "positive value" there is, may I ask?

It is by no means an easy matter to analyze ancient philosophical ideologies, using Marxism-Leninism as a guide. To do so, we must use Marxism-Leninism as a scalpel to anatomize in great detail the actual thoughts and actual historical circumstances of the historical personages. In so doing, we should, first of all, find out the true color of the thoughts under study. We should by no means add our own views to the context, nor should we exaggerate a rudimentary thing as comparable with Marxism. We should be very careful in this work. The author of the book on "Chou I" has accredited "Chou I" with the stands for contradictory struggle, the absolute nature of struggle, the relative nature of unity, and the theory on internal reasons. After that, even though he said that the dialectics of "Chou I" was very imperfect is no longer of any use. On the other hand, of course, we should not "refrain from eating for fear of choking," as a saying has it. Accordingly, we should not be afraid to point out the scientific points and the rudimentary, sound views of the ideology of the historical personages, simply because we are afraid of committing the mistake of accrediting them with the Marxist ideology without foundation.

It is necessary to exert tremendous efforts in order to analyze and criticize ancient ideologies with Marxism-Leninism and to draw scientific conclusions. In the course of doing so, it is almost inevitable to commit certain mistakes. However, we must draw a

strict line between the work of studying, criticizing, and summing up historical ideologies with Marxism-Leninism and the mistake of accrediting historical personages with this or that ideology of Marxism-Leninism groundlessly. We should adopt the former working method, and resolutely guard ourselves against the latter mistake. Otherwise, we might make a mistake from the very beginning. If we fail to correct this mistake and return to the correct path, we shall not expect to be able to obtain anything of scientific value from our research work.

TAKE WARNING FROM THE PAST IN ORDER TO BE MORE CAREFUL FOR THE FUTURE, TREAT ILLNESS IN ORDER TO SAVE THE PATIENT
Peiping, Hung'ch'i (Red Flag), No. 2, 23 January 1963

/From an article by Li Chien-wei (2621 7415 5666)./

...The employment of the method of criticism and self-criticism to overcome mistakes is a challenge to one's own old ideas, old habits, and old work styles. It removes old things to make place for new things in our own ideological domain. It is a serious and delicate sort of self-struggle and self-remolding. Therefore, the adoption of such a method is by no means easy. However, only the adoption of such a method can effectively heighten our own Marxist-Leninist political and ideological level and truly attain the goal of overcoming mistakes and improving work.

*

The guiding principle, "take warning from the past in order to be more careful in the future and treat the illness in order to save the patient," is the only correct guiding principle for the comrades who have committed mistakes; it also points out at the same time to the comrades who have made mistakes the correct direction to rectify their own mistakes. This guiding principle is established on the strict distinction of contradictions of two different natures, that is, contradictions among the people, and contradictions between the enemy and ourselves. The advancement of this guiding principle constituted an important creation of Comrade Mao Tse-tung for resolving the question of contradiction between right and wrong within the party, and an important contribution to the theory of building the party with Marxism-Leninism.

In the course of the victorious development of the revolution of the Chinese people, the guiding principle, "take warning from the past in order to be more careful in the future and treat the illness in order to save the patients," advanced by Comrade Mao Tse-tung, gradually took the form of a set of methods for correctly handling

the contradictions among the people. In the article "On Correct Handling of Contradictions Among the People," when Comrade Mao Tse-tung recalled the historical experience of the first rectification campaign of the party, he had this to point out: "It was this experience that led us to the formula 'unity-criticism-unity', or, in other words, 'take warning from the past in order to be more careful in the future' and 'treat the illness in order to save the patient.' We extended this method beyond our party. During the war, it was used very successfully in the anti-Japanese bases to deal with relations between those in leadership positions and the masses, between the army and the people, between the officers and men, between the different units of the army, and between various groups of cadres." (On Correct Handling of Contradictions Among the People, 1957 edition, People's Publishing House, pp. 7 and 8) In this article, Comrade Mao Tse-tung also pointed out: "Now our task is to continue to extend and make still better use of this method throughout the ranks of the people; we want all our factories, cooperatives, business establishments, schools, government offices, public bodies, in a word, all the 600,000,000 of our people, to use it in resolving contradictions among themselves." (ibid) We must follow directive of Comrade Mao Tse-tung and continue to popularize and make better employment of this experience so that we may strengthen further the solidarity of the whole party and the people of the whole country, and strive to win a greater victory in the cause of building socialism.

COMMUNIST YOUTH LEAGUE THIRD CENTRAL COMMITTEE CONVENES EIGHTH PLENARY SESSION

Peiping, Chung-kuo Ch'ing-nien Pao, 19 January 1963

[Full text]

The following is a communique of the Eighth Plenary Session of the Third Central Committee of the Chinese Communist Youth League:

The Eighth Plenary Session of the Third Central Committee of the Chinese Communist Youth League was held from 20 December 1962 to 11 January 1963 in Peiping.

The Plenary Session further studied and learned the spirit of the 10th Plenary Session of the Eighth Central Committee of the Party; heard the reports of the responsible comrades of the Party's Central Committee; discussed the situation at home and abroad and the duties of our country's youth at present; considered the questions of further consolidating the collective economy of the people's commune and developing the League's operation in agricultural production; adopted resolutions; discussed the problem of strengthening Communistic education to the youth, especially class education; and studied the problems of building the League.

The Plenary Session of the Third Central Committee of the League maintains that in the past few years, under the wise leadership of the Party's Central Committee and Chairman Mao, the youths of various nationalities in our country have raised high the three red flags of the general line, the great leap forward, and the people's communes. Together with the people throughout the nation, the youth have made active contributions to the struggle of overcoming hardships, developing production, and building socialism; experienced severe tests; trained themselves diligently. They are truly the loyal sons and daughters of the party, a good youth brought up by the party and Chairman Mao.

The Eighth Plenary Session of the Eighth Central Committee points out that the immediate task of our youth is, together with the people throughout the nation, to implement the general program of the party and Chairman Mao for the development of the national economy on the basis of agriculture with industry as its main guidance; to struggle for a bumper crop with food and cotton as the principle targets, an abundant production in animal industry, and a new development in the national economy. The Plenary Session emphatically points out that in the course of further consolidating the collective economy of the people's commune and developing agricultural production, most of the League's daily work is to energetically

strengthen the ideological education of the league members and youth in rural areas as well as its organizational operation; to use the model behavior of league members to solidify and lead the broad young people so that in laboring with matured and aged people they will display an active role and take the lead to fulfill and over-fulfill the targets of production; to educate league members and youth to self-consciously observe systems, respect the collectivity, protect public property, implement the principles of running communes industriously and thriftily, and struggle with all those phenomena of taking bribes, wasting materials, and damaging collective interests. Furthermore, league organizations should actively assist the party and communes in making constant improvement of the management and operation of production brigades. It is of particular importance for league organizations to educate and assist those league members and young people holding operational positions in communes and production brigades to correctly execute party and government policies, laws, decrees; to observe the rules and systems of the people's commune; to constantly improve their own knowledge about policies and their own ability to do work; and to work hard for a successful implementation of their own duties. The Plenary Session points out that league members and young people in the front line of industry should strive to increase production and practice economy; use every possible means to promote product quality, increase the variety of production, lower costs, raise labor productivity, fulfill and overfulfill the state plan. League members and young people in all front lines should constantly promote their own political and ideological standards; persistently learn cultural, scientific, and technical knowledge; study and improve their skills of construction; and make a successful performance in their own duty. All of them should do their best to support the production of agriculture, the technical innovations in agriculture, and contribute their best to the cause of building a powerful socialist country.

The Eighth Plenary Session of the Third Central Committee points out that the Communist Youth League must insist on the conduct of Communistic education, especially class education, to the youth and league members; further implement the policy of "building up the proletariat and extinguishing the bourgeoisie" in its ideological work. By means of uniting theory with practice, the league should guide the youth to study hard Marxism-Leninism and Mao Tse-tung's works. It should educate the youth to understand the meaning of class, the fundamental knowledge about revolution; to inherit and display the glorious tradition and excellent working style of the party; to cherish long-range revolutionary ideals; to work hard and thriftily; to be impartial and enlightened; to maintain the revolutionary spirit of observing discipline and struggle hard; so as to make the youth of our country persistently and courageously march ahead along the correct direction in the long and complex class

struggle. In regard to certain erroneous thoughts and vague concepts among the youth, the league should manage to correct them by means of open guidance, patient persuasion, criticism, and self-criticism. It should never use any simple and crude methods.

The Plenary Session holds that it is of profound significance for the league to persist in the correct political direction and to establish an excellent ideological style. Cadres of the league must make themselves representatives of the youth; influence and lead the broad league members as well as the young people with their own good behavior and working style; and successfully educate and solidify the young generation.

The Eighth Plenary Session of the Third Central Committee points out that the current situation is very favorable and the responsibility of the youth grave. All members of the Communist Youth League and the young people of all the nationalities in the country should be more closely united. Under the leadership of the Party's Central Committee and Chairman Mao, together with the people throughout the nation, they should raise higher the brilliant flags of the general line, the great leap forward, and the people's commune; struggle for a bumper crop and a new victory in socialist construction this year!

ARMED FORCES IN CANTON AREA CALL REPRESENTATIVE CONFERENCE OF "FOUR-GOOD" COMPANIES AND "FIVE-GOOD" FIGHTERS

Peiping, Jen-min Jih-pao, 23 March 1963

The armed forces units in the Canton area at the southern gate of the motherland called recently a representative conference of "four-good" companies and "five-good" fighters to review what the officers and men of the PLA had done in defense of the motherland over the past year.

In 1962, in accordance with Marshal Lin Piao's directive, the armed forces units in Canton have gone a step further in launching the campaign for creating "four-good" companies and "five-good" fighters in an effort to boost the all-round fighting strength of the armed forces. To meet the primary requirement -- "Good in political thinking" -- to qualify as "four-good" companies and "five-good" fighters, the broad masses of officers and men continuously arm themselves with the thought of Mao Tse-tung and thereby raise their class consciousness and revolutionary vigilance to a higher level...

The 1,000-odd participants in the conference exchanged experience and heard reports by General Huang Yung-sheng, Commander of the Armed Forces Units in Canton, and by others. The conference cited a number of pioneers from the armed forces units in Canton area. Among such pioneers were six "four-good" companies, three "four-good" units, three "five-good" public mess halls, 15 "five-good" fighters, two good riflemen, three good artillerymen, three expert technicians, two company commanders and two political officers.

HSIAO HUA REPORTS AT ARMY POLITICAL WORK CONFERENCE

Peiping, Jen-min Jih-pao, 1 April 1963

/Following is the full report on the establishment of four-good companies delivered by Col Gen Hsiao Hua, deputy director of the General Political Department PLA, at the army political work conference on 2 February 1963./

In the winter of 1960, Marshal Lin Piao issued a call to the Armed Forces to develop the four-good company movement, urging the companies to be good in political and ideological matters, the three-eight work style, military training, and management their livelihood. On the basis of these four principles, the work of the companies and the combat strength of the military units have been strengthened.

In the last 2 years, the Armed Forces have achieved great results and accumulated rich experience in developing the four-good company movement. Through this movement, military units have greatly strengthened their political-ideological work and the officers and enlisted men have greatly improved their class awareness. The Armed Forces raised the great red flag of the thinking of Mao Tse-tung. The ideologies of the party Central Committee, Chairman Mao, and the Military Affairs Committee were closely followed. Leadership cadres at all levels paid attention to lively ideology and strengthened their guidance in studying the works of Chairman Mao. The initiative of cadres and enlisted men to study and apply the writings of Chairman Mao has been universally elevated. As the four-good company movements developed into broader scope, the leadership role of party branches also became stronger. Many four-good companies were developed, producing several hundred thousand five-good soldiers, expert gunners, sharpshooters, and expert technicians. The movement also brought to the forefront good soldiers like Lei Feng.

In the urgent combat operations to smash the landing of Chiang agents on the southeastern coast in 1961, all units were able to convert to wartime footing from peacetime operations. They were able to execute orders immediately.

In the self-defense counterattack operations on the Sino-Indian border, the officers and enlisted men of our border defense troops from Tibet and Sinkiang endured great hardship, labored painfully, struggled heroically, and fought courageously. They displayed their lofty spirit of revolutionary heroism, implemented party policies, and achieved great victories in military and political matters. Military units displayed a high degree of revolutionary ardor and firm combat courage in combat preparations; land, air, and sea defense; military training; national defense construction; internal security; education; militia construction; sideline and agricultural production; socialist construction; national defense industry; and research in the sciences of national defense and military technology.

Events in the last 2 years show that the movement to establish four-good companies has had a great and strategic significance in strengthening the modernization of our Armed Forces and in increasing the combat strength of our military units. We must grasp this opportunity and extensively develop this movement in the Armed Forces to establish a firm foundation in the company and to do good work in all military activities. Our basic experiences of the last 2 years in developing the four-good company movement are set forth in the following 12 categories.

1. Our strength and weakness in political-ideological work depends on firmly carrying out the four firsts.

Our experience in developing four-good companies in the last 2 years shows that companies awarded the four-good title were

companies which have established relatively firm foundations in carrying out the "four firsts" and have done relatively good work in political and ideological matters. Whether or not the "four firsts" can be firmly carried out depends on one's knowledge and understanding of them. If the people's understanding and knowledge of the "four firsts" vary, then their enthusiasm will also vary and the results will vary.

Even at the beginning of our army, Chairman Mao emphasized the importance of political and ideological work and firmly opposed the purely military viewpoint. Whether the party should direct the guns or the guns should direct the party and whether the military should be subservient to politics or whether politics should be subservient to the military fundamental questions in the building of our army. This is naturally a reflection of the struggle over military concepts between the proletariat and the bourgeoisie viewpoint. Although the role of weapons and technical equipment has become more important in modern warfare, man -- not materials -- is the determining factor in a war. In the end, victory or defeat in combat depends on the courage of man, his awareness, and his willingness to sacrifice.

The decisions of the Military Affairs Committee Plenum pointed out that the material atom bomb is very important, but that the atom bomb of the spirit is even more important. A revolutionary army is not afraid of an enemy, no matter how powerful he is. It is not afraid of any weapon, no matter how strong it is. What a revolutionary army is really afraid of is political backwardness, isolation from the people, and loss of determination to fight.

Chairman Mao has taught us that politics is the commander and the soul. If our political and ideological work is carried out well, then other activities will fall into their proper places. Therefore, to develop a force with strong combat power, it is first necessary for the cadres to profoundly learn the thinking of Chairman Mao on people's war and the experience in the building of our army in the last few decades, to understand the significance offirmly implementing the "four firsts," and to recognize that the political-ideological factor is the most important of all factors in combat. The strength or weakness of the companies depends on the strength or weakness in ideological and political work. There is no doubt that this is true.

Whether or not the "four firsts" are firmly established in a company can be determined by three criteria. First, it must be determined whether or not political and ideological work is accorded first importance. Second, it is necessary to determine whether or not all work is guided by the thinking of Mao Tse-tung, and whether or not the directives and policies of the party Central Committee and the Military Affairs Committee are resolutely implemented. Third, it is necessary to determine whether or not everyone participated in political-ideological work.

In all aspects of company work, whether military training, development of work habits, management of education matters, or production and construction work, it is first necessary to begin with political-ideological work. If the cadres do not do well in political-ideological work and if the "four firsts" become the "four seconds," then other work cannot be done well. Problems and confusion will result. If political work is done well, then one success will lead to another. Man's conduct is affected by his ideological understanding. It is only by elevating the level of his ideological awareness that the objective and significance in work can be fully understood. The "four firsts" must be resolutely implemented not only in peacetime, but also in difficult and combat situations.

To firmly implement the "four firsts," it is necessary to be guided by the thinking of Mao Tse-tung in all activities and to use his thinking as a guide to solve all our problems in everyday living. The most basic tasks in political-ideological work are to raise the great red flag of the thinking of Mao Tse-tung, to use the thinking of Mao Tse-tung to arm the combat commanders, to have everyone study the works of Chairman Mao, to work according to the directives of Chairman Mao, and to become a good soldier for Chairman Mao. Political work must ensure that the party policies are resolutely implemented on the lower levels. Our conduct must be based on the party line and party policies. We must look up to the party Central Committee, Chairman Mao, and the Military Affairs Committee. We must have a lively ideology, give recognition to those who perform outstandingly, and use lively examples to educate the masses. We must take firm measures to struggle against incorrect ideologies and undesirable tendencies. We must promote proletarian ideology and wipe out bourgeois ideology. We must continuously expand the ideological position of the proletariat. The experience of our army in the last several decades shows that only in this way can troop units maintain a firm stand in difficult situations.

Political-ideological work is the foundation for all other work. It is a task for all personnel, including political cadres, military cadres, party members, Youth League members, and the masses. Party branches must regard political-ideological work as the most important task. Party members are the backbone for organizing the people to carry out political work. Political-ideological work must follow the mass line.

2. The most important tasks in company work are to do well in political-ideological work, in the three-eight work style, in military training, and in livelihood management.

The "four-good" movement proclaimed by the Military Affairs Committee and Chief Lin is an important manifestation of the military thinking of Chairman Mao. The four-good company movement is the task of establishing this foundation. Experience shows that when the

companies are well established in the four-good movement, they can endure hardship on the battlefield. When a company is well established in peacetime, it can quickly respond to combat conditions in wartime. Therefore, it is necessary to continuously educate the broad mass of cadres and enlisted men on the objectives and significance of creating four-good companies, so that they can become inspired to exert their heroic effort to develop the four-good company movement. This is one of the most basic measures to increase the combat strength of our Armed Forces. It is one of the most universal and decisive elements in combat preparations. It is also a task of great strategic significance. It is only by acquiring additional knowledge of the four-good company movement that Armed Forces personnel can fully manifest their initiative and display their courage, thereby establishing the movement on a thorough and reliable basis.

All activities in the companies must be guided by the four-good movement. Whether it is in making plans, setting up schedules, organizing manpower, or conducting a general inspection, it is necessary to adhere to the principles of four-good company movement. The elements of this movement are inseparable from each other. We cannot emphasize one element and neglect others. In the campaign to establish four-good companies, it is necessary to take all measures to ensure the fulfillment of important tasks. For example, units responsible for training must do this work well. Those responsible for production must do well in production work. Units which are responsible for construction work must do well in national defense construction activities. However, in carrying out their tasks, military units must meet all the requirements of the four-good movements. They must not emphasize one aspect and neglect others. To do well in the four-good campaign is to do well in political-ideological work.

The four-good company movement is a tremendous and constant task. To do well in the movement is not a simple task. It is not easy to develop each cadre and enlisted man to the point where he will develop the tradition of performing his duties whether or not he has been ordered to do so. Our work must be firmly rooted. We must meet combat requirements and we must not lower our standards. Therefore, we must pay attention to minute details in creating four-good companies.

3. To prepare for combat in peacetime is one point of departure in company work.

The most important task of an army is to do battle. In time of peace, we must be in constant readiness to meet the most complex and difficult battle situations and be prepared to go to the front line to destroy the enemy. Our experience in the southeast coastal areas and in the Sino-Indian border fighting shows that in peace we must stand in constant readiness. We must repeatedly educate the enlisted man in the struggles of the international proletariat and in the glorious task of safeguarding the homeland. We must educate

military personnel to manifest patriotism and internationalism. They must be taught to understand that the US imperialists are our principle enemy and that Chiang is an enemy of the Chinese people.

On the basis of present conditions, we must constantly teach combat preparedness, so that the cadres and the enlisted men will not be afraid of imperialism and atomic bombs. This is of the most important tasks of military units in peacetime. Military units responsible for production work, construction work, and logistics services must not relax this education. Combat preparedness is one of the many tasks which they must correctly carry out. Political work must ensure the vigorous implementation of combat preparedness systems. Whenever possible, peacetime activities should be carried on in accordance with combat conditions. In addition, Armed Forces personnel must be taught to increase their political vigilance and to prevent counterrevolutionary elements from carrying out destructive activities. In peacetime, political cadres and party and Youth League cadres in the companies must study combat regulations concerning political work in time of war.

Experience shows that when troops units convert from peacetime to wartime footing, the more critical the situation, the better political-ideological work must be carried on. It is only by doing well in ideological matters that our actions can be carried out well. To do well in mobilization work before combat begins, it is necessary to explain to the cadres and enlisted men all matters concerning the enemy's situation, the significance of the combat tasks, the various advantages and difficulties to be encountered, and the methods to overcome difficulties and to defeat the enemy. Combat orders received from higher authorities are to be implemented with personal determination. We must wage an orderly battle.

In explaining situations, effecting a mobilization, and giving oral orders, it is necessary to speak the truth and prevent one-sidedness. Naturally, situations must be explained in accordance with different situations. This must be done systematically. It is necessary to pay attention to security when situations are explained. We must manifest democracy in the Armed Forces. We must motivate the cadres and enlisted men to study combat tactics. To develop democracy in the military is a way to help in experienced combat commanders to formulate correct determination and to correctly perform their command duties. When converting from peacetime to wartime footing, the cadres and party members must serve as models in working under wartime conditions. We must not sit idly by and wait for orders from higher authorities. We must be prepared to work under conditions of troop dispersal.

4. Only by fully manifesting the fortress role of party branches can the implementation of party directives and policies and orders and directives from higher authorities be ensured and the companies be united and led to assume their tasks.

The company is the basic combat unit. It must be hardened to combat conditions. It will not be able to work without party leadership and without a firmly established party branch. At the beginning of the building of our army, Chairman Mao pointed out: "The Red Army did not fall apart under difficult conditions because party branches were established in the companies." Whether a company is strong or weak in its work depends on how the party branch works and how the party members perform their roles. The party branch is the core of leadership and unity in the company. This is the combat fortress of the company.

Party policies and directives and orders and directives from higher authorities can be truly implemented in the companies only if the party branch and party members exercise firm leadership. Experience in creating four-good companies in the last 2 years shows that companies which have been awarded this title are those which have firm party branch leadership. It can be seen that if the leadership role of the party branches is not manifested, then the four-good company movement cannot succeed.

To develop the combat fortress role of party branches, it is necessary to strengthen the collective leadership of party branch committees, to maintain the party's principles of democratic centralism, and to promote the party's democratic life. Whenever possible, important matters affecting the companies should be turned over to the party branch for discussion. The secretary of the party branch should be a model performer in implementing party branch decisions in the companies. Party branch cadres must practice democratic principles, respect the rights of party members, and listen to the opinions and proposals of party members, especially enlisted men. Within party organizations, criticism and self-criticism must be conducted. Ideological struggles must be waged against incorrect tendencies.

Because each year large numbers of elderly enlisted men are discharged and many new recruits are drafted, party branches must vigorously and constantly develop the work of party members. The Military Affairs Committee has decided that party cells should be established in the platoons and party members should be installed in the squads. This decision should be implemented whenever possible. However, more important than this is strengthening party education and improving the quality of party members, so that they can establish close relations with the masses. Party members must carry on ideological work among the masses at all times. In peacetime, party members among enlisted men should strive to become five-good soldiers, sharp-shooters, expert gunners, and skilled technicians.

The majority of enlisted men in the companies are young men. The companies are actually doing work normally engaged in by young men. If the party branch is the head of the company, then the Youth League branch and the revolutionary committee are the right hand of

the party branch. Party branches must meet the special characteristics of the youths and strengthen their leadership over the work of the youths.

5. To do well in political-ideological work, the companies must grasp both ends and be guided by the thinking of Mao Tse-tung and they must grasp ideological education in accordance with actual conditions.

In the army political work conference last year, we set forth ten principles for practicing lively ideology. Experience in the last year shows that these principles have produced some results. Their implementation must be continued. The key problem in these principles is to grasp both ends. On one end is the task of promoting education in the directives and policies of the party Central Committee and Chairman Mao. On the other end is the task of solving new ideological problems of the cadres and enlisted men.

To do well in these tasks, it is first necessary to organize the military units to study the writings of Chairman Mao and to study the documents written by Chairman Mao and the Military Affairs Committee on important international and domestic events. In addition, the ideological state of the enlisted men must be understood. Our ideological work must be carried on with painstaking detail. We must strive to achieve participation in this work by everyone. To do well in ideological work, it is necessary to grasp the opportunity as it is necessary to grasp the opportunity as it arises. One of the most important in ideological work is to convert our enlisted men, the majority of whom have a petty bourgeois background, into strong revolutionary soldiers. This is a long and difficult task. Education in basic knowledge and education in living matters are joined. Education in living matters is important but it cannot be separated from book learning. The study of the works of Chairman Mao and the study of class, traditions, and policies must be made common.

6. The development of a three-eight style is the development especially of unyielding and lively style, and with it the companies will possess a high degree of organization and discipline and will be able to meet any situation.

In a company with good style, no matter how heavy the task, it will be attempted and no matter how difficult, it will be overcome; under any circumstances all will remain firm. If in times of peace attention is not given to developing this style, then in times of war the company will be at a disadvantage.

Style is a manifestation of ideology. The development of style goes hand in hand with the development of ideology. Education in traditions must be repeatedly carried on; revolutionary reminiscences, brave deeds, and other historical devices should be used as material. Old models should be used to teach the younger generation.

Whether or not the style of the cadres is good or bad has a definite effect upon the style of the company. If the style of the cadres is good, then the style of the company will be good.

Style is a habitual activity. A good style will be brought out in daily life, training, and work, in implementing commands and regulations. The development of a three-eight style is not the affair of a certain department or of a certain cadre, but is the common task of all the cadres, first of all the company commander. The party branch of the company will take responsibility for developing this style.

7. Reliance upon military training to learn the art of war is an important task of our army and also is the most practical preparation for fighting. Company political work is a powerful guarantee of the completion of military training responsibilities.

The present situation in our army differs from that in the past. In the past, reliance was placed upon fighting to train the men. At present, reliance must be upon study to learn the art of war. At the same time, preparation in arms is much more complex than in the past and very good training is required in order to be able to handle arms.

Within military training, political work will ensure that the training plans and directives of the Military Affairs Committee and Chief Lin will be implemented. Especially serious attention must be given to developing the training potentials of squad leaders and platoon leaders. With respect to the conduct of political work in military training, we have gained experience from earlier years which may be categorized into eight parts. These are: to continuously grasp a living ideology in training; to guarantee quality; to develop democracy in military affairs; to develop mutual education and mutual study; to organize revolutionary emulation and develop the "three-hand" campaign, bringing out a vanguard and establishing model soldiers; to guarantee security and prevent accidents; to do good political work among training personnel; and to go into the field and give guidance. These experiences are all permissible and will continue to be used in future training.

Political work as a guarantee of the completion of the responsibilities of military training has two aspects. On the one hand, it requires that one go deeply into the training subjects, into technical affairs and all kinds of concrete training work. Without this, political work would be separated from practice. On the other hand, it is even more important that by means of ordinary political-ideological education the study enthusiasm and self-awareness of the broad mass of officers and soldiers be developed so that on this basis their class awareness and fighting spirit will be raised. This is the fundamental guarantee of military training and the greatest guarantee. Without this there would be the danger that politics would be removed from the concept of the military, and military training and other tasks could not be completed.

8. Work enthusiasm is great, fighting spirit is high, and the cohesiveness of the army is possible when solidarity between officers and men is strong and there is respect for the cadre and love of the soldier.

The problems which exist in the relationship between officers and men are of the nature of contradictions among the people. To solve these contradictions, only persuasion and education are possible; it is impossible to use force. It is necessary to unite the principles of strict requirements and patient persuasion, and to halt and overcome impatient persuasion and teaching, a lack of daring to administer, failure to make strict demands, and easy discipline. The betterment of the relationship between the officers and the men has as its key the cadres, who must form the concept of love of the soldiers. The cadres of a company will eat, live, train, labor, and enjoy themselves among the soldiers. They will not give themselves special privileges.

Whether or not the solidarity between officers and men of a company is good depends to a great extent on the manner in which a backward attitude toward such solidarity is reformed. When ideological "knots" are formed between the officers and men, the phenomenon of "being up against a blank wall" arises. It must be realized that a backward attitude can be reformed and that soldiers with such an attitude certainly can grasp the correct attitude if patient, individual education is carried on, if they are given consideration and assistance, and if each advance is welcomed and they are not treated with coldness; however, patient education is not to be separated from necessary criticism and discipline. With respect to the deficiencies and mistakes of the soldiers, it is necessary in class and at small meetings to criticize and assist.

To form solidarity between the officers and the soldiers requires that attention be given to developing the three great democracies. The cadres must have respect for the democratic rights of the soldiers, patiently listening to their ideas. By means of the revolutionary military committee, the ideas of the soldiers will be learned by the leaders. Each year the companies will develop a respect-the-cadres, love-the-soldier campaign.

9. Rules and orders are the pattern of company work. To sincerely execute rules and orders will enable a company to establish an ordinary work order and will continue and develop the splendid traditions of our army.

Company political work has four types of regulations: regulations pertaining to administration and education work, internal orders, orders relating to combat, and orders relating to the formation of companies. This is not derived from empty thoughts, but, under the ideological guidance of Mao Tse-tung, is derived from practice. With these, company work will possess standards, positive and negative standards and standards of good and bad. To execute genuinely these regulations and orders will enable a company to establish a proper order of work and will consolidate and raise higher its fighting capacity. It will also enable the cadres of a company in the course of work to move forward quickly and will enable the new cadres to very quickly mature.

To carry out regulations and orders well, it is first necessary to study well. According to the work responsibilities of each period, there must be continuous and repeated study, on the one hand acting and on the other hand studying. Not only must the cadres study, but also the soldiers must study and, primarily, the leadership cadres of the battalions must study well. The key to regulations and orders being implemented lies in the cadres possessing a high sense of political responsibility and in the cadres' performance of exemplary functions. It is necessary in the course of work to continuously study and repeatedly practice and to assist the cadres to mature and develop good habits. Our regulations and orders are viable and their genuine implementation requires that they be linked with the practical situation. Principles must be applied according to circumstances. Furthermore, we must continuously adapt to new experiences and not make experience an unyielding, dead thing.

10. A good material and cultural life guarantees the strong physical constitution of the cadres and soldiers and is a factor which cannot be omitted in raising higher the combat strength of a company.

Last year the experience in combat preparedness and in combat once again showed that in times of peace if material and cultural life is good and attention is given to physical training, then in times of war hardships can be met, and under difficult conditions the enemy can be met and defeated. To gaurantee that the cadres and soldiers of a company have a strong physical constitution, production must be good, economy and democracy developed, food managed well, and five-good dining halls created, thus enabling everyone to eat well. According to the needs of training and to the situation, swimming, mountain climbing, and skiing activites must be developed. Attention must be given to linking labor and vacations in order to guarantee that the soldiers obtain the necessary leisure time. Attention must also be given to developing cultural and amusement activities.

11. The process of creating four-good companies is the process of grooming and raising higher the cadres of the companies.

A number of companies for a long time have remained in a backward position or have not consolidated under the four-goods. The problem lies with the cadres. Therefore, in the process of developing a four-good company campaign, attention must be given to grooming and raising higher the ideological level and work capacity of the company cadres, enabling them very quickly to learn how to lead and train soldiers. They must learn how to do their work and how to direct warfare.

In raising higher the ideological level and work capacities of the company cadres, it is necessary first to study style and to form study habits. There are many effective means of doing this. The cadres may be organized to study the works of Chairman Mao, to apply

the thought of Chairman Mao to themselves, to link this thought with practice, and to reform ideology and guide work. In establishing a cadres study system, a set time must be selected for cadre political classes and cadre party classes. Every day, newspapers must be read. Where conditions allow, the platoon cadres must be organized for short-time training. In grooming and developing cadres, the most common and most important method is to train them in the course of practical work and through practice summarize experience, gain training, and continuously develop. The greater the training the greater will be the experience and education gain. Especially the capacity of the cadres to do independent work must be developed, so that in wartime they will be able to handle their responsibilities.

The experience of the past 2 years shows that whether or not the company is able to achieve four-good standing to a very great extent depends on the solidarity between the company and the cadres, especially between the company commander and the leadership personnel. Solidarity is unity of thought and action based on party principles. When questions are discussed it is not uncommon that there should be different views. This cannot be called nonsolidarity. Where there are differences in principle among the cadres, the correct view must be adhered to and there can be no compromise. However, on certain matters which are not a matter of principle there can be a yielding. The party will manage the cadres, correctly developing criticism and self-criticism and in a timely manner eliminating all factors which lead to a break in solidarity.

The strength or weakness of the political personnel bears a very great relationship to the political work of the company and to the construction of the company. There are six requirements for political personnel: to understand the situation and have the facts at hand; to rely upon the party and to link with the masses; to give ideological guidance and persuasive education; to seek the truth from facts; to follow a three-eight style; and to ensure solidarity of the cadres. Experience shows that if all act according to these requirements, they will advance quickly and work will be done well.

12. The work of the leadership organs requires merging with the company and going to the basic level. The work of the leadership organs is tested through the companies.

Whether or not the work of the leadership organs has been done well can essentially be seen in whether or not the plans and policies of the military committee or the directives of the upper level can genuinely reach to the company. If this is not so, then a good plan, policy, or directive simply becomes an empty piece of paper. In the process of execution, serious attention must be given to supervision. Especially, it is important for the leadership cadres to personally supervise, uncovering and solving problems, overcoming weak spots, and not allowing problems to grow. In the past several years, the leadership cadres and organ cadres went deep among the companies,

learned the situation, and engaged in concrete political work. Problems were solved quickly and the assistance rendered to the company cadres was great. At the same time, this was very effective in overcoming generalized deficiencies in organ work.

The danger of generalized leadership over work is very great. The work methods of some leadership organs are generalized, essentially because of subjective and one-sided ideological methods and a failure to seek truth from facts. It also springs from a failure to understand that an analysis of concrete matter is a living application of Marxism. It also springs from an ideological laziness and an unwillingness to do difficult investigative and research work, and an unwillingness to use the brain and to begin operations. We must certainly overcome these deficiencies.

To reform the leadership of organs over companies, last year the general political department issued a seven-point order. Experience shows that if this is sincerely implemented, it will be possible to guarantee a proper system in company work and to overcome confusion. It will also make possible the developing of cadre initiative and their capacity to do independent work. At the same time, it will overcome the generalization of organ work. The seven-point directive is:

a. The "four-goods" will become the core for arranging company work.

b. In line with the above directive, what the organ is required to do will not be transferred to the company. In arranging work there will be no overloading. If the company is given responsibility, then it will be given time. If the responsibility is increased, then the time will be increased. The company cadres will be assisted in bettering their work methods. When a company is beginning or completing important work, there will be arrangements for preparations and conclusions.

c. Time outside class and holidays must be arranged by the companies. The leadership organs will only arrange for formal work time.

d. At each level the important responsible cadres, such as the battalion commander will go into the companies and themselves do research, concretely assisting in work. In a given time there will not be more than three inspection and assistance personnel in a company.

e. The leadership organs will not expect written reports from the companies.

f. Company cadres must thoroughly uncover and solve problems. In a timely manner they will exchange experiences, but they will not be required to summarize experiences. Over-all experience will be summarized by the organs.

g. To develop cadres and do work, the companies must ensure that approximately two-thirds of the cadres are engaged in company work.

COMPLAINTS AND QUERIES

YOUTH COMPLAINS OF LIVING CONDITIONS IN A REMOTE FACTORY AREA

Peiping, Chung-Kuo Ch'ing-Nien, No 3-4, February 1963

/From a letter to a cadres of the Communist Youth League by Yang Hsin (2799 4423)./

Dear Comrade Tao-yuan (6670 6678)

From your letter, I gathered that you are a cadre in a newly established factory in a remote district of the country. Since your factory is a new one, its employee welfare work might still be very far from ideal.

For example, in your crowded dormitory where people make so much noise, it is very hard for younger employees to study. The nursery of the factory for the time being is unable to take care of all employees' children, etc.

Although most of your young employees have looked at the difficulties with a correct attitude, some are not very happy about the situation, and have even demanded to return to the cities. After certain indoctrination given by the Youth League, the problem has not been completely solved.

In your opinion, the ideological problems of the youths in your factory were caused by practical problems. Consequently, once the practical problems are solved, the ideological problems would certainly be solved. Since some practical problems cannot be solved easily, you feel very discouraged in carrying out your duties as a cadre responsible for ideological work in the factory.

Practical life is complicated. Some problems among our youth are practical problems but some are actually ideological problems using the former as pretext. Also there are problems of both nature. Consequently, when we handle youth problems, we must know precisely the nature of their problems without random criticism or oversimplified generalization.

If we help the youth to solve their practical problems, make them believe in our sincerity, and have good indoctrination, we can correctly solve all practical problems.

Of course, in your new factory where various conditions are weak, you might have more difficulties. Well, the more difficulties, the more necessary for you to work. During our Revolutionary War, our soldiers fought bravely and the masses courageously followed our party. Such spirit is inseparable from the spirit of showing our concern for the masses and insisting on doing good indoctrination work. To compare our current difficulty with the past is nothing. We must have full confidence to do a good job.

EXAGGERATION AND DISHONESTY MUST BE ELIMINATED WHEN THEY EMERGE
Canton, Nan-fang Jih-pao, 20 March 1963

During the plowing season, we visited Wnag-nui-tan People's Commune of Tung-kuan Hsien. Most cadres of the production brigades and teams of the commune are honest in thier leadership work. Spring plowing has also been properly carried out. However, the work style of some cadres is not at all satisfactory. They are very superficial in their work, making false reports and exaggerating results. When they finish one-tenth of the task they claim a total success. When a plan or a job is not yet completed, they announce fulfillment achieved. Such exaggerations have brought certain damage to spring plowing. Although this mistake has been corrected promptly, it should still serve as a lesson to the people.

Exaggerations and false reports are not only connected with cadres' superficial work style but also closely related to groundless optimistic views entertained by certain cadres. Brigades mentioned above all had good harvests of late autumn crops last year. Most of them have now got sufficient money and food grains. Above all, the masses are vigorous in production. In view of such favorable conditions, brigade cadres or even commune officials stationed in various brigades have failed to see problems that already exist or may take place in production. They have thought that any task assigned to production teams can be completed naturally and a slightly exaggerated report would not be too big a mistake. Some have even reported the result before the work starts.

CARELESS HANDLING OF MATERIALS CRITICISED
Peiping, Jen-min Jih-pao, 12 March 1963

Tseng Ching-chung of the Kwangsi I-shan Hsien Resources Bureau, stated that of the several lots of Kewichow cement received in 1962, 70 percent of the cement bags were broken. For example, of the more than 800 metric tons of cement shipped from Kueiyang directly to the I-shan Water Conservation Project at the end of December 1962, more than 400 metric tons of cement spilled out from the bags. The breakage of the cement bags could be attributed to the weakness of the bags themselves. However, careless loading of the bags of cement also causes breakage of the bags. It is hoped that the Kweichow Cement Plant will improve the quality of its cement bags and that the workers at the train stations will be more careful in loading the cement.

Chiang Chen-yang of the Shanghai City Metal Tool Wholesale Department stated that in recent shipments of metal tools received

by his department, it was noted that some units did not give enough attention to packing the tools. Thus, losses were incurred in shipment. For example, of the group of drill presses shipped by the Pang-fou Machine Tool Plant, the packing crate of six of the presses were broken, thus making it impossible to market this drill press which had a value of nearly 1,000 yuan. In the second shipment of goods from this plant, nine packing crates were broken, resulting in the loss of some parts. To prevent future losses, the shippers should pay more attention to the packing of the product.

CARE OF MATERIAL IS EVERYONE"S RESPONSIBILITY
Peiping, Kung-jen Jih-pao, 9 February 1963

Comrade Editor:

I have been in charge of the safekeeping of material and tools for almost a year now. During this year, I have discovered that some people commit waste in the employment of material and tools and use large material for small things and good material for inferior things. Being in charge of safekeeping, I am responsible for government property; therefore, I often criticize such phenomenon, but some people say that I am "minding much on a small pay." Comrade editor, I really cannot understand. Should I not criticize the conduct of wasting material and tools?

Kung Chieh, Chekiang.

Comrade Kung Chieh:

In some units, there does exist the phenomenon of wasting government property. What attitude should we adopt toward such phenomenon of waste? In daily life and work, we can see two entirely different attitudes: One is the conscientious responsible attitude toward the state, the collective, and the comrades. Another attitude is indifference. Those with this attitude feel that it does not concern them when others waste public property and that they need take no action. Or, though knowing that it is wrong to waste public property and that they have a duty to stop it, they do not want to express any criticism for fear of hurting feelings. Apparently, the former attitude is the proper proprietary attitude and the essence of the worker class, and the latter the liberalist attitude harmful to the collective and the individual.

To protect public interest and oppose the phenomena of waste, one cannot help but encounter resistance and undergo struggles.

The problem of protecting or wasting government property, in substance, is the struggle between the new and old ideologies and between the new and old habits. The proletarian thinking and emotions are collectivist, and the collective enterprise and interest are regarded higher than everything else. On the other hand, all non-proletarian ideologies have the common characteristic of being individualistic, emphasizing the individual and the partial and indifferent toward the collective. At present, there still exists in society the ideological influence of the old society, which cannot help but manifest itself in certain persons in the worker class.

In sum, as long as you see that certain comrades truly waste government property, you must express your opinion to such comrades. In more serious cases, you must report to the organization and request the organization to help those comrades. As for some comrades who misunderstand you and express dissatisfaction, it is only temporary. Starting with the desire for unity, you should explain patiently. Truth will always stand tests, and conduct campatible with the interest of the state and the people will always be supported by the majority. One loyal to his duties will not be afraid of others' complaints of one's own correct actions. After a period of time, when the ideological awareness of those comrades who have committed waste is improved, the incorrect opinions will disappear. Thus, the goal of uniting comrades as well as that of protecting government property will be attained.

Yu Tung.

SCIENTIFIC AND TECHNICAL

ACHIEVEMENTS IN CHINA"S DRUG INDUSTRIES IN 1962
Canton, Chung-kuo Hsin-wen, 12 January 1963

China's drug industries increased the quality and quantity of output in 1962. Looking at the output for 11 months plus, the plans for the entire year may be overfulfilled. There were comparatively large increases in all important drugs, compared with 1961; antibiotics increased 29 percent, sulphonamides 46 percent, antipyretics 74 percent, and medicines for endemic diseases 17 percent. Besides this, there were increases in the output of vitamins and anti-TB drugs. Last year, a group of new drugs were trial-manufactured, including the new penicillin drug BRL-1241, a new drug, F-30066, for the treatment of acute schistosomiasis, and aminophylline for asthma.

EXPANSION OF PHARMACEUTICAL INDUSTRY
Peiping, Chung-kuo Hsin-wen, 12 March 1963

To make the pharmaceutical industry less backward and more independent after liberation the Chinese government decided on a policy of producing, in the main, raw materials for compounds. In order to implement this policy efforts were concentrated on development of the testing and production of raw materials. In 1952, the first penicillin plant was put into production. Between 1953 and 1957, a number of plants for producing penicillin, syntomycin, sulfonamides, and phenacetin were constructed and put into production. In addition to expanding the original plants to increase production between 1958 and 1962, some new plants and shops for producing important raw materials were also constructed. The increase of raw material production accelerated the development of compounds. At present, the raw materials produced by China can be used to make up approximately 1,000 types of pharmaceutical compounds. In 1960, for example, the total annual production was 2.7 billion vials of serum and 64 billion tablets. Owing to the large quantity of raw materials and compounds produced, the curative drugs now needed by the Chinese people are not only basically supplied by China, but China can also export nearly 100 types of raw materials and compounds.

In the First Five-Year Plan (1953-1957) only penicillin, aureomycin, and syntomycin were produced. During the Second Five-Year Plan (1958-1962) other commonly used antibiotics such as streptomycin, chloromycetin, "Ssu-huan-su /tetracin?/ terramycin, erythromycin, and neomycin could all be produced in volume. Production of antibiotics in 1961 alone was larger than production during the entire First Five-Year Plan.

In addition to joining with related departments in guaranteeing the production and supply of drugs (such as sulfonamides and fever suppressing and pain killing drugs) needed by rural villages, the Chinese pharmaceutical industry has placed great emphasis on the production of drugs for preventing and curing parasitic and local maladies.

The technological capacity of China's pharmaceutical industry has also been greatly increased.

DRUGS MARKETED IN SHANGHAI, CANTON

Peiping, Ta Kung Pao, 9 & 18 February 1963

Protein hydrolysate injectiom, produced by the Shanghai Biological Chemistry Pharmaceutical Plant, is used to make up protein deficiencies; it is also useful in cases of acute enterogastritis, scalds and for postoperative patients requiring protein; (18 Feb)

A drug for the relif of rheumatic pain, feng-shih chin-t'ung pien, is being produced by the Canton Public Jointly Operated T'ang-shih-i Pharmaceutical Plant. These tablets are also used in cases of influenza. Dosage: four tablets three times a day (9 Feb)

PHARMACEUTICAL PLANT PRODUCED ERGONOMINE

Peiping, Kuang-ming Jih-pao, 25 February 1963

Ergonomine, an important drug in the prevention and cure of puerperal bleeding, was recently put into production by the biosynthesis method (a fermentation method) at the Peiping Pharmaceutical Plant. The first batch of this drug was produced in January 1963, and before leaving the plant it was subjected to a quality inspection, and was found to meet specifications in all respects.

CHINA HOLDS SECOND NATIONAL CONFERENCE ON METAL PHYSICS

Peiping, K'o-hsueh T'ung-pao, No 1, January 1963

/From an article by Liu Hsiang-sheng (0491 5046 5116)./

The second national conference on metal physics to be held in China met in Shanghai 26 November - 1 December 1962. The conference was called jointly by the Chinese Academy of Sciences, the Chinese Metals Society, and the China Physics Society. Thirty-six papers were read to the conference; primary emphasis was placed upon X-rays and electron microscopy.

Eight of the papers presented concerned electron microsopy and metallic phase techniques, Feng Tuan (7458 4551) and Yang Ta-yu (2799 1129 1342) presented, respectively, "The Theory of Electron Microscope Image Formation by the Diffraction Method" and "The Electron Microscope Diffraction Method of Observing Dislocations in Metals." Where needed for their purposes, the various units concerned have made modifications in the model EM-3 electron microscope. Feng Tuan, of Nanking University, also read a paper on the "Observation of Corrosion-Pit Dislocations in Molyldanum Single Crystals." Chou Chih-hung (0719 1807 1347), Chiao-t'ung University, read a paper on "High-Temperature Metal Electron Microscopes."

Twenty-eight papers were read on X-ray techniques. These included "An Important Development in the Determination of Crystal Electron Density Optical Transfer," by Yu Jui-huang (0151 3843 3874); "Diffusion Scattering in Incomplete Crystals," by Kuo K'o-hsin (6753 0668 0207); "Determining Metal Structure," by Yen Ming-kao (7346 7686 4101-2609); "Advances in X-ray Spectra Analysis in the Microregion," by Hsu Ts'ui-chang (1776 5488 4545); and "Small-Angle Scattering of X-rays," by Hsu Shun (6079 7311)

Tsinghua University was able to assist the Shanghai Research Institute of Materials in their measurement of chromium-manganese-nitrogen steels. The Research Academy of Non-Ferrous Metals has been carrying out structural analysis of the oxides produced in aluminum sintering. The Institute of Metals, the Institute of Physics, and the Research Academy of Iron and Steel, have been studying the crystal structure of copper, iron-silicon, and iron-nickel alloys. Hardening of aluminum, magnesium, and iron is being studied by the Institute of Metallurgy, Kirin University, and Nan-k'ai University.

The Institute of Metals is using diffusion diffraction methods in its measurements; the Institute of Physics and Kirin University are measuring the density of dislocations in metals that have undergone deformation.

Some theoretical papers were alco read at the conference; these included "A Theory of Electron Bond Structure in White Tin" and "Inter-Element X-ray Fluorescence Radiation Intensity," by Yu Jui-huang and Ch'en Ch'ih (7115 4609), respectively.

CHINA HOLDS SECOND NATIONAL CONFERENCE ON SEMICONDUCTORS
Peiping, K'o-hsueh T'ung-pao, No 1, January 1963

/From an article by Ma Chun-ju (7456 0193 1172)./

The Second National Conference on Semiconductors was held in Peiping 23-29 November 1962; 86 of the 100 papers submitted were read.

In the field of semiconducting materials, progress was reported in chemical and physical purification and single-crystal preparation of silicon. Preliminary results were achieved in the growth of silicon crystals with low dislocation /densities/. One of the papers submitted in this field was "Problems of Homogeneity and Mechanical Deterioration of Indium Antimony."

Progress was also evident in the field of electronic and photoelectric devices. For instance, careful consideration was given to the phase-shift problem in the reflecting surface during measurement of the thickness of silicon dioxide layers.

Advances in the theoretical anlaysis of transistors were evidenced by such papers as "Studies of the DC Characteristic of Transistor Saturation Zones." In the field of testing, it was agreed that the problem of determining the life time of common germanium and silicon materials has been basically solved.

NATIONAL CONFERENCE ON PLANT ECOLOGY HELD
Peiping, K'o-hsueh T'ung-pao, No 1, January 1963

The first National Conference on Plant Ecology and Geobotany was held under the auspices of the China Botany Society in Peiping in the latter part of November 1962. Of the 86 papers received at the conference, 50 were read to the 53 delegates in attendance. The main topic of discussion was the types and regions of flora found in China.

INFANTILE PARALYSIS CAN BE PREVENTED
Peiping, Kuang-ming Jih-pao, 2 Feb 63

[Following is full translation of an article by Chang T'ien-lai (1728 1131 0171].

We are now able to prevent one kind of disease which shortens life expectancy, infantile paralysis. A coworker of mine had a child who was once very active.... When she was very young, she was a victim of infantile paralysis. One of her legs wasted away and she walks with a limp. Her parents have taken her to numerous places to see several doctors but they were unable to cure her. This kind of sickness has given numerous parents and children endless grief and anxiety. Although the number of cases of this disease was by no means large, there has not been any method of prevention so far nor any outstanding method of successfully treating this disease.

At present, we have protective vaccine against this crippling disease. This is indeed good news: since 1960, in more than ten large cities such as Peiping, Shanghai, Tientsin, and others, more than 20 million children have received, without cost, Chinese-made sterile live vaccine against infantile paralysis. The vaccine is dripped on crackers or other food and given to children to eat.... The immunization results from the vaccine are very good. During these few years the number of infantile paralysis cases in these ten large cities has decreased. In a few districts of the large cities, epidemics of infantile paralysis have been controlled and a seasonal peak of this disease has already been eliminated.

Our country has already learned the technique of large-scale production of this type of vaccine. The newly established Institute of Medical Biology [I-hsueh Sheng-wu Yen-chiu So; 6829 1331 3932 3670 4282 4496 2076] of the Chinese Academy of Medical Sciences already has plans to produce this kind of vaccine. During 1963, it is estimated that all children of preschool age in all the large and medium-sized cities throughout the country will be provided with the vaccine.

Experimental work on this disease started in October 1959. More than 20 scientists and technologists of the Department of Pathology of the Chinese Academy of Medical Sciences, the Research Institute of Biological Products, the Ch'eng-tu Research Institute of Biological Products, and the Institute of Biological Product Inspection of the Ministry of Public Health were engaged seriously in this work after receiving a request from the Communist Party and the government. To ensure absolute safety for the children, they conducted a series of examinations of the disease, complete tests and animal experiments. In making the vaccine, monkey kidneys were used. Before using the monkey kidneys each individual animal had to be examined for disease.

After the monkey kidneys has been removed, it is digested by trypsin. This in turn is allowed to disintegrate in the bottle of culture fluid. After 7 days, sterile-type viruses of infantile paralysis are implanted in this solution. Then the culture in the flask is observed for a complete change after a period of incubation. The entire culture in the flask is discarded if tests show any sorts of contamination. The cultures that have passed the tests are then poured into a large bottle and this batch of culture can now be considered as a half-finished product. This batch of culture is subjected to numerous tests and is combined with other batches that have passed the standard, placed in a stainless steel vat, mixed together, and tested again according to standards. The finished product is then poured into a large glass jar and then divided and stored in vials. Once again the finished product must pass a final inspection.

For the sake of safety, the manufacture of this kind of live vaccine requires the most numerous number of tests. For example, to prevent the easy contamination of the vaccine by the virus of lymphocyptic cerebral meningitis carried by monkeys, this vaccine is injected into the brain and abdominal cavity of white mice. The mice are then observed for 21 days to determine whether or not they have developed any symptons. To prevent this vaccine from being contaminated by Coxsackie virus, which is transmittable to man, this vaccine is also injected into the brain and abdominal cavity of new-born white mice, one or 2 days old, and any reaction is observed. Furthermore, guinea-pigs and domestic rabbits are also used to determine the absence or presence of various types of poliomyelitis viruses.

After subjecting the vaccine to tests in the manner described above, can it be acceptable for use on children? The answer is still no. Finally, it is necessary to examine the monkey. The vaccine is injected in the brain of the monkey and the subject is observed for any symptoms. At the end of 28 days observation the brain and the spinal marrow are removed, and thin sections of the brain and spinal cord are examined for any changes caused by diseases....

The first batch of live polio vaccine was manufactured in China during spring of 1960.... This entire first batch of vaccine was used to inoculate 4,500,000 children in 15 cities in the country. During spring 1960 in these 15 large cities, grandfathers and grandmothers brought their grandchildren mothers and fathers brought their sons and daughters to the child clinics, kindergartens, and temporary health stations on the streets to eat crackers impregnated with polio vaccine.

Work at this point has not ended. Researchers and medical personnel at health stations also conducted large-scale investigations and observations and conclusive evidence has indicated that the quality of our domestically manufactured vaccine is very good. First, the children were safe after eating the vaccine; only a few had any reaction. But after one or two days they returned to normal. Next, there was no mistake in the work in serology. The appearance of protective antibodies in the blood occurred in higher concentration. This clearly answers the question why there is such a low incidence of paralytic poliomyelitis.

After the successful manufacture of polio vaccine, a large building was quickly constructed at the outskirts of a certain city in China. This became the newly established Institute of Medical Biology of the Chinese Academy of Medical Sciences. One of its chief assignments is to produce live polio vaccine. From here, a continuous supply of this vaccine is being sent out all over the country. Experimental work has not stopped at this point. The leaders in this work have suggested new projects: Can the dosages be improved so that the effectiveness of the vaccine can be prolonged? Also, can this immunization campaign be extended to the peasantry? The Institute of Medical Biology, in cooperation with the Hsin-i Pharmaceutical Plant in Shanghai in February 1962, manufactured a sugar-coated live polio vaccine pill. The diffficult problem was to insert the vaccine inside the sugar-coated pill without damaging the vaccine, since it would be difficult to preserve the vaccine after subjecting it to high temperature in the sugar coating process. To protect the vaccine, only low temperature can be used. The Hsin-i Pharmaceutical Manufacturing Plant undertook this trial-manufacturing assignment. As a result of a change in manufacturing techniques, the trial-manufacturing was successful. The quality of this type of vaccine is very good. It can be kep for a long period of time. Fifty adults and 200 children were tested with this new vaccine. First, it proved that it is safe and reliable; besides it has considerable potential for eliminating the disease. This type of sugar-coated vaccine is strictly manufactured in China. It will soon be widely used.

The wide-scale manufacture and use of police vaccine in China demonstrates the superiority of our socialist system and also reveals the great interest of our party and our government in the health of our children. Although the polio vaccine was discovered by an American scientist, it was not manufactured on a large scale nor widely used throughout the US.

VIETNAMESE METEOROLOGICAL DELEGATION LEAVES CHINA FOR HOME
Ch'ang-sha, NCNA, 15 April, 1963

The three-member meteorological delegation from the Democratic Republic of Vietnam left here for Hanoi by train this morning. The delegation, led by Nguyen Xien, Director of the Meteorological Bureau of Vietnam, was seen off at the station by Sun Mu-lin, Director of the Hunan Meteorological Bureau.

CHINESE HYDROGEOLOGY STUDENTS IN RUSSIA
Moscow, Izvestiya Vysshikh Uchebnykh Zavedeniy--Geologiya i Razvedka, No 12, December 1962

Two Chinese aspirants presented reports at the Hydrogeology Section of the Scientific Conference of the Professorial-Teaching Staff and Students of the Moscow Geological Prospecting Institute imeni S. Ordzhonikidze, held in Moscow on 3-13 April 1962.

1. HUANG Shang-yao, "Features of the Hydrogeological Study of Thermal Waters As Exemplified in the Altai, the Caucasus, and China."

2. WANG Ch'iang-yang, "Natural Distribution of Subsurface Iodobromine Waters In the West Siberian Lowlands."

NATIONAL AGRICULTURAL SPECIALISTS ATTEND CONFERENCE CALLED BY PARTY
Peiping, Kuang-ming Jih-pao, 9 February 1963

The Central Committee and the State Council called a National Agricultural Scientific and Technical Work Conference to meet in Peiping, on 9 February 1963. In attendance were over 1,200 conferees, including the following prominent scientists: rice expert Ting Ying (0002 4481); geography and meterology specialist Chu K'o-chih (4555 0668 2874); wheat specialists Chin Shan-pao (6855 0810 1405), Ts'ai Hsu (5591 2485) and Chao Hung-chang (6392 3163 3864); cotton specialists Hu Ching-liang (5170 4552 5328) and Yu Ch'i-pao (0205 0796 5508); plant pathologist Shen Ch'i-i (3088 0366 4135); plant physiologists Yin Hung-chang (3099 1347 4545)

and Lou Ch'eng-hou (236 2058 0683); botanists Lin Jung (2651 2827) and Chang Chao-ch'ien (1728 5128 7505); entomologists Ts'ai Pang-hua (55;9 6721 5478), Chu Hsien-fu (2612 1720 1788), and Chu Ming-tsang (0719 2494 3647); pedologists Ma Jung-chih (7456 3310 0037), Li Ch'ing-k'uei (2621 1987 6652), and Hsiung I (3574 3015); microbiologists Tai Fang-lan (2171 5364 3482) and Teng Shu-ch'un (6772 0647 5028); soil microbiologist Ch'en Hua-kuei (7115 5478 4097); forestry specialists Liu Shen o (0491 1957 6948) Chu Chi-fan (2612 3444 0416), and Cheng Wan-chun (6774 8001 6874); aquatic products specialist Chu Shu-p'ing (2612 2885 1456); icthyologist Wu Hsien-wen (0124 3759 2429); veterinary medicine specialists Ch'eng Shao-chiung (4453 4801 6608) and Lo Ch'ing-sheng (5012 3237 3932); animal husbandry specialist T'ang I-jen (3282 6654 0086); hydraulic engineering specialists Chang Kuang-tou (1728 0342 2435), Chang Tzu-lin (1728 1311 2651) and Su Tsung-sung (4725 1350 1529); chemist Yang Shih-hsien (2799 4258 0341); and agricultural mechanization specialist T'ao Ting-lai (7118 7844 0171).

COMPREHENSIVE SURVEY IN SOUTHWESTERN CHINA COMPLETED

Peiping, Kuang-ming Jih-pao, 20 February 1963

The survey teams that studied the resources of the Kan-tzu and A-pa regions in the Szechwan-Kwangsi plain during 1957-1961 has made its findings known in a report presented in 1962. These teams were the Yunnan Tropical Biological Resources Survey Team and the Western Region South to North Water Diversion Comprehensive Survey Team, both of the Chinese Academy of Sciences. The area covered by their survey also included the northern and southern regions of Yunnan Province. The two comprehensive survey teams were combined in 1962 to form the Southwestern Region Comprehensive Survey Team under the Chinese Academy of Science .

STATE COUNCIL MAKES ACADEMIC APPOINTMENTS AND DISMISSALS

Peiping, Kuang-ming Jih-pao, 1 March 1963

The state council made certain academic appointments and dismissals at its 126th session, held 23 February 1963. The appointments are as follows:

Ko Hua (2047 5478) as vice-president of Peiping University; K'o Chao (2688 0664) as vice-president of Szechwan University; Pai Ying-hsien (4104 5391 6343) as vice-president of South Central Mining and Metallurgical College; Liu Yuan-kuang (2692 6678 0342), Hao P'ing-fen (6787 1456 1164), and P'ang Wen-hua (1690 2429 5478) as vice-presidents of Northeast Engineering College; Chu Min-ch'in (2621 3046 6024) as vice-president of Hua-chung /Central China/ Engineering College; Li Wen (2621 2429) as vice-president of Peking Steel College; P'eng Po-chou (1756 0130 0719) as president of Peking Railway College and Ting Nung (0002 6593) as vice-president; Ni Ta-ch'eng (0242 1129 2052) and Tai Kuei-jui (2071 2710 5605) as vice-presidents of Chen-chiang Agricultural Machinery College; Fang Fu-liu (2455 0265 3177) as vice-president of Kirin Industrial University; Ch'in Chien-ch'iu (4440 0494 4428) as president of Nanking Post and Telecommunications College; Li Chun (2621 6874) as vice-president of T'ang-shan Railway College; and Yu Jen (0151 0088) as vice-president of Shanghai Chiao-t'ung University.

The following persons were relieved of their duties: Ma Tsai (7456 6528) as president of Szechwan Petroleum College; Ts'ao Pen-hsi (2580 2609 3588) as vice-president of Peking Petroleum College; Yi Tsan-hsun (1438 6363 8113) as vice-president of Peking Geology College; Chang Su (1728 5685) as vice-president of Nanking Avaition College; Wei Ming (7614 2494) as vice-president of Peking Mining College; Lu T'o (6424 2148) as vice-president of Ch'eng-tu Geology College; and Ch'in Hua'li (4440 5478 4409) as president of Nanking Post and Telecommunications College.

VARIOUS LOCALITIES ACTIVELY AND AIMFULLY CONDUCT SPARE-TIME EDUCATION FOR WORKERS

Peiping, Kung-jen Jih-pao, 12 March 1963

Shanghai Municipality: Workers' spare-time schools at various levels have reopened one after another. The broad masses of workers have further increased their self-consciousness and activism in study. More workers in the whole municipality have enrolled

themselves for study in schools as compared with the last term.

Anhwei Province: According to incomplete statistics, in the five municipalities including Hofei, P'ang-pu, Huai-nan, Wu-hu and An-ch'ing, 133 workers' spare-time schools have begun, representing an increase by 35.5 percent as compared with the number of spare-time schools in the second half of last year; more than 18,000 students have come to attend school, representing an increase by 31 percent as compared with the number of students in the second half of last year.

In the five municipalities mentioned above, 17 spare-time schools have been established jointly together or by a local administrative authority. The existing units in Hofei Municipality which jointly run spare-time schools account for 80 percent of the total number of units running schools.

Nanking Municipality: Workers' spare-time schools of various types and at various levels generally reopened by the end of February. More than 45,000 workers joined various cultural and technical studies in them.

Tientsin Municipality: Many workers' spare-time schools have increased the number of students to be admitted, while the number of new students enrolled into some spare-time technical schools is 33 to 100 percent more than that of old students.

Ch'eng-tu Municipality: This year, the workers' spare-time schools have reopened earlier than in any of the past years. By the end of February, close to 40 percent of the spare-time schools in the whole municipality have started to teach lessons.

Sian Municipality: The Municipal Trade Union Council and the Education Bureau of Sian Municipality called a meeting on spare-time education for workers on 19 February which demanded that the number of worker students in the whole municipality reach about 30 percent of the number of young workers in the whole municipality, and the attendance rate be maintained at 70 percent.

Fukien Province: The first group of workers to attend schools in the spring of 1963 has reached more than 20,000 workers. Up to 15 February, 124 schools operated by factories individually, 6 schools operated jointly by factories, 26 schools operated by the local administrative authorities and 3 spare-time technical colleges in the whole province have reopened.

Honan Province: Up to the middle of February, 111 spare-time schools operated by factories in the 12 municipalities and administrative districts including Cheng-chou, Lo-yang and Hsin-hsiang have reopened one after another. More than 20,000 workers study in these schools.

Tsinan Municipality: By 23 February, 103 workers' spare-time schools reopened one after another, representing 61 percent of the total number of workers' spare-time schools.

SEMINARS ON EXPERIENCE OF RUNNING MIDDLE SCHOOLS HELD

Peiping, Kuang-ming Jih-pao, 14 February 1963

The Ministry of Education recently held seminars in Tientsin and Shanghai on the experience of running middle schools with a view to further improving the quality and quantity of middle school education. The participants included principals of 17 middle schools in Peiping, Tientsin, Shanghai and Kiangsu Province, and related responsible officials for educational administration. Minister of Education Yang Hsiu-feng (2799 4423 1496) conducted the seminar in Shanghai, and Vice Ministers Liu K'ai-feng (0491 4114 7364) and Lin Li-ju (2651 4350 0320) conducted the seminar in Tientsin.

Primary and middle schools form the foundation of education, and to raise the standard of primary and seondary education is a task of strategic importance. With this objective in mind, the participants earnestly exchanged their experience, and discussed and analyzed some of the important problems in connection with the current task of middle school education. It was the consensus of all that to strengthen the politico-ideological education and the Communist moral education is of great importance at the present moment. In respect to teaching, it was agreed that the pedagogical plan and requirements must be faithfully carried out and met, and that efforts should be made to strengthen the teaching of basic knowledge and basic skill.

LIST OF TRANSLATIONS ON COMMUNIST CHINA

1. Translations of Political and Sociological Information on Communist China

a. No. 69	JPRS: 18,368 26 Mar 63, 101 pp
b. No. 71	JPRS: 18,393 27 Mar 63, 14 pp
c. No. 72 1962 Jen-min Shou-Ts'e	JPRS: 18,454 31 Mar 63, 232 pp
d. No. 73	JPRS: 18,470 1 Apr 63, 59 pp
e. No. 74	JPRS: 18,474 1 Apr 63, 59 pp
f. No. 75	JPRS: 18,535 4 Apr 63, 68 pp
g. No. 76	JPRS: 18,556 4 Apr 63, 31 pp
h. No. 77	JPRS: 18,597 8 Apr 63, 80 pp
i. No. 78	JPRS: 18,618 9 Apr 63, 17 pp

2. Translations on Communist China's Agriculture, Animal Husbandry and Materials

a. No. 37	JPRS: 18,484 2 Apr 63, 57 pp
b. No. 38	JPRS: 18,623 9 Apr 63, 65 pp
c. No. 39	JPRS: 18,747 17 Apr 63, 31 pp
d. No. 40	JPRS: 18,797 19 Apr 63, 49 pp

e. No. 41 — JPRS: 18,826, 22 Apr 63, 31 pp

3. Translations on Communist China's Trade, Finance, Transportation and Communications

a. No. 42 — JPRS: 18,485, 2 Apr 63, 34 pp

b. No. 43 — JPRS: 18,625, 9 Apr 63, 26 pp

c. No. 44 — JPRS: 18,738, 16 Apr 63, 28 pp

d. No. 45 — JPRS: 18,828, 22 Apr 63, 32 pp

4. Abstracts Pertaining to Communist China In Soviet Abstracts Journal

a. No. 53 (Automation & Radioelectronics) — JPRS: 18,560, 4 Apr 63, 8 pp

b. No. 54 (Machine Building Series) — JPRS: 18,580, 5 Apr 63, 4 pp

c. No. 55 (Mining Series) — JPRS: 18,733, 16 Apr 63, 3 pp

d. No. 56 (Mechanics) — JPRS: 18,720, 18 Apr 63, 63 pp

5. Translations on Communist China's Industry, Mining, Fuels and Power

a. No. 27 — JPRS: 18,483, 2 Apr 63, 28 pp

b. No. 28 — JPRS: 18,624, 9 Apr 63, 16 pp

c. No. 29 — JPRS: 18,739, 16 Apr 63, 25 pp

6. Translations On Communist China's Science and Technology

a. No. 23 (Acta Geographica Sinica)	JPRS: 18,558 4 Apr 63, 119 pp
b. No. 25 (Chinese Journal of Surgery)	JPRS: 18,736 16 Apr 63, 49 pp
c. No. 26 (Science Bulletin)	JPRS: 18,742 17 Apr 63, 87 pp
d. No. 27 (Articles on Housing Construction)	JPRS: 18,745 17 Apr 63, 49 pp
e. No. 28 (Acta Geographica Sinica Vol 28, No 2, 1962)	JPRS: 18,801 19 Apr 63, 113 pp
f. No. 29	JPRS: 18,815 22 Apr 63, 45 pp
g. No. 30 (Articles from Soil)	JPRS: 18,827 22 Apr 63, 72 pp
h. No. 31 (Articles from Acta Geographica Sinica No 3, 1962)	JPRS: 18.891 24 Apr 63, 81 pp
i. No. 32 (Articles from Geological Review)	JPRS: 18.913 25 Apr 63, 17 pp
7. A Report On The Coordinated Research On The Desert Region No. 1	JPRS: 18,658 11 Apr 63, 351 pp
8. Natural Conditions In The Sinkiang Uighur Autonomous Region	JPRS: 18,689 15 Apr 63, 451 pp
9. A Regional Stratigraphic Table of China (Draft)	JPRS: 18,539 4 Apr 63, 511 pp
10. Translations From Ching-Chi Yen-Chiu (Economic Research)	
a. December 1962 - January 1963 No. 1	JPRS: 18,715 16 Apr 63, 148 pp
b. February 1963 No. 2	JPRS: 18,684 12 Apr 63, 48 pp

11. Translations On International Communist Developments No. 408 (Jen-min Jih-pao Publishes French and Italian Attacks on Chinese Communist Party)
JPRS: 18,655
11 Apr 63, 32 pp

12. Translations From Cheng-Fa Yen-Chiu (Political and Legal Research) No. 3, 1962
JPRS: 18,457
1 Apr 63, 92 pp

13. Agricultural Technical Reform and Consolidation Of The Economy of People's Communes
JPRS: 18,709
16 Apr 63, 23 pp

14. Our Country's South Sea Archipelagoes by Ch'en Tung-k'ang
JPRS: 18,424
28 Mar 63, 36 pp

15. Translations from Hung-ch'i (Red Flag) No 5, 1963
JPRS: 18,848
23 Apr 63, 58 pp

16. Translations from Chien-chu (Construction) No 15, 13 Aug 1962
JPRS: 18,898
25 Apr 63, 32 pp

17. Activation Analysis of Rare-Earth Elements by Yang Yu-sheng
JPRS: 18,861
23 Apr 63, 6 pp

18. Foreign Developments In Machine Translation and Information Processing No. 118 (Machine Translation and Language Reform)
JPRS: 18,764
17 Apr 63, 7 pp

19. Bridge Girder Assembly By High Strength Screw Bolt Method by Su Ts'en-kuan
JPRS: 18,788
18 Apr 63, 11 pp

5584
CSO: 3503-D

- END -