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PEOPLE'S COMMUNES IN COMMUNIST CHINA

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PEOPLE'S COMMUNES IN COMMUNIST CHINA

[TRANSLATIONS OF ARTICLES FROM HOPEH JIH-PAO]

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## K'OU-T'OU COMMUNE RUNS TRADE MARKET WELL

[The following is a full translation of a news report by staff correspondents Wen-hsien and T'sun-mou appearing in Hopeh Jih-pao, T'ientsin, 15 Jul 59, p 2.]

"Pigs and rabbits are fat; chickens and ducks are strong; vegetables are tender; melons and fruits are fragrant. All commodities for daily use are displayed on the market. Big and small agricultural implements number more than one hundred kinds. Both buyers and sellers are happy about the fair price. The trade market is really going strong."

The above is a true portrayal of the K'ou-t'ou commune trade market at Hsin-lo hsien. This market went through a rapid development. On every market day, thousands of kinds of commodities are fully displayed along the smooth and broad main street of K'ou-t'ou. The commune members come here to sell their handicraft products and shop for production tools they need and goods they like. Some of them bring their old and broken iron kettles, bellows, umbrellas and other articles to skillful artisans for repair. The commerce department disposes of goods locally needed and, at the same time, buys quantities of materials needed elsewhere for national construction.

Since the establishment of the trade market, the supply and distribution department of the commune has over-fulfilled its monthly and quarterly material purchase plans on schedule. The volume of material purchased during the first half of 1959 was 95 percent more than that during the corresponding period of 1958.

The volume of trade on the market has been steadily on the increase. During the first half of 1959, the total trading volume was evaluated at about 2,689,000 yuan, representing an increase of 140 percent as compared with the same period of the previous year. Material circulation between cities and rural areas is thus accelerated; the income of commune members, increased. Bank deposit is on the average 10 yuan per capita.

### Know the Situation in Villages Well

At the inception of the commune trade market, some cadres of the commerce department thought that markets in rural areas must be strictly controlled; otherwise the nation's material purchase plan will be adversely affected. The commune cadres and cadres of the management ch'u had two apprehensions about the revival of the trade market:

one is that too many people will go to the market on market day and neglect agricultural production, the other is the possible emergence of capitalism which will be detrimental to collective production.

In the opinion of members of the commune Party committee, these apprehensions, on the one hand, bring to focus the problems to which we should pay attention while reviving commune trade markets and, on the other hand, show the lack of correct understanding on the part of some cadres about the present situation in rural areas and about the problem of how to improve people's economic life. Through repeated study and discussion, the cadres have come to understand the following:

Firstly, the emergence of commune trade market is an inevitable result of communalization. Since the establishment of people's communes, the livestock, poultry, special products and handicraft products of production brigades and individual commune members have multiplied many times. Aside from a part kept for their own consumption, the surplus products should be used to meet material shortage elsewhere through exchange. It is neither possible nor necessary for state business enterprises to monopolize these thousands upon thousands of items of commodities. Therefore, it is evidently correct to use commune trade market as an aide as well as a supplement to the socialist market.

Secondly, commune trade markets are established under state leadership according to definite plans and their activities are under the constant leadership and supervision of state trade organization. At the commune trade market, the production teams and individual commune members are buyers and sellers. Whether they buy or sell, they want the quality of their goods high, the price right and transactions fair. Commune trade markets can certainly be run well.

Thirdly, it is wrong to interpret one-sidedly the development of commodity production and raising of livestock and poultry by individual families as capitalism. The Party's policy of giving equal encouragement to production for self-sufficiency and commodity production, to collective raising of livestock and poultry and individual raising of livestock and poultry is aimed at increasing production and increasing the income of commune members. The revival and development of commune trade markets is an effective measure to implement this policy.

Through analysis and discussion of the present situation in rural areas, commerce workers and commune cadres are enabled to understand clearly that commune trade

markets are beneficial to the state, the communes, production teams as well as individual commune members, and that they have a significant function in developing production, improving people's standard of living and encouraging commune members' positivism in production. Of course, it is quite possible, or rather inevitable, that there may be a small number of people who will engage in speculation or try to control the market. We must strengthen price control, launch resolute struggles against violators of law and discipline so as to enable trade markets to have a healthy development under the leadership of the Government and the Party.

### Everything Starts with Production

Production is the material foundation for activating commune trade markets. From the outset, members of the Party committee at the K'ou-t'ou commune stressed that the development of commune trade markets should start with production. While earnestly summarizing their experience in developing a diversified economy in 1958 and examining the results of giving equal emphasis to production for self-sufficiency and production for commodities, they discovered that in developing a diversified economy they overlooked commodity production and side-line production by individual commune members. They formulated a plan for producing "one hundred varieties of commodities" and introduced the slogan, "Use mountain to make a living when one lives near the mountain; use water to make a living when one lives near the water."

The commerce department supplied production teams and individual commune members with 215 kinds of raw materials, and signed 307 production-and-distribution contracts with production units, thus speeding up the development of a diversified economy. According to statistics up to the end of June 1959, the items of products increased from 700 to more than 1,000. The number of chickens, ducks, geese, sheeps, pigs, and rabbits increased from 1958's 138,100 head to 239,000 head. Now, on the average, each household raises three pigs, 12 chickens and ducks, nearly five sheeps and eight rabbits. These are sources of commodity for the market.

### Rational Arrangement of Time

With the development of commune trade market, it is only natural that there is an increasing number of people going to the market on market days. This is a problem that

calls for attention during busy seasons in the countryside. For minimizing the effect on collective production, a "basic labor day system," based on a production contract system, is put into effect after discussion among commune members. Each month male or female commune members are allowed a certain number of holidays of their own choosing, so that they may use holidays to go to the market or engage in either family side-line production or handicraft production. The K'ou-t'ou production team consists of 348 persons. During the month of June, the average attendance to labor duties was above 90 percent, and the acreage of saplings hoed by each person increased from one mou to 1.5 mou.

### Rely upon the Masses to Manage the Market Well

In regard to market leadership and management the masses are mobilized in addition to establishing special organizations. A market management committee was formed by Liu Chen-chia, first secretary of the commune Party committee, with responsible cadres from nine departments of the Party committee, including the finance, trade, credit, industrial, communications and banking committees serving as committee members and another 15 part-time trading officers (chiao-i yuan) taking charge of transactions on the market. Small business groups are universally established in all production teams in various management ch'u, and the deputy secretary of the general Party branch for the management ch'u is responsible for inspection and supervision of commercial activities of various production teams.

Market management is now a regular item of discussion on the agenda of commune Party committee meetings. Aside from an enlarged commune Party committee meeting every month devoted exclusively to the discussion of market affairs, the market management committee meets once every ten days to discuss management work, make a list of commodities to be traded and publish regulations concerning cash transactions and bartering.

At the market place, publicity is made to the masses on politics, the state's price policy and the principle of relying on the masses to run the market well. For instance, when apricots are brought to the market for the first time in the year, one may sell his apricots at a high price of 30 cents a catty. After he has found his fellow commune members selling pigs, red dates and practically everything at a reasonable price, he will voluntarily lower the apricot price to 15 cents a catty. Facts have proven that as long

as we rely upon and mobilize the masses, the commune trade market can be run well.

## LEAD BACKWARD HOUSEHOLDS IN SUPER-PRODUCTION CONTEST

[The following is a full translation of a news report written by the correspondents' group in Shih-chia-chuang area appearing in the Hopeh Jih-pao, T'ientsin, 4 Aug 1959, p 1.]

In order to get the super-production contests started by every small production team for the purpose of a bumper autumn harvest, the Chinese Communist Party regional committee at Shih-chia-chuang called upon all cadres above the management ch'u level to get out of their offices, penetrate deep into the production brigades and go to the homes of commune members to strengthen the leadership for super-production contests. In response to the Party's call, 85 percent of the production brigades take part in such contests.

At a conference of the first secretaries of various hsien Party committees convened by the Shih-chia-chuang regional Party committee, it was pointed out that although a new height of super-production contests had been reached in many places, yet such contests had not yet been started by some of the production brigades. The reason was that leadership for these brigades was not concrete and penetrating enough. As a consequence, commune and management ch'u cadres were called upon to establish their "bases" among the commune members. With the exception of financial and accounting personnel, all cadres should visit the homes of commune members, personally take part in production, provide leadership in production, discover problems and promote super-production contests.

In response to this call, the Party committee at Cheng-ting hsien formulated a concrete program for improving leadership style and methods. The Party committee at Ning-chin hsien also called a conference of the first secretaries of various commune Party committees to study the instructions of the regional Party committee. At Kao-ch'eng, Ching-hsing, Cheng-ting and Heng-shui hsien, 193 cadres of five communes and management ch'u have moved to the homes of brigade members. At Kao-ch'eng, cadres of 129 management ch'u (out of a total of 162 management ch'u) are now living with commune members. They eat together, live together, and labor together with commune members in order to study and resolve problems encountered in super-production contests.

This measure has further cemented the close relationship between the cadres and the masses. More importantly, it has solved in time many concrete problems encountered in the contests and promoted the further development of the

movement. Although all the brigades in the Heng-shang-yung management ch'u of the Kuan-tao-li commune at Heng-shui hsien have participated in super-production contests, Ch'en Shao-yung, secretary of the general Party branch at the management ch'u found that the brigade members were not positive at their work because they were not sure whether they will be properly awarded for super-production. Subsequently, rules of awards were discussed and decided upon by the masses. Immediately thereafter, all members of the brigade joined the contests. Within ten days, 300 wagons of fertilizer were accumulated, and 200 mou of autumn crop fields were given another round of fertilizer.

## PEOPLE'S COMMUNES ARE GOOD

[The following is a full translation of a news report appearing in Hopeh Jih-pao, T'ientsin, 20 Aug 1959, p 1.]

The various people's communes in the An-kuo hsien have demonstrated their supreme quality in the movement to obtain a bountiful autumn harvest. With the damage wrought by drought and flood overcome, the crops grown on 860,000 mou of land are in a better condition than ever before.

Before the end of July, the An-Kuo hsien had been afflicted by a drought, the severity of which surpassed that of previous droughts recorded in scores of years. The rain-fall in half a year measured only 60 millimeters. All of a sudden, torrential rains fell after 4 August. The rivers were swollen. The Tz'u River over-flowed its banks. The dikes of the T'ang River were breached. The late autumn crops grown in 150,000 mou of land were infested by insects. However, these natural calamities were subdued one by one by the great powerfulness of the people's communes. All kinds of crops are now growing in a very satisfactory condition.

In the successful campaign against drought, the over-all planning of productive construction and the irrigation works constructed by the communes through unified and centralized use of the accumulated public funds showed their enormous strength.

In close to three years of cooperativization (from the winter of 1955 to the autumn of 1958), a total of 523 units of power draining and irrigating machines were installed and the number of wells drilled, including those already in existence, was increased to a total of 876.

After communalization, the scopes of the original cooperatives were expanded. Under the unified leadership of the communes and with unprecedented collective power, the construction of agricultural irrigation works was carried out at a very fast rate. On the basis of over-all planning, the task of converting land into high standard farming fields was carried out. The land was systematically leveled. Wells were drilled at an accelerated pace. The production brigades were given financial assistance in the purchase of additional draining and irrigating machines.

Take the Ch'i-chou commune for example, it allocated 120,000 yuan from its accumulated public funds to assist its production brigades in the development of irrigation facilities. In a little more than half a year's time, of the 860,000 mou of land of the entire hsien, 610,000 mou

were completely leveled. An additional 860 wells were drilled. 700 draining and irrigating machines were added. The above results were comparable to or even in excess of the total results achieved in agricultural irrigation construction carried out by the entire hsien before communalization.

At the time of planting in the spring of 1959, there were in the entire hsien a total of 1,730 wells, 1,223 units of draining and irrigating machines, with an average of one well to every 490 mou of land. In the days of severe drought, the machines roared both in the day and in the night. Most of the land was watered once in 10 days. In the very dry weather, the members of the communes were singing: "We are not afraid of the elements because we have the communes with us," and "We are not afraid of work nor of the drought. We have the wells to ensure increased production."

Under the unified leadership of the communes, the production brigades displayed Communist characteristics of coming to the aid of one another in the struggle against drought. The Wu-jen-chiao and Cheng-chang communes, for instance, on the basis of uniform rate, raised between them a labor force of more than 1,000 workers, who, in two days, helped the production brigades along the river dig 20 ditches and erect two irrigation locks. This made it possible for the production brigades to fully utilize the water of the river for irrigation purposes. The brigades which were benefitted from this remarked happily: "Only people's communes can achieve such a big result in such a short time." Those brigades which were not benefitted from this work also said: "It does not matter which brigade increases its production. It all redounds to the good of the communes. The decrease in production of any of the brigades will adversely affect the accumulation of the assets of the commune. With the commune as our common front, our interests are intertwined."

No sooner had the threat posed by the drought been overcome than the menace of the floods again visited upon the hsien. The over-flow of the Tz'u River wrought damage to the crops on 30,000 mou of land of the Wu-jen-chiao commune. The breach of the dike on the T'ang River flooded the 18,000 mou of land of the Cheng-chang commune. Several other communes also suffered from excessive rain-fall.

Before cooperativization, a number of people under such circumstances would have had to seek relief from their relatives and friends. Even after cooperativization, some difficulty would still have arisen. But the situation in which the people found themselves this year was vastly

different. As soon as the floods came, enough strength was organized and deployed by each commune to combat vigorously the damage wrought by the floods. The Cheng-chang and Wu-jen-chiao communes, for instance, organized a labor force of 5,000 workers and succeeded within three days in repairing the breached dikes, draining 23,000 mou of land and putting the damaged crops back to an upright position. In addition to all this, autumn vegetables were planted in more than 1,000 mou of land. Except for some extremely low-lying lands, there are now no signs of any flood damage.

The Szu-hsia production brigade of the Wu-jen-chiao commune has a total of 3,900 mou of land, of which more than 2,000 mou were flooded. With the help of other brotherly brigades, all the flooded land has been recovered. The members of this village said: "In the past when we were confronted with such a big havoc, all that we could do was to await till the water had subsided and then to cultivate some wheat. Now, thanks to the collective power of the commune, we have recovered a good autumn harvest from the floods."

In fact, this was only one aspect of the question. The other aspect was that due to the over-all planning of the communes and the reasonable deployment of labor forces, all the various farming activities went on as usual even during the intense fight against disaster. Even then drives for super-production were being organized among the various production brigades. Competitions between 76 management ch'u and 400 production brigades were carried out. Take for example the more than 40 brigades whose land was seriously damaged by the floods. In addition to the work of repairing the dikes and draining the flooded lands, vegetables were planted on 6,000 mou of land not afflicted by the flood.

According to statistical data from 1 August to 18 August, 800,000 mou of the land of the entire hsien were applied with high-efficiency fertilizers and ploughed two to three times. 150,000 mou were rid of harmful insects. More than 2 billion catties of good quality manure was collected. More than 30,000 mou of land were planted with vegetables. All the crops are now in excellent condition comparable to those grown in high yield lands in 1958.

At the same time as the over-all leap forward of agricultural development was being organized, the forestry, fishing, and subsidiary farm industries as well as animal husbandry of the various communes all registered tremendous progress. Due to the unified planning of the communes, the labor forces on the different fronts looked after their own affairs. Despite the repeated natural disasters faced on the agricultural front, many other economic pursuits still

made sizable gains. They contributed greatly to the cause of fighting against natural calamities and super-production drives. For instance, the communes provided that every household must have an auxiliary force for the raising of pigs, resulting in an increase of 30 percent of pigs over the same period last year. Eight expanded production brigades now have an average of more than three pigs per household, 31 expanded brigades have an average of more than two pigs per household.

There are now 1,821 heads of livestock which is double the figure of last year. The number of chickens is 450,000, which is 121,000 more than last year's figure. The area of afforestation is 6,000 mou. 490,000 trees have been planted. The cultivation of fresh water fish has also met with great success. A great number of pigs for commercial purpose has been made available to the State, which brings to the members of the communes additional income and lends support to agricultural production.

## T'ANG-HSIEN-CHEN COMMUNE SHOWS ITS POWER

[The following is a full translation of a news report written by Wang Kuo-chang, Liu Hung-chun and Liu Ch'ing-shan appearing in Hopeh Jih-pao, T'ientsin, 22 Aug 1959, p 2.]

The T'ang-hsien-chen people's commune has shown its superiority in the struggle against calamities. The fervor for production is very high among the masses, and a new climax has reached in production contests.

This month an excessive rainfall at the T'ang-hsien-chen people's commune caused a flood which damaged 88,000 mou of crops and submerged many houses in 55 villages. However, this serious disaster did not scare the members of the T'ang-hsien-chen commune. Taking advantage of the big-scale of the commune, its strong organizational power, its broad scope of activities and its superiority in rational manpower arrangement, members of this commune, under the unified leadership of the Party committee at the commune, launched an unswerving struggle against this natural calamity.

First of all, through mobilizing the masses to help each other, 4,280 rooms were made available to accommodate the victims from severely stricken areas. Members of slightly flooded areas contributed 20,000 bamboo mats with which 2,200 sheds were built as temporary sleeping quarters for those who became homeless. From slightly flooded areas, 10,000 catties of grain were collected for the relief of victims in severely flooded areas. In addition, 1,500 persons from slightly flooded areas were assigned to salvage duties. They salvaged 370,000 catties of grain, 2,800 quilted blankets and 10,000 pieces of clothing. Meanwhile, 1,400 pieces of clothing were collected from slightly flooded areas for the homeless. As a result, all the victims were provided with food, shelter and clothes. Deeply touched by the generous assistance, the victims said: "If there were no commune, we would have become beggars."

After the flood victims were adequately resettled, the commune Party committee called upon some commune members from slightly flooded areas to drain the field shoulder to shoulder with 10,000 of their fellow members from severely flooded areas. Under a unified drainage program, they observed the principle that the interest of the minority should be subordinate to the interest of the majority, and the interest of the majority should take the interest of the minority into consideration. Wherever possible, channels were dug to drain the water. All pits, ponds, and trenches were temporarily used as reservoirs. In four days and nights, 15,000 mou of farmland were entirely drained.

Immediately afterwards, the field was weeded, fertilized and replanted with rice sprouts. Showing a noble Communist spirit, some 1,500 peasants came from Tung-tu-t'ing management ch'u to help their compatriots. Through three days of shocking efforts, they planted 1,500 mou of vegetables, re-set rice sprouts on 3,200 mou of paddy fields and re-fertilized 150 mou of farmland.

After the flood receded, 300 workers, on the industrial and handicraft front, rushed day and night to repair 220 big wagons and 250 smaller vehicles. They also repaired 1,400 plows, drills and rakes, and made 200 new scythes and picks.

Because of the vast manpower and good cooperation in the commune, the life of the flood victims quickly returned to normal. The damaged crops, through proper management, are growing well. A bumper harvest is now in sight. The masses are so encouraged that they are discussing ways and means to reap a normal harvest provided that they will not be stricken by another disaster this year.

## PRODUCTION BRIGADES IN VARIOUS AREAS LAUNCH DRIVE TO CATCH UP WITH ADVANCED BRIGADES

The following is a full translation of a new report, appearing in Hopeh Jih-pao, T'ientsin, 23 Aug 1959, p 2.

The backward production brigades of the people's communes in this province have launched a vigorous drive to catch up with the advanced brigades. In pledging themselves to attain ambitious goals, they have taken the Kao-lou brigade as their example. This drive has stimulated the further development of super-production competitions.

The backward Kao-lou production brigade caught up with and surpassed the Huang-chuang brigade in production during the summer season. This historic event attracted attention from all the areas, and left a particular impact on the backward brigades and areas afflicted by natural calamities. They were greatly inspired by what had happened to the Kao-lou brigade. Their inferiority complex and contentedness were eliminated. They set their minds on lofty achievements, declared war on the elements and fought relentlessly against the calamities. As a result, considerable achievement has been made.

When the Li Ho-sheng production brigade of the Tuan-hu-t'ou commune of the Nan-kung hsien was encouraged by the commune Party committee to enter into competition with the Lu-ch'a-chai brigade in the spring, its cadres and members said: "We are poor and are not endowed with good productive conditions. It will not be possible whatsoever for us to catch up with Lu-ch'a-chai."

However, having studied the heroic deeds of the Kao-lou brigade, they were awakened. They felt that in the past, they had been too much preoccupied with their deficiencies and had not taken stock of their own advantages. As a result, they had bowed to other brigades. Once the cause for their backwardness having been found out, their confidence and courage were greatly increased. They further compared their own conditions with those of the Kao-lou brigade. The conditions of the Huang-chuang brigade were also compared with those of the Lu-ch'a-chai. As a result of such comparisons, they came to the conclusion that their conditions were better than Kao-lou's while those of their rival's were not as good as those of the Huang-chuang brigade. Thereupon, they felt certain that they would catch up with the Lu-ch'a-chai brigade in the autumn production.

With regard to production management, a responsibility system was adopted by democratic means, under which the quantity and quality of produce to be produced by a given

number of people on a given piece of land and the reward, therefore, were all determined. This was the system of the "five determinations." A competition for the good care of autumn crops was launched among the sub-production brigades and groups. On this basis the drive to catch up with and overtake the Lu-ch'a-chai brigade was pressed forward.

The Pa-li-chuang production brigade of the Hsi-chiu-chi commune of the Ho-chien hsien had been a backward unit in the drive for super-production. A considerable part of its crops was damaged by the calamities. Instead of endeavoring to recover the crops, it was ready to lose a part of them and resigned to whatever it might get from the harvest. After being apprised of the heroic deeds of the Kao-lou brigade, its members put forward contrary views. They said: "Kao-lou had been trying by all possible means to create conditions for the increase of production. It is entirely improper that we, endowed with conditions for increase of production, should be resigned to a decrease of production. We must do our utmost to save the damaged crops." The entire labor force of the brigade was deployed on two fronts. A part of the people fought against the calamities while the other part gathered and transported fertilizer.

The backward brigades of the various hsien of the T'ientsin Municipality, with the assistance of the hsien and commune authorities, probed into the causes of their past backwardness, and came to recognize their own advantages. They made up their mind to change their backwardness. After deciding upon what brigades they would take on as their rivals to learn from and to catch up with, they plunged themselves into the drive of catching up with the advanced brigades and campaign for over-production. As a result, all the farming activities have been carried out in time and well. The crops are growing in excellent conditions.

Inspired by the example of the Kao-lou brigade, the cadres and members of the brigades and communes of the areas afflicted by the natural calamities became confident in their effort to secure the harvest. Unabated struggle was made against the natural calamities. The members of the communes of the Ch'ang-li hsien, Chi hsien, and Tsun-hua hsien of the T'ang-shan Special District, encouraged by the heroic deeds of the Kao-lou brigade, said: "If a brigade as poor as Kao-lou could catch up with rich brigades, we, although suffering from calamities, should also be able to catch up with brigades unaffected by the disasters." A campaign against the calamities was soon developed.

The P'o-hai people's commune of the Ch'ang-li hsien had encountered comparatively serious damage resulting from

the floods. A part of the cadres and members were helplessly awaiting relief from the State. However, after studying the deeds of the Kao-lou brigade, they were quickly aroused. They said: "It all depends on whether we are willing to make the effort. Human endeavor can change the course destined by nature. Provided only we will exert our utmost effort, we shall be able to reclaim the loss inflicted on us by the calamity." They also expressed their determination that "What have been lost in the low lands should be recovered from the high lands; what have been lost in food crops should be recovered in vegetables. Where the damage is slight, the aim should be super-production."

Many brigades of the Wu-ch'ing hsien which had been afflicted by calamities witnessed themselves the heroic deeds of the Kao-lou brigade in catching up with the Huang-chuang brigade. All proposed to follow the example of the Kao-lou brigade and to redouble their efforts in overcoming the calamities.

The Ch'i-hsiang-kung-chuang production brigade of the Nan-ts'ai-ts'un people's commune of this hsien took the Kao-lou brigade as its example. It analyzed the conditions for production after the floods and worked out a plan for fighting the floods, aiming at super-production and catching up with the advanced brigades. They said: "Heroes will not cower. When faced with flood and decrease in production, we must exert our efforts. The low-lying lands must be drained to ensure harvest. The high lands must be tended in the best possible manner." All the members of the brigade, irrespective of age and sex, took part in the work. Land was drained of water, fertilizers were applied in good time and in the place of the damaged crops, autumn vegetables were planted. In addition, many subsidiary productive enterprises such as transportation, weaving of asbestos, fish cultivation and the making of hay were carried out.

The objective realities of the heroic deeds of the Kao-lou brigade and the advancement of the backward brigades provided great stimulus to the already advanced brigades. Their complacency and consequent relaxation of effort were replaced by an urge to continue to move ahead.

For instance, the Ting-chuang production brigade of the Hsien hsien had repeatedly taken top honors in the assessment of the results of the super-production campaigns. Their crops indeed grew very well. However, some of the cadres were seized by a feeling of relaxation and paid less attention to the crops. Ting Shuang-cheng, Secretary of the Party Branch of this brigade, read twice the report of Kao-lou's overtaking Huang-chuang. He thought that this

was a timely warning to his brigade. He was taken by the Secretary of the Party Committee of the commune for a tour of two days of the land of the other brigades and realized that Ta-liu-chuang and Hsi-ch'a-ho, two of the formerly backward brigades, had surprisingly caught up with and overtaken the Ting-chuang brigade. These vivid facts were a lesson to him. He reported to the cadres and members of his brigade about Kao-lou's overtaking Huang-chuang and also about the fact that the neighboring backward brigades were all catching up. They were made to understand that a great leap forward was being carried out by the others and that unless they kept up their effort and vigilance, they ran the risk of being pushed back. Upon deliberation, the cadres and members unanimously pledged to redouble their effort to maintain their advanced status. This was followed by an intensive campaign for the good care of the crops in their later stages of growth.

The higher authorities of the various parts of the country paid considerable attention to the heroic achievement of the Kao-lou brigade. They saw in it a powerful stimulant to the backward brigades to strive for advancement. The Chinese Communist Party Committee of the Municipality of Chang-chia-kuo and the Chinese Communist Party Committee of the area of Han-tan, having read the press reports about Kao-lou's overtaking Huang-chuang in production during the summer season, immediately issued directives to their subordinate organs in the lowest levels to carry out serious study campaigns. The hsien party committees of Wu-ch'ing, Heng-shui, Ning-tsin, Yen-shan, and Ts'ang all made studies of the materials of Kao-lou's achievement. They in turn directed the party committee of the communes to mobilize the brigades, especially the backward ones, to carry out studies of the same. The leaders of many hsien and communes were able to understand better the importance and also the methods of overcoming backwardness. Measures were accordingly set forth.

Discussions were held by the Party Committee of the Heng-shui hsien on the conditions of that hsien. Through an analysis of the progress of the campaign for over-production in that hsien, it was discovered that the stumbling blocks in the campaign were all those production brigades which had been backward in the past. They constituted almost 9 percent of the production brigades in the hsien. They directly affected the fulfillment of the plans for over-production of the entire hsien. A further analysis revealed that while the causes for the backwardness were manifold, there was a common basic cause, namely, weakness in their leadership and insufficient concrete assistance

from the communes and the hsien authorities. Accordingly at the same time as the masses were mobilized to carry out study campaigns, special emphasis was laid on strengthening the leadership of the backward production brigades. More than 900 cadres were drawn from the hsien and commune levels and sent to the brigades to organize over-production drives.

The method of appointing cadres of higher levels to serve in the lower levels with fixed responsibilities until the backward brigades had improved their records was adopted by many hsiens and communes. The Hsing-nan people's commune of the Koa-yang hsien had eleven backward brigades. The Party Committee of the commune assigned five of its secretaries and eleven members of the committee to share in the direction of the brigades with divided responsibilities. In addition, fourteen secretaries and departmental heads of the general party branches of the management ch'u were appointed to serve in the backward brigades as assistant secretaries of party branches or chiefs of brigades. The 83 members of the party branch committees of these backward brigades were made chiefs of sub-brigades. They toiled with the masses, studied with them the advantages and shortcomings of their respective brigades. Plans for catching up with the advanced brigades were formulated accordingly. The brigades which they wanted to learn from and catch up with were chosen and competitions between rivals were intensely carried out.

As a result of the special attention which has been paid by leadership to the backward brigades and of the conditions which have been created for them to catch up with the advanced brigades, many backward brigades are already catching up with the advanced brigades in production.

## POWER OF PEOPLE'S COMMUNES IS UNLIMITED

[The following is a full translation of a news report appearing in the Hopeh Jih-pao, T'ientsin, 24 Aug 1959, p 1.]

In the latter part of August 1958, the movement of the people's communes spread out like prairie fire on the vast countryside of the T'ientsin Municipality. Complete communalization of the entire suburban area was achieved in Sept 1958. The more than 10, 600 agricultural production cooperatives of the various hsien and ch'u were combined into 189 communes. Besides being large in scope, the communes united together the workers, farmers, merchants, students and soldiers and brought forth a merge of politics with social life.

In those unforgettable days, the 8 million farmers in the suburban areas, like the peasant population throughout the country, hailed the birth of the communes with high spirits. From this day a year ago up to the present, the various people's communes, under the unified leadership of the party committees, have been faithfully carrying out the resolution of the eighth plenary session of the Sixth Central Committee of the Party and have been embarking on a course of firm and healthy development. A few months after its reorganization, the great superiority of the people's communes has been illustrated with increasing clarity.

The Light of the Communes is Shining;  
The Granaries are brimming with Wheat

Since their inception a year ago, the communes have displayed their enormous power both in the autumn harvest, plowing and planting of last year and in the summer harvesting and planting of this year.

In the autumn last year, a total of 8 million mou of land was planted with wheat. In accordance with the "eight-character code," a great portion of the land required deep plowing, the generous application of base fertilizer, and provision of irrigation facilities. In the face of this arduous task for production, the newly born communes immediately displayed their advantages. As a result of their vast organization, wider activities could be undertaken, and a fuller and more reasonable use of man power and materials was made possible. The masses of the members were mobilized to cooperate with one another in the great battle of plowing the land, applying fertilizer, digging canals and ditches and planting wheat in good time. The

good care of the planted wheat for a winter and a spring was rewarded with a bumper crop throughout the municipality. The production of wheat per mou was increased by 20 percent over last year.

The Chiang-chia-ts'ao-wa of Ning-tsin hsien was formerly a big tract of waste marsh land. As soon as the Pao-tien commune was set up last year, the members of the various brigades were organized in opening up from the marsh land a large, integrated field of more than 20,000 mou for the plantation of wheat. As a result of deep plowing, generous application of fertilizer, and the construction of irrigation works, the harvest was a very good one. The members of the commune exclaimed unanimously: "The power of the communes is really great. They can even turn marsh land into good land."

In the course of intense activities in harvesting and planting in the summer this year, the various communes paid special attention to guiding the production brigades in the proper management of various farming activities and the use of labor force. As a result, the crops were harvested with efficiency and the summer planting was done in good time with magnificent results both in quality and quantity. Following this, the communes further directed their members to strengthen their care of the crops, to prevent floods and to fight the drought. As a result, the autumn crops are now growing in a better condition than last year.

#### The Development of Irrigation Facilities and the Victorious Banner of the Fight Against Calamities

Before communalization, the people, under the rapid development of production, had become increasingly aware of the limitations imposed on production by the small size of the cooperatives which were incapable of building larger irrigation projects and utilizing to the fullest extent and in the most efficient manner the land and other resources. In time of calamities, the powerlessness of the small units in fighting the calamities each on its own was even more acutely felt.

After communalization, however, the new forms of social organization, namely, the communes, were eminently more superior than the agricultural cooperatives in these matters. The powerfulness of the communes was especially remarkable in the construction of irrigation projects and in the present battle against drought and floods.

The calamity-stricken people of the area of Ta-chang-chuang and Hsiao-tien of Hopeh ch'u had been quite willing to grow more vegetables to supply the cities. However,

before communalization, the cooperatives were powerless to carry out irrigation works with their divided resources. After communalization last year, the long cherished hope of the people soon came to fruition. Under the unified planning of the commune, the various brigades joined forces in opening up canals and ditches. The water of the river was utilized to irrigate the fields. At present the total area of fields in the commune increased to more than 30,000 mou which was double that of last year.

Within the Shuang-miao commune of the Chiao-ho hsien, there was river called the Chang River. In the past year, the Chang River had repeatedly overflowed its banks, causing damages. "Taming the Chang River" was beyond the thought of the people when cooperatives were organized on the basis of one cooperative for each village and were consequently very small in potential. However, no sooner had the communes been established more than 40 canals and ditches were dug on both banks of the Chang River under the unified command of the commune. Now the Chang River is not only much more docile when it flows past there but its waters are made to serve the people in irrigating the fertile fields on its banks.

Recently torrential rains fell on the general area of Pa-hsien and Wu-ch'ing hsien. Many fields were flooded. The communes showed their great might. They became the banners of victory of the people in their fight against the calamities under the leadership of the Party. In the calamity-stricken districts, the irrigation works which had been constructed after communalization served their purpose of preventing floods and draining the fields of water. At the same time, the barriers separating the communes and brigades from one another were also torn down. Massive cooperative efforts were made in the deployment of all available resources in opening up ditches to drain the fields and building dams to ward off the floods. The calamity was beaten step by step and much land was recovered from the deluge.

All the above facts serve to illustrate that communalization is in pursuance of the urgent demand of the great masses and is the natural product of the great leap forward of agriculture and industry of our country.

#### Over-all Development of Agricultural, Forestry, Pastoral, Subsidiary and Fishery Industries

One year of communalization has also served to push forward the over-all development of the agricultural, forestry, pastoral, subsidiary and fishery industries. From

January to July 1959, the gross value of the various economic production reached 250 million yuan, representing an increase of 30 percent over the same period of last year. No matter whether it was in the raising of livestock, fowl, bees or silkworms, the cultivation of fruit trees and medicinal herbs, the catching of marine and fresh water fishes and crustacea, the gathering and processing of industrial materials and wild plants, or in the manufacture and repair of farming tools and household utensils, there was varying degree of advancement.

The reason why there had been such an over-all development in the five kinds of enterprises after communalization was largely due to the fact that the communes planned for the production of the various subsidiary enterprises at the same time as they planned for the production of food and commercial crops. The subsidiary enterprises were closely coordinated with agriculture. When farming activities were at their peak, the subsidiary enterprises would be conducted in a small way, but when farming activities slackened, the subsidiary enterprises would be intensely pursued. During the important seasons of the respective subsidiary enterprises, concentrated shock production operations would be carried out.

Many communes also organized specialized brigades in the various subsidiary enterprises. The basic teams for subsidiary rural production were regularized. In this way, such subsidiary enterprises as requiring regular attendance would be made productive all year round.

The principle of "walking on two legs" has also been applied by the various communes in the diversification of economy. Collective undertaking are combined with individual production. Many kinds of enterprises which were impossible of being undertaken in the days of agricultural cooperatives are now carried out by collective efforts. The diversification of economy is thus more rapid and broader in scope under the communes than was erstwhile possible under the agricultural cooperatives.

#### Development of Collective Welfare Facilities

The life of the peasant masses has also undergone a big change after communalization. A new system of distribution is adopted throughout the communes. It enables their members to increase their incomes. Those families which in the past had always worried about their food supplies are now provided with the most important and dependable kind of social security. After the establishment of the communes, public mess halls, nurseries, kindergartens,

old age homes and other collective welfare facilities have been widely set up. Thus the young would receive adequate education and the old would get proper care. Furthermore, the women who for centuries had been subjected to doing chores in the kitchen are now also liberated. Thousands of them are now working in the farms and factories. A new source of strength is added to the force for production.

#### Ardent Love for Collectivization and Communalization

In the whole year of communalization, not only has the development of various kinds of construction been given added momentum, but also, and more important, the foundation of the socialist system of collective ownership has been consolidated. The collective concept of the great masses has been fostered. Their ideology of collectivization has been strengthened and new moral values and norms of social behavior have constantly emerged.

The Hsin-li-ts'un people's commune of the Ho-tung ch'u were able to plant most of its rice within the days of the "grain fills" this year. Its members said: "In the past, only a few families were able to plant their rice within the 'grain fills'. This year, it has been done everywhere." The main reason for this was that as a result of communalization, the sense of the whole had been strengthened. During the planting season, the various brigades cooperated with one another with a view to ensuring fast and good planting. A massive shock operation was carried out. The Tung-feng company of Wu-pen-ts'un brigade helped the Wei-wang-chuang brigade in planting in the day time and did their own planting in the evening. They put into practice the spirit of putting the interests of others before one's own and of giving ardent support and assistance to others. In the fight against floods and excessive rainfall, the instances of coming to one another's aid and sacrificing one's own interest for others were even more. As a result of torrential rains, many fields of the communes of Tang-erh-li, Chien-cha-pu and several others of Pa hsien were deluded by water and could not be drained because of lack of outlet. After consultation, the members of the Tang-erh-li and Chien-cha-pu communes made available more than 40,000 mou of low-lying land as reservoir for the storage of water. In this way although a part of the crops were sacrificed, the damage afflicted by the rains on several neighboring communes as well as their own communes was greatly reduced.

The advantages of communalization have now been realized by the great masses of the members of the communes,

after having lived for a year under the system. Under the banners of the communes, the political and productive fervor of the masses becomes more and more intensified. A competitive campaign for super-production to secure a second bumper crop since communalization is now being waged with the intensity of raging fire. The current folk song in Chien-Ch'ang and Cheng-chuang of the Ning-tsin hsien aptly describes the deep affection that the masses of the members have for the communes:

"The flowers bloom lovely in the spring,  
The rising sun gets higher and higher over the horizon;  
The benefits of the communes are innumerable,  
Each year is better than the last."

HSIA-TS'ANG COMMUNE COMMITTEE TAKES POSITIVE LEAD  
IN SELF-SALVATION THROUGH PRODUCTION

[The following is a full translation of a news dispatch from Chi-hsien filed by the office of the Chinese Communist Party committee at Chi-hsien appearing in Hopeh Jih-pao, T'ientsin 24 Aug 1959, p 2.]

Hit by the worst flood in the last decade, the Hsia-ts'ang commune at Chi-hsien promptly started a self-salvation through production movement with the development of side-line production as the central task. The commune committee told the peasants the conditions that were favorable to conquering the disaster, and urged them to overcome passivism.

The Hsia-ts'ang commune, located at the Tai-ho swamp was inundated by eight to nine chih of water. All the 180,000 mou farmland of the commune was under water. The situation was very serious. With a bumper harvest in sight, all the crops were washed away, and not a single grain of rice could be reaped. Facing a bleak future, the commune members felt very pessimistic and gloomy. A small number of Party members and cadres retreated in the face of difficulties.

In order to bolster the morale of the masses and conquer pessimism, the Party committee of the commune called an enlarged meeting on 10 August with the participation of the secretary of the general Party branch of the management ch'u and secretaries of the Party branches for various production brigades. At the meeting, the peasants were told of the importance of flood draining, the policy of self-salvation through production and the five favorable conditions which are as follows:

(1) The correct leadership of upper-level Party committees and the government, and the effective support of brotherly areas.

(2) More consolidated after its overhaul, the commune will show even more manifestly its superiority in the campaign of self-salvation through production.

(3) The Party organization at the Hsia-ts'ang commune is strong; most of the 1,600 Party members have gone through the test and training of various struggles.

(4) The bumper wheat harvest this year provides a sound material basis to tide over the disaster.

(5) The commune as a whole and the various production brigades in particular are well experienced in struggles against famine and natural calamities, and well equipped with the technical skill for developing subsidiary production.

An intensive discussion was held on the question: "What attitude a Party member should assume in the face of difficulties?" "How should we lead the masses to triumph over disaster and famine?" After this, all comrades saw clearly the present situation, enhanced their confidence in conquering the disaster, and expressed unanimously their willingness, under the leadership of the Party, to rally the masses, make the best use of favorable conditions, conquer all difficulties, develop subsidiary production, make up the damages caused by the flood and guarantee a normal income for all commune members despite the disaster. A part of the comrades made some soul-searching about their timidity in the face of difficulties.

On the basis of the need of the state, the availability of raw material, marketing situation and technical skill, the commune made subsidiary production plans for 33 kinds of products, including straw mats, tin-foil, textiles and shoe soles. About 85 percent of the commune members, numbering 18,000 persons, were thrown into production. From now on till the Chinese Lunar New Year, there will be an estimated income of 2.9 million yuan, averaging 17,000 yuan per day and 58 yuan for each family.

For inducing commune members' positivism in subsidiary production, the Party committee of the commune defined the scope of production for various production brigades on the basis of their technical skill and material resources. Individual commune members are permitted to engage in family enterprises, such as making shoe soles, cotton or hemp threads. Rewards are given according to labor; special awards are granted for overfulfilling the production quota. At the end of the year, dividends will be distributed. The commune members are informed of their approximate income six months in advance as a measure of heightening their positivism.

From now on, three commune directors will lead 37 cadres to go deep to the production brigades to help the Party branch do propaganda, formulate production plans, mobilize the masses and organize production. Up to 12 August, 12 kinds of subsidiary and handicraft production, involving 5,300 persons, have been started. The average income is estimated at 4,800 yuan. The broad masses of the cadres are exerting their utmost efforts and everyone of them is holding his chin up, painstakingly seeking ways and means to overcome difficulty and develop production.

As soon as the flood receded, the Chao-shan-chuang production brigade organized 150 commune members to start six kinds of subsidiary production, including shoe sole processing, tin-foil making, transportation and sewing. The

average income for the whole brigade is about 100 yuan a day. A "four-inspection and four-comparison" contest is underway for "inspecting political ideology, comparing exertion; inspecting attendance, comparing efficiency; inspecting production, comparing economy; inspecting quantity and comparing quality."

## HOPEH RURAL PEOPLE'S COMMUNES ARE RADIANT WITH SUCCESSES

[The following is a full translation of a news report in Hop h Jih-pao, Tientsin, 25 Aug 1959, p 1.]

Since the establishment of rural people's communes in which industrial workers, farmers, merchants, students and soldiers are united, and commune and government administrations are merged, they have shown a tremendous effect upon the all-round development of rural economy and improvement of rural life. After readjustment and overhaul, these communes have become more consolidated, showing more and more their superiority. Now the peasants in Hopeh Province are hoisting high the flag of people's communes, mustering efforts, promoting high-yield contest movements, and striving for a bumper autumn harvest.

The superiority of rural people's commune is shown in their big organizational scale and their wide range of activities. In people's communes, production and distribution can be arranged under a unified plan; rural labor force can be fully and more effectively mobilized and allocated; construction projects beyond the ability of agricultural producers cooperatives can be started; a coordinated simultaneous development of agriculture, forestry, animal husbandry, subsidiary production and fishery can be more quickly carried out; agricultural mechanization can be more easily realized; public mess halls, nurseries and other collective enterprises can be set up; and a supply system can be put into effect.

### Unified Arrangement, Over-all Planning, And Quick Development of Production

The big organizational scale and wide range of activities of people's communes greatly facilitate state leadership over agricultural production and an all-round development of rural economy. For instance, selection of land for a proper crop is an important measure for increasing production, but this cannot be done in an agricultural producers cooperative. In a commune, we can adjust land utilization, improve water conservancy and irrigation system, start road construction projects, make economic use of land, and select proper land for proper crops. In the past, crops were raised according to the need of the agricultural producers cooperatives in disregard of the suitability of the soil within the boundary of the cooperative to the crop.

This contradiction has now been resolved by people's

communes. Under the unified arrangement and planning of the commune, little grain crops will be raised in places where the soil is suitable for industrial crops, or little industrial crops will be planted in areas where the soil is suitable for grain crops. The Ta-pei-wang commune at Yung-nien hsien divides its 144,000 mou arable land into areas for wheat, cotton, peanuts, corn, rice and cereal crops. This measure not only is in agreement with the principle that proper crops should be raised on proper soil, but also has facilitated the promotion of new technology and elevated commune members' agro-technical level.

In many places, the boundaries between small plots of land are eliminated, and the tiny plots of land are integrated into one big farm measuring several hundreds of mou. On these big farmlands, connected by highways rather than narrow roads, irrigation channels and water wells are more rationally located to facilitate farming.

Ma Pao-shan, deputy director of the Han-chia-wa commune at Ting-hsien, once talked about the "great changes" after communalization. These changes, he said, are: "High lands and swamps become level grounds; tiny plots become integrated square farms; dry lands become gardens; mechanized water wells form a network; the fields is square and the highway is straight."

The Pei-tzu-ching production brigade of the Han-chia-wa commune originally had only 2,000 mou of rocky land. People there had thought of turning this place into arable land, but it was beyond the ability of the agricultural producers cooperative to do so. As soon as the commune was established, the deserted land was reclaimed. Now on this piece of land, sorghum is growing briskly with good prospects of a bumper harvest. It is evident that production will be greatly benefited if every commune can make the best use of land. The over-all planning of some communes is far from perfect, but with the accumulation of experience, their planning is gradually improving.

In respect to planned proportionate development of production, communes can make over-all planning about manpower, material resources, and technology on a big scale, thus creating favorable conditions for the development of production. In developing multiple economy, the Tung-wan-k'ou commune at Lung-huan hsien regulated that big enterprises be run by the commune, small enterprises be run by production brigades and sundry enterprises be run by individual members. The commune undertakes 77 kinds of side-line production including mining, felling trees, making cucumber trellis, gathering wild apricots and wild vegetables, and raising pig, sheeps, chickens, ducks, honey

bees, rabbits and silkworms. Income from diversified economic activities during the first half of 1959 totalled more than 500,000 yuan, averaging 119 yuan a household. Eulogizing their commune, the members say: "There are iron and steel mountains in the north, streams for carrying food grains in the middle, pastures in the east, and flower and vegetable gardens in the west. With a big commune, there will be all-round development."

### More Effectively Utilize, Mobilize and Arrange Rural Labor Force

A great deal of labor is needed to promote the "eight character code," to engage in intensified cultivation, to develop a diversified economy, to support industry and communication. Full utilization and rational arrangement of rural labor force is therefore a key to assuring the development of rural economy. In this respect, people's communes are far more superior to agricultural producers cooperatives. Immediately after their inception in 1958, the communes in this province undertook the onerous missions of steel-making and water conservancy construction. Due to the full mobilization of their own manpower, these missions were successfully fulfilled.

For instance, Ning-tsin hsien transferred a labor force of 12,000 persons to do iron-ore mining, and steel-making. Although less manpower was put to agricultural production, the mission of wheat sowing on more than 200,000 mou of farmland was accomplished ahead of schedule because of over-all planning, digging into potentials, and organizing cooperative and shock teams. A dual leap forward of steel-making and agricultural production was thus carried out. At that time, the whole province put four million people and 110,000 vehicles of various descriptions on the steel-making front, and sent 600,000 to 700,000 people to repair water reservoirs. People said: "If we did not have people's communes, it was impossible to accomplish such tense and heavy production missions at that time."

People's communes also showed their superiority in 1959's anti-flood and anti-disaster struggles. During the second half of July, there was a record rainfall of 406 millimeters at the Tang-kuo commune in Tsun-hua hsien. The flood caused damage to 13,000 mou of crops. Before the storm, under the leadership of communes, members in five management ch'u and more than 1,000 militiamen were divided into 51 mobile groups for emergency duties. When the Hsi-tsao dam was about to collapse, a squad of 1,500 persons came from other communes to stop the gap with their own

flood prevention equipment. To help the production brigades in distress, the Party committee at the commune organized 4,800 commune members to drain the flood water in accordance with the principle of mutual help. Within one day, flood water was entirely drained from 3,000 mou of farmland. After the crops were salvaged, the commune supplied the brigade in distress with 3,800 catties of fertilizer. The commune members said: "The flood this year is the most disastrous in scores of years. Only with the help of communes can we tide over a disaster without feeling its effect."

In arranging and utilizing labor force, the communes have the advantage of putting a person to the right job according to his talent and technical skill. For instance, in some agricultural producers cooperatives, there were no people who knew water well drilling, while in other cooperatives there were many who knew this technique. Different is the situation in a commune in which all technical personnel are well organized. During last year's water conservancy construction movement, not only all experienced water well technicians were put to full use, but also many new technicians were trained. At the high-tide of last year's water well drilling movement, the whole Hopeh province had 16,300 water well drilling teams consisting of 320,000 persons, many times the number of drilling teams at any time in Chinese history.

In people's communes, there are some people who are not physically strong enough to take part in agricultural production, but they are capable hands in other undertakings. Since people's communes comprise industrial workers, farmers, merchants, soldiers and students and engage in agricultural forestry, animal husbandry, side-line production and fishery activities, everybody has a chance to make the best use of his ability. For instance, at the Han-chia-wa commune in Ting-hsien, there is an electrician who returned to his home from cities a few years ago. Because of the fact that the cooperative was very small in scale, this electrician had nothing to do along the line of his profession but to take part in agricultural activities. As soon as the cooperatives were communalized, he was immediately called upon to operate electric machines for irrigation. He is now the commune's electrical "expert", an indispensable person.

### Communes Can Start Difficult Construction Projects

Water conservancy construction is the most important capital construction for developing agricultural production.

Before communalization, water conservancy construction proceeded slowly because of the lack of manpower in small-scale agricultural producers cooperatives. Besides, contradictions often arose from the fact that some areas got more benefits from conservancy projects while other areas got less. Because of people's demand for modern conservancy facilities and a fast development of agricultural production, the merger of small cooperatives into big people's communes becomes inevitable.

Following the establishment of people's communes, the power of over-all planning manifests itself in water conservancy construction. Within a short period of time, astonishing achievements have been made. In one year's time, the Kan-pu commune at Hsin-lo hsien drilled 115 small water wells and 17 "big socialist water wells," each with a diameter of three chang. It also repaired 14 water reservoirs of various sizes, 14 streams and 38 irrigation channels with a total length of more than 200 li, benefiting 25,000 mou of farmland. At Cheng-ting hsien irrigation facilities were brought to 140,000 mou of dry land, increasing the per mou yield from 80 catties to more than 200 catties.

As another example, half of the land under the cultivation of the Wang-yu-chuang production brigade of the Huo-pei commune at Ho-chien hsien is swamp, hit frequently by drought in spring and flood in autumn. This brigade had been relying on the state for relief. During 1958, the commune developed the Hsiao-pai River and built two main irrigation channels and four branch channels through the lowland. Not only the flood was put under control, but above 80 percent of the farmland were benefited by the irrigation system. The food grain yield per mou reached an average of 342 catties, showing an increase of 36 percent as compared with that of 1957. This area is thus transformed from a grain-deficient area into a grain-surplus area.

The achievement is especially astonishing if we look at the development of water conservancy projects throughout the whole province. As a result of the adoption of the "great cooperation" method, water conservancy projects undertaken during the year 1958 throughout the province covered a total area of 56,91 million mou, of which 31.83 mou were immediately benefited during that year. In mountainous areas, medium and small size reservoirs were built. On plains, numerous irrigation channels were dug. New water wells drilled numbered 54,000. These projects played an important role in the prevention of flood in 1959 and in the struggle against drought. The five outstanding reservoirs, namely the Kang-nan, Huang-pi-chuang, Heng-

shan-ling, Wang-k'uai and Hsi-ta-yang reservoirs, have a total capacity of 1.3 billion cubic meters, which greatly reduces the threat of flood in Hopeh Province. The rapid development of these water conservancy projects which have brought so much benefit to production enable the broad masses to see more and more clearly the unsurpassable superiority of people's communes.

### Communes Can Start Industries They Need

The development of agriculture must be aided by big industry in cities. At the same time, it also needs small industrial works nearby to manufacture agricultural implements, semi-mechanized tools and daily necessities needed by commune members. From the viewpoint of big cities, big industries and export trade, communes are required to operate agricultural product processing industries. As compared with agricultural producers cooperatives, communes are in a much better position to do so as far as capital and technical skills are concerned.

As a result of the development of processing industry for agricultural products, Ho-chien hsien during the first half of 1959 sold quantities of commodities evaluated at 13.45 million yuan. Aside from meeting local needs, the hsien exported 100,000 catties of straw braids, 73,000 tao of native paper, 60,000 pairs of shoes, 70,000 straw mats, 40,000 wooden articles and other sundry products including brooms, cases and wooden boards worth 570,000 yuan.

Agricultural production is also greatly encouraged as a result of the development of commune-run industry. The Yang-ts'un commune at Wu-ch'ing operates 44 factories of different sizes. During the month of April, the commune-run machine shops and stations manufactured 1,180 small agricultural implements, and repaired 2,888 implements. They are expected to turn out another 700 agricultural implements during the autumn. Commune members are saying: "After communalization, we have our own factories. We can manufacture whatever we want, and repair any machine that breaks down. It is now much more convenient than before." For another example, the agricultural implement repair shops belonging to different communes at An-kuo hsien not only can manufacture ordinary tools, but also assembled 800 wagons with rubber tires. The axles for these wagons were made by these shops themselves. An-kuo hsien has a total of about 1,000 draining and irrigation machines. All minor repairing can be done by commune-run shops and major repairing can be done by hsien-run factories. It is no longer necessary to take a broken machine to T'ientsin or Shen-yang

for repairing.

Many communes are now using machines manufactured by their own factories to drain the field or to generate electricity. This is a great encouragement to the masses. Many peasants are saying: "The earth-bound farmhands can now manufacture machinery, make chemical fertilizer, install electric wires and electric lights..." This is something novel. The life is getting more and more meaningful."

### A Broad Avenue Is Opened For Rural Mechanization

To carry out agricultural mechanization and to increase agricultural production are the imperative demands of commune members. Communalization has created conditions favorable for the realization of their wish. Before communalization, the place, where the present Yang-t'sun commune is located, was close to the source of electricity, but because of shortage of capital fund, irrigation by electric power was impossible. Through unified leadership and fund raising in 1958, 28 production brigades put their resources together to install 30 li of transmission line, 21 transformers, and 52 electric motors. Now more than 8,000 mou of farmland are irrigated by electric power. The wheat fields so irrigated are assured of enough water at a proper time. Furthermore, intensified cultivation, close planting and careful management helped to push the per mou output to 400-500 catties, thus registering a high-yield miracle. The average output of the Yang-ts'un commune's 60,000 mou wheat field was 132 catties per mou last summer, representing an increase of 50 percent over 1958's 87 catties per mou. In 1958, there were only 23 brigades which had a grain surplus. Now there are 55 brigades. After the summer crop was harvested, the commune sold 2,200,000 catties of surplus grain to the state.

As another example, the Han-chia-wa commune has a total of 130,000 mou of farmland. The commune raised funds to drill 170 water wells, procured a gas producing machine, 130 woh-t'o-chi [auto machines] and installed 104 li of electric transmission line. Mechanized irrigation extended to 100,000 mou, which represent 77 percent of the total arable land. Among the 100,000 mou, 40,000 mou were irrigated by electric power. Such a large-scale mechanization was something unimaginable during the stage of agricultural producers cooperatives.

At present, the whole province has 28,340 irrigation and drainage machines, three times as many as in 1957. The acreage of mechanically irrigated farmland reaches 8.18 million mou, six times as many as in 1957. Before the

liberation, irrigation machines available in T'ientsin area had a total of 38.88 million horse power. During the period from 1949 to 1957, it was increased by 30,000 horse power. Within one single year after the communalization, 100,000 horse power were added. Irrigation by electric power is now extended to 430,000 mou. Before communalization, none of the farmland was irrigated by electric power. In some of the communes and production brigades, machines are used for processing rice, cooking and sewing.

Communes Facilitate Development of Welfare  
Enterprises and Betterment of  
Peasants' Living

Public mess halls, nurseries, sewing groups, maternity hospitals, clinics and houses for the aged are indispensable to the development of production and betterment of people's living. These organizations had appeared during the time of agricultural cooperatives, but large-scale development did not come until after communalization. The setting up of these organizations has brought about obvious advantages to people. First of all, a great women labor force has been liberated from tedious household chores. Women are now able to use more time to take part in side-line production, thus forming an important contingent of reinforcement for production.

For example, Mrs. Wang Chun-ts'ai, a member of the Ta-tun-chiu production brigade of the Yang-ts'un commune, said: "Before communalization, I used to grind grains and cook at day time and sew at night time till mid-night or even dawn. I was so exhausted that I felt I was dead, but still my husband complained. If I wanted to go out, the big child cried and the small one screamed. Now I eat in mess hall, and the children are in nursery. When sewing is needed, there is a sewing group. My heart is light when I am at work, and I feel myself full of energy." It is worth mentioning that after communalization, clinics and hospitals are established everywhere. The masses are saying that it is now much more convenient to see a doctor or to get a prescription than before. When one gets sick he is no longer so desperate in looking for a doctor.

There has been remarkable development in culture and education after communalization. In the area where the present Ch'ing-t'ung commune of Ting-hsien is located, there were in 1957 16 primary schools and 41 elementary schools with a total of 95 classes and 3,208 students who represent 77.3 percent of school-age children in the area. There were six ts'un without any school. Following the communalization,

each ts'un has at least one school. Twenty-nine classes are added to elementary schools; four classes, to primary schools. The total enrollment was 4,517, representing 99.7 percent of school-age children. A middle school was established with 200 students. According to the masses, it was impossible for agricultural cooperative to set up a middle school because of lack of money and teachers. Even though a middle school were established, they said, there would not be so many students.

Following the communalization, cultural and recreational activities in rural areas are increased. During the year 1958, 3,000 cultural halls and 60,000 clubs, libraries and exhibition halls were established throughout the province. Some communes have their own movie squad and spare-time dramatic corps which give public performance from time to time. Not a few ts'un have radio receiving sets and loud speakers. Crystal radio receivers are possessions of many commune members. Many commune members say: "Our ears can hear well; our thinking is broadened; our views are far-sighted." There has been a remarkable change in people's morale and outlook after communalization.

According to the experience of the people, the advantages of people's communes are not limited to what we have just mentioned. For instance, the commune can help poor production brigades to catch up with rich brigades by changing their production methods so as to lead both to the road toward prosperity. Under the principle of distribution according to labor, a supply system can be carried out. Even members who have a large family can live well.

In short, the great changes that took place in people's living and agricultural production during the year past fully explain the advantages of people's communes by virtue of its big-scale organization and wide range of activities. It is only natural that the broad masses of the people associate closely the great leap forward of 1958 with the merits of people's communes. The great leap forward in production calls for the birth of people's communes, and the birth of people's communes promotes a continuous leap forward.

Peasants throughout the province are now hoisting high the red flag of people's communes, and struggling for more and faster progress in the countryside with full confidence. During the course of this struggle, the advantages of people's communes will become more manifest and their organization will become more and more strengthened.

## OUTPUT OF PRODUCTION BRIGADES IS RISING

[The following is a full translation of a Hsin-hua New Agency dispatch from T'ientsin appearing in the Hopeh Jih-pao, T'ientsin, 30 Aug 1959, p 2.]

During the autumn high-yield contests, the 500 production brigades of the various communes at Wei-shui hsien made the superiority of people's communes manifest. Through mutual help and cooperation between advanced and backward brigades, the field is cleared of weeds and weak seedlings and the autumn crops are growing strong. Every commune member is full of skyrocketing spirit, striving for a bumper autumn harvest.

Wei-shui hsien has 19 communes and 1,640 production brigades of which 316 brigades are comparatively backward in production. Their backwardness is attributable to the following factors: (1) lack of manpower; and (2) weak leadership, inexperience in management, and insufficient mobilization of the masses. Their fields are filled with weeds and weak seedlings.

To help the backward brigades catch up with the advanced brigades, the Wei-shui hsien Party committee enlisted 600 hsien and commune cadres to work with members of the weak brigades and called upon all communes in the hsien to start a great cooperation campaign for mobilizing advanced brigades to assist backward brigades in weeding fields, reclaiming wasteland and striving for a bumper harvest.

Through propaganda and education, every commune member is told that the great cooperation campaign is indispensable to speeding up socialist construction and a measure proven to be effective for promoting collective interest during the great leap forward movement of 1958. Under the unified planning of various communes, inter-commune and inter-brigade high-yield contests are brought to a new height.

Since the start of the great cooperation movement, the Chao-ch'iao commune, which has 38 production brigades, has weeded and reclaimed 2,280 mou of wasteland, and deep-plowed 900 mou of wheat fields. At the beginning of August, the hsien Party committee ordered that all the wheat fields in the hsien be plowed and the top soil of these fields be turned before 10 August. In the case of the Hu-chao-chuang production brigade which has a larger acreage of wheat and less manpower, the Party committee at the Hsiang-t'ing management ch'u of the Chao-ch'iao commune, after a careful calculation, considered that the Hu-chao-chuang brigade

could not finish the task until 16 August. In order to carry out the instruction of the hsien Party committee, the management ch'u authorities enlisted nine peasants, 16 cattle and eight deep-plowing plows from Lui-ying and Fan-t'ien ts'un to help the Hu-chao-chuang brigade turn the top soil on 310 mou of wheat field. As a result, the task was accomplished seven days ahead of time.

The Hsiao-wang-chia ts'un brigade and the Hsieh-chia ts'un brigade of the Ch'uan-t'ou commune are equipped with about the same production conditions, but the crops of the latter are growing well while those of the former on 500 mou of farmland are weakened by weeds. The Ch'uan-t'ou commune immediately took the initiative to transfer 27 strong peasants from the Hsieh-chia ts'un brigade to help the Hsiao-wang-chia ts'un clear its field of weeds. In addition, a brigade leader and an accountant were sent over to promote the system of responsible farm management. At the height of the movement of high-yield contests, the backward look of the Hsiao-wang-chia ts'un quickly disappeared and caught up with advanced brigades.

Under the unified organization and management of communes and through the great cooperation drive and reclamation of wasteland by shock forces, the backward brigades are now catching up with advanced brigades, and the advanced brigades become even more advanced. Now an atmosphere characterized by a simultaneous leap forward by both the advanced and backward brigades hand in hand and shoulder to shoulder is prevalent.

During the movement of the great cooperation movement, the principle of equal-value exchange and rational computation of remunerations was thoroughly implemented. Between production brigades, borrowed manpower or animal power must be repaid with either equivalent manpower or equivalent animal power or cash. Between small production teams, credit is entered for borrowed manpower to be repaid with dividends after the autumn harvest. The implementation of this system has not only pushed the high-yield contest to a hightide, but also satisfied all commune members.

Altogether 17,000 persons participated in the great cooperation movement, totalling 36,900 man-days. Some 50,000 mou of wasteland is reclaimed and all the farmlands within the limits of the hsien are cleared of weeds. Fertilizer is incessantly applied to 120,000 mou of autumn crops and the third-grade and second-grade seedlings are transformed to first-grade seedlings. A new look has appeared in the hsien where there are neither wild weeds nor insects. With the autumn crops growing brisk and husky, a bumper is in sight.

## LAUNCH "RED FLAG FIELD" CONTESTS

[The following is a full translation of a news report in Hopeh Jih-pao, T'ientsin, 2 Sept, 1959, p 2.]

The youthful members of the P'ang-ko commune at An-kuo hsien, full of sky-rocketing energy, have enthusiastically launched a "red flag field" contest and made up their mind to make their crops husky and strong and free from insects, diseases and weeds. Since the commune and resolutions of the eighth plenary session of the eighth Central Committee of the Chinese Communist Party were made known to the nation, the youths have become more energetic and determined to respond to the Party's call with new achievements.

Altogether 2,184 members of the Youth League from 49 Youth League branches and other youths took part in the "red flag field" contest. The 1,480 mou of crops under their management are hailed as "red flag field" after three appraisals and inspections. Now that this contest is being enlarged, 2,386 households with a total labor force of 7,041 persons motivated by their younger folks, have participated in the "red flag field" contest. One hundred and forty-one households, including those of An Chun-hsiao and An Hsiao-tan, are acclaimed "all-family red."

Since the implementation of the contract system, some Youth League branches have relaxed their leadership over the youths' productive activities, doubting how can they lead the youths any more so long as they are under contract to finish their work. A small number of the youths, who paid heed only to the quantity but not the quality of their work, thought that the commune and production brigade should not exercise control over them for they instead of the commune or the brigade are the principals in the contract. In view of this situation, the Youth League committee in the commune came to realize that it must strengthen its ideological and organizational work.

It was at this moment that a "red flag field" contest was launched by the Pei-liu-lo Youth League branch. The contestants were required to make their crops strong and free from insects, diseases and weeds. The youths said enthusiastically: "Fight vanguard action in leap forward, render meritorious services in production; strive to do a good job on red flag field, strive to make all-family red." Before long, 410 mou of crops were acclaimed as "red flag field," and 18 households were hailed as "all-family red." The experience of this contest was later summed up by the commune Youth League committee.

After the launching of "red flag field" contests,

many advanced units and individuals emerged. The masses were urged by the Youth League committee and branches to emulate and catch up with the advanced elements. Among the individuals and units honored after the contest were the youthful red flag shock worker Chang Yen-ju, whose field reached the standard of "red flag field;" Ma Ssu-chi, who led his family of 18 to win the "red flag field" honor for the 52 mou land they cultivated; the An-chen small group, whose field under cultivation reached the "red flag field" standard; and the Nan-hsu ts'un Youth League branch whose field under cultivation was adjudged as having reached the standard of "red flag field." As a result of planting red flags on the winning fields and urging backward fields to catch up with and even surpass the advanced fields, the production missions of various small groups were accomplished several days ahead of schedule.

After the publication of the communique and resolutions of the eighth plenary session of the eighth Central Committee of the Chinese Communist Party, the commune Youth League committee sponsored a youth and Youth League members rally, calling upon everybody to make advancement in the wake of the "red flag field" contest and to strive for a ten percent increase in grain production by applying more fertilizer, eliminating insects and artificial fertilization for corn. At present, all youths and Youth League members are engaged in a struggle aiming at increasing the grain output by ten percent.

## PEOPLE WHO SEEK ADVANCEMENT IN SCIENCE AND TECHNOLOGY

[The following is a full translation of a news report written by Tang Ts'un-mao, Wang Ch'ang-ch'i and Shih Chu-chang appearing in Hopeh Jih-pao, T'ientsin, 6 Sept 1959,] p 3.

In the vast expanse of green over the fields of the Hsi-fu-yang production brigade of the Ch'eng-kuan commune at Heng-shui hsien, some of the men and women commune members, in groups of three or five, are seen either hoeing the ground, or applying fertilizer, or spraying the crops with hand-operated insecticide sprayers. Sometimes they stop their work to jot down notes. At other times, they put colorful cloth strips around the plants in the field, or put insects in a jar. These are members of the scientific association at work. They participate in production in the same manner as other commune members, but the difference is that they study, summarize experiences and promote new technical skill.

The Hsi-fu-yang brigade is only two to three li away from the city of Heng-shui hsien. Because of its proximity to the city, many of the people here were making their living as merchants and peddlers. Since the establishment of the commune, more and more people have become farmhands, and they are anxious to learn agricultural science and technology. In the spring of 1958, an insect prevention team was formed. That this team has succeeded in eliminating all insects and made bumper harvest a certainty convinced the commune members and cadres that if we want to develop agriculture, we must master scientific and technical knowledge and analyze objective rules.

Under the direct assistance and guidance of the Ch'eng-kuan commune's Agricultural Science and Technology Association, this insect prevention team became a branch of this association. No sooner had the branch been established than it won the attention of the commune Party committee. Comrade Ts'ui Ch'ing-ling, secretary of the Party committee, comes here frequently to help this scientific group solve problems and establish research systems and gives it manpower and material support. This kind of mass scientific research organization meets exactly the demand of the large number of commune members, and therefore, wins the support and concern of the masses. The work of the group proceeds smoothly and it gradually becomes the "staff headquarters" for agricultural production whose duty it is "to explain whatever is being done and study whatever work is at hand." The central task of agricultural production is the central subject of their study.

Members of this branch association are pupils and, at

the same time, teachers. Every week they go to the management ch'u to learn the scientific and technical knowledge. Then they disseminate what they have learned to the masses with special consideration to local situation and practical methods. They lecture at mass meetings, at red-and-expert schools and at the site of production until their advice is accepted by the masses and the methods taught are applied.

At the time of corn planting this year, the elder peasants were in favor of keeping corn plants two chih apart from each other, saying that the farther apart they are the better will the harvest be. Some younger peasants were in favor of keeping the corn plants 1.2 or 1.3 chih apart. There was no conclusion for this debate. Finally, Chang Ch'ang-ch'un, secretary of the Party branch, suggested a check with the record of last year's bumper corn harvest. The per mou yield was 935 catties in places where 9,000 corn stalks were raised on each mou, 1,230 catties in places where 4,000-6,000 were planted, 400 catties in places where less than 3,000 were planted. According to this record, the harvest would be the best if the corn stalks are kept 1.6-1.8 chih apart from each other.

Because of the fact that the Party branch follows the mass line in scientific research and insists on linking theory with practice and the fusion of new technical skill with old experience, every member of this brigade is interested in science and technology. Science researcher Tu Erh-hsueh and Chang San-mien keep insects in jars to study the different stages of growth of insects harmful to crops. Many members are helping the scientific group look for reference materials, collect specimen and call the attention of the scientific group to problems that happen during the course of production. At the harvest time, one woman commune member found a fu-shou Buddha's hand wheat plant. She handed this plant to the scientific group, suggesting that the wheat thrashed from this plant be carefully kept so that an experiment may be conducted next year to raise more of this species of wheat.

This team of agricultural science workers has played an important role in promoting agricultural production. On the basis of the experience of two successive bumper harvests, the team sets aside an experimental farm for 18 kinds of autumn crops and keeps a record of all technical operations. By positively eliminating insects harmful to the crops, the team has accomplished the goal of "no insect and no weed" in the whole brigade by catching moths, killing insect eggs and spraying the crops. The team has also invented new methods and tools for catching insects.

GRASP SCIENTIFIC TECHNIQUES, STRIVE FOR  
A BOUNTIFUL AUTUMN YIELD

[The following is a full translation of a news report written by Sun Chin-chang, Yang Ts'un-mao and Wang Ch'ang-ch'i appearing in Hopeh Jih-pao, T'ientsin, 6 Sept 1959,] p 3,

The Party organizations of the Ch'eng-kuan commune at Heng-shui hsien mobilizes the masses to raise their scientific and technical standard and to change rough plowing and cultivation to intensive plowing and cultivation with a view to striving for super-yield autumn harvest.

Under the brilliant illumination of the general line for socialist construction, members of the Ch'eng-kuan commune have gone through great improvement in their production skill. As production leaps rapidly forward, cadres and commune members are in urgent demand of more scientific knowledge about agriculture.

For combining socialist positivism on the part of the masses with technical revolution, the Party committee at the commune mobilized the masses in January, 1959 to establish an association for agricultural science and technology. The association has four branches, 26 sub-branches and 241 research groups, with a total membership of more than 1,000. Consisting of old experienced farmhands, studious youths and agro-technical cadres, the members, through attacking key problems in production and collective research, sum up and promote local production experience, popularize technical methods and launch mass activities for raising agro-technical standard.

In striving for an autumn bumper harvest, crop management is improved by commune members and cadres. Archives are set up by the commune's 53 production brigades to record all farm operations, changes in the growth of crops, pest conditions, etc. Measures are taken to implement the principle of "three quick," namely, quick in discovering problems, quick in studying problems and quick in solving problems.

The Chao-chia-chuang production brigade, upon discovering that 16 mou of its cotton crop was turning weak and yellow because of lack of fertilizer, immediately applied fertilizer to individual plants. Within four to five days, the cotton plants regained their vitality. As the Chao-chia-chuang experience was extended to the whole commune, 750 out of the 1,343 mou of third-grade cotton crop were re-classified as second or first grade.

With the great leap forward in production comes the

problem of manpower shortage. Improvement of farm tools is a key to solving this problem. The Ch'eng-kuan commune has scored great achievements in this respect by utilizing the strength of the masses and the technical skill of scientific organizations. During the last few months, the various production brigades invented and improved more than 400 kinds of agricultural implements such as a device enabling one horse to pull four grindstones, a triangular intermediate-plowing equipment, and nets for catching insects, which raise working efficiency from two to 20 times. The labor force so saved is put to farm management. In addition, the production brigade also made 36 kinds of agricultural chemicals and 20 kinds of native fertilizers which have greatly helped production.

MEMBERS OF LIU-KUAN-T'UN PRODUCTION BRIGADE  
SEEKING TO RUN MESS HALL WELL

[The following is a full translation of a news report written by the Office of the Chinese Communist Party committee at Chia-ho-hsien appearing in Hopeh Jih-pao,] T'ientsin, 7 Sept 1959, p 2.

The Liu-kuan-t'un production brigade of the Shuang-miao commune at Chia-ho-hsien has succeeded in running their mess halls which liberate women labor force from household chores and improve the living of commune members. The mess halls are acclaimed by everybody.

Four mess halls have been established after the establishment of the commune in August 1958. The brigade's 174 households, comprising 816 persons, are using these mess halls. During the year past, the mess halls showed their merits in improving people's living, liberating women labor force and developing production.

The brigade has 23 households of orphans and widows and 105 bachelors and women workers. Before the establishment of the mess hall, many members could not report to work on time in the morning. Before lunch and dinner time, they had to leave early, wasting a lot of time on cooking. Each of them cuts three to four hours of work every day. Women of 46 big households could only devote half of their time to productive work, while devoting the other half to cooking. In addition, because of the fact that not all households cooked their lunch at the same time, many workers went back to work late in the afternoon. In terms of manpower, the total time lost by the whole brigade was equivalent to the loss of 41 full-time workers. This had not only directly affected production, but also affected the income of the commune members. It was the commune members, especially women members, who asked for the establishment of mess halls immediately after communalization.

The liberated women labor force is now put to productive use. Twenty-four women were appointed to the mess hall management and cooking staff, 14 women were assigned to nurseries and 100 to farm work. During the first seven months of 1959, this brigade put in farm work a total of 54,000 man-days, which represent an increase of 46 percent, or 37,200 man-days more than during the same period of 1958.

Constituting a fresh reinforcement for agricultural production, 101 women have learned three to six kinds of agricultural skills, and shown their high working ability. During the months from March to May when 65 male peasants

were called upon to repair water reservoirs and 25 to build railways, the women workers, together with male farmhands, quickly accomplished all field work including summer harvesting, summer sowing, fertilizer accumulation, carrying manure and field management.

The brigade's 870 mou of wheat was harvested within four days, and the harvesting was better done than the previous year. At the same time, 1,390 mou were sowed with spring crops and 1,034 mou sowed with summer crops. During the first ten days of July, the rainy weather caused negligence to the cotton field where weeds grew fast. As male labor force was hard pressed for other duties, a shock brigade of 48 women was formed to weed the cotton field. The job was accomplished in a short time.

In running the mess halls, the Liu-kuan-t'un production brigade follows the policy of "active improvement and voluntary participation" and permits "small freedom in big collective life." Three meals are served everyday, and there are solid foods, porridge, vegetables and soup for each meal. Special care is given to the aged, the sick, pregnant women and guests. On rainy days, food is delivered to the homes of the aged and the sick. Pregnant women are issued coupons for noodle, lotus root powder and vegetables so that they can cook their own meals at home. Guests can be entertained either at the mess hall or at home at the discretion of members. Well before New Year's Day or festivals, the mess hall members are consulted by management personnel on menus and on whether they would like to have their meals served in the mess halls or at home on such occasions.

The mess hall of the Liu-kuan-t'un brigade carried out the Party's policy of "preparing food according to the number of persons, distributing grain to each family, and letting members join the mess hall voluntarily." Meals are served against meal-tickets and grain saved is returned to members. A grain surplus is registered every month. The family of Chang Shih-te has a grain surplus of five catties a month. Because of the good food served at the mess hall and the economic way the mess hall is run, everybody loves and supports the communal kitchen. Those who withdrew from the mess hall half a month ago are now back again.

Brigade member Ni Feng-chai said: "If anybody asks me to quit the mess hall, I will refuse to do so. In the past, I used to eat cold meals because my family is too big and nobody took care of me. That affected my morale at work. Now that I have joined the mess hall, I found that my heart is light and I am well fed. The communal kitchen is much better than my own."

With the establishment of mess halls, brigade members, particularly women members, are assured more time for rest because they don't have to cook any more. In summer time, they can find more time for rest without being bound by cooking and dish washing. Members are saying: "Even you strike me three times with a bat, I won't quit the mess hall."

## A RED FLAG FOR RURAL PUBLIC MESS HALLS

[The following is a full translation of a feature article on the mess hall of the Hsin-chuang production brigade of the Ting-hsin people's commune at I-hsien written by Chou Keng-i, Wang Lin and Sha Tung-kuei appearing in Hopeh Jih-pao, T'ientsin, 7 Sept 1959, p 2.]

Recently we visited the public mess hall of the Hsin-chuang production brigade of the Ting-hsin people's commune at I-hsien. During the course of our visit, we interviewed members of poor families and well-to-do families, daughters-in-law who were formerly confined to cooking duties at home all the year round, the aged who have many children and grand children, and others. We also visited the secretary of the Party branch for this production brigade, the brigade leader, he cooks and management personnel of the mess hall. Although everybody has different views on different problems, their conclusion is largely the same.

Talking about the mess hall, the secretary of the Party branch and the production brigade leader said: "If we want to know whether the mess hall is good or not, let us first look at production. From last winter to now, we took part in seven contests sponsored by the commune and the control district, and we won seven red flags."

### Everybody Says Mess Hall Is Good

This 96-family village is a historically grain-deficient village. Although the state supplies this village with thousands of catties of grain every year, many families eat up their grain reserve two months before new grain is harvested. Now the situation is entirely different. The grain supply standard has not been changed, but everybody has a full stomach. When new wheat is harvested, some families still have some coarse grain left. No commune member is now worried about the lack of food grains. Cadres, too, can now devote their full energy to leadership work and take part in production day in and day out.

Since the energy of the cadres and masses is fully concentrated on production, this formerly backward production brigade is now transformed into an advanced brigade. The relationship between the state and the individual, and that between the cadres and masses are thus improved. Youthful women, now fully liberated from the kitchen, are giving support to public mess halls and proving

themselves to be capable hands at production, thus becoming fresh reinforcements on the agricultural production front. There are 50 of them regularly attending to production duties.

Ts'ai Shu-ying, a mother of two, who used to grind grains, wash dishes and take care of children all day long at home, never had a chance to take part in field labor. After the establishment of public mess halls, she manages to prepare five meals every day for children in nurseries in addition to her daily cooking duties at the San-t'ai mess hall. "With such a satisfactory mess hall for everybody, I wish to make a good showing in production," she said. It is the consensus of all commune members that "even a first-grade male worker should take hat off to her ability."

Whenever mess hall is mentioned, Liu Pei-yung, who used to lead a better life than others, is quick to say that "the meals served at the mess hall are very agreeable and satisfactory to me." Those who are not good at house-keeping are particularly fond of mess halls. At one time, when wheat was distributed to each family, the Party branch announced that commune members may cook their own meals at home if they wished to do so. But a sense of uneasiness immediately arose in the minds of many commune members after this announcement. In twos and threes, they went to see the secretary of the Party branch and the production brigade leader, expressing their unwillingness to cook their own meals at home. Commune member Tung Chin-kuei said: "Why should there be a change in regulations after we have just had several months of easy life? Regardless of what others will do, our family will never withdraw from the mess hall." After the leadership personnel had made some explanations about the original suggestion, commune members began to feel at ease, and not a single family left the mess hall.

#### Leadership Is Determined to Run Mess Halls Well

Why the mess hall of this particular production is run to the satisfaction of everybody is that the Party branch resolutely follows the policy of "running the mess hall well and letting commune members join the mess hall voluntarily."

Before the mess hall was set up, the Party branch was worried about two things. One is that in a small village like this with so little labor force, women who are pre-occupied with household chores cannot spare any regular time to take part in field work despite the fact that they have been urged to do so many times. Because of the shortage of labor force, the harvests of main crops have not been very

good. The other is that production work is badly affected by difficulties of many commune members who are not apt at running household affairs. As soon as public mess hall appeared during the communalization movement, they immediately recognized this as a good idea for solving their problems.

Since the Sixth Plenary Session of the Eighth Central Committee of the Communist Party passed the "Resolution Concerning A Few Problems in People's Communes," the confidence in running public mess halls has been enhanced. From then on, the Party branch decided to "positively strengthen leadership over mess halls, earnestly resolve problems confronting mess halls, and run mess halls well with resolution." All Party members and members of the Youth League are required to bring up suggestions of commune members in regard to mess halls and take the lead in doing things beneficial to the smooth operation of mess halls. The Party branch meets once a week to discuss problems concerning mess halls. Personally taking part in the work of the mess hall management committee, Party branch secretary Li Chin-yung organizes responsible personnel concerned to solve problems submitted by the masses. If a problem can be resolved on the day when it is brought to his attention, he never puts it off until tomorrow.

Because of timely solution of problems, experience is accumulated and less problems occur. Those who were at one time dissatisfied with mess halls are now satisfied. Not long after the idea of communal kitchen was translated into action, commune members asked for dining rooms so that they can eat indoors on rainy days. In response to this demand, members of the Party branch and Party members voluntarily turned over their own living quarters to the commune for conversion into dining rooms.

At the beginning when nobody cared to serve as a cook in the mess hall, member of the Party branch Kuo Lien-kuei sent his wife to work as a cook and attend to the dirtiest and the most tedious chores. As a result of this exemplary action, cadres and commune members compete with each other to do things for the benefit of the mess hall. In respect to mess hall management, many improvements are made in accordance with commune members' suggestions. The quantity of food prepared is determined by the number of persons; meals are served to ticket bearers; all savings belong to the mess hall itself. All these measures are supported by commune members. In mess hall financial system, they insist that all accounts should be cleared every day and a statement must be posted on the wall for everyone to see.

## The Cooks Know for Whom They Toil

The reason why the mess hall of the Hsin-chuang production is so satisfactory is that all cooks understand for whom they toil. Every one is willing to shoulder heavy responsibilities and take blames with skyrocketing enthusiasm. That the management personnel and cooks of this mess hall can positively manifest their creative labor is a result of strengthened ideological leadership on the part of the Party branch.

This mess hall has one male manager and seven women cooks, preparing meals for 454 persons. The cooks are activists selected from among the masses. Two of them were lower-middle peasants and the rest were poor and tenant farmers. Before centralized cooking took place, all of them were good cooks and capable housewives. But at the very beginning, they did not have a correct view toward the duties of a cook. Furthermore, the food is not prepared for a few persons, but for more than 400 persons. There were some grumbling among the masses at the beginning. Frustrated and discouraged, these cooks went to see the manager, production brigade leader and the secretary of the Party branch, tending their resignation. They said: "We would rather work than cook, just like opera singers who are unwilling to play the role of superano. The effort of a cook is not appreciated. Let's go to participate in production."

Upon learning this situation, the Party branch discerned that if the cooks fail to regard their work as a career, mess halls can never be run well. Therefore, Li Chin-yung, secretary of the Party branch, and two other members of the Party branch were appointed to help the cooks overcome their ideological difficulties. A few discussion meetings were conducted by Li Chin-yung with the cooks. They were asked: what is the difference between cooking in the mess hall now and cooking for landlords? What effect would it have upon production if everybody does not eat well? After these discussions they begin to understand the difference between cooking for the masses and cooking for the landlords, and come to realize their responsibilities. They said: "To cook for the public mess hall and to cook for landlords are same kind of work, but after careful thinking we find that we are the exploited and servants when we cook for the landlords. Now, cooking for the mess hall is a sort of division of labor. The cooks take charge of improving welfare, while the land tillers are responsible for doing a good job in production. When one eats well, his morale will be high.

When production is increased, our own income will also be increased."

The cooks told the secretary of the Party branch that they were embarrassed by sarcastic remarks made by some commune members. The secretary pointed out that although it is wrong for commune members to make sarcastic remarks, yet the cooks cannot blame others for saying unpleasant words if the food served in the mess hall is very poor. Therefore, the cooks voluntarily proposed three rules for themselves to observe. The first rule is that the menu should be often changed although the dishes may be made of same material. The second rule calls for sympathy with the masses, improvement of service attitude, enthusiasm, modesty and avoidance of making angry remarks. The third rule says that suggestions made by commune members should be accepted if improvements can be immediately made along the line of their suggestions.

From then on, the secretary of the Party branch often shows the cooks newspaper reports on exemplary deeds of cooks in other commune mess halls. After learning from the Hopeh Jih-pao that the menu of a mess hall at Kao-yang hsien is different every day for every seven days in a row, the women cooks at Hsin-chuang promised that no same dishes will be served in every ten-day period. Newspaper reading has ever since become their daily habit after dinner.

Because of the advancement of the ideological level of management personnel and the cooks, improvement of mess hall operation and management has become a matter of voluntary action. They adjust the quantity of food according to the seasonal activities in the field. Even within a same season, they often seek information from the production brigade leader about the activities in the field so as to make the food served compatible with labor intensity.

Although the crops in this area are few, variety is introduced in the food served at the mess hall. The staple food served for lunch includes pancake, noodle, steamed bread, pastries filled with beans and vegetable balls. In adjusting the diet, many difficulties were encountered, but all the difficulties were overcome by their creative labor. For instance, if coarse grain and sweet potato powder are used to make noodle, seven yuan worth of dough will be needed for each meal and dough is hard to get. Instead of using the conventional recipe, they use black beans, coarse grain and sweet potato powder. The noodle so made is not only more economical but also tastes better.

As to the food for the aged and children, it is decided that the quantity of food supplied to them will be

kept constant. Instead of giving the aged coarse grain, soy bean is supplied to them for making soy bean milk. To the children wheat is supplied for making porridge. When hard food is served at the mess hall, soft and easily digestible food is prepared for the aged and the children. On rainy days, food is sent to the homes of the sick and the aged.

Aside from improving staple food, the cooks at Hsin-chuang commune mess hall also try to improve supplementary food. They said: "It is not enough to have good staple food. In order that everybody eats well and that grain is economically used, there must be enough supplementary foods." So they gathered wild vegetables and planted vegetables on the hill side and cemetery ground. Last fall, they reaped about 17,000 catties of vegetable. Seeing that the vegetable is not enough, the cooks gathered leaves from sweet potato plants and sent commune members under the leadership of management officer Wang Hsi-fu to Nan-kuan at Ting-hsin hsien, about three to four miles away, to pick vegetable leaves thrown away by vegetable farms.

By using these methods, the mess hall made 120 big jars of cured vegetables (each jar contains about 300 catties of vegetables). From time to time, each commune member can enjoy three to four vegetable-filled pastries. By this March, all the preserved vegetables were eaten up, the cooks used beans to make bean sprouts.

Since the management personnel and cooks voluntarily take pains in planning, adjusting grain consumption, trying to increase supplementary food by all means, not only commune members are well fed and satisfied but also a large quantity of grain and edible oil is saved. According to the goal set forth by the state, this mess hall saved enough grain for one month's consumption and 150 catties of vegetable oil, thus changing the status of this area from a grain-deficient area into a grain-surplus area.

#### A Welfare As Well As A Productive Unit

The managing personnel and cooks have already acquired a lot of experience. To them the most important thing is that we should have the following attitude: "We shall have everything if we go ahead to pursue it; we should not limit our undertakings to the wherewithal available to us." Since last fall, the mess hall has begun to raise pigs. Up to now, the mess hall has nine fat pigs and 13 medium size pigs. Early this spring, the mess hall planted 21 mou of vegetables including potato, pumpkin, lettuce, cabbage and scallion which have a high yield and cost little to plant. With the

grain saved, they made seven big jars of jam. Bean curd is sometimes served. As commune members like to have pastries filled with vegetables and elm tree leaves, the elm tree is regarded as a "vegetable tree" here. Lately they use a pond nearby to keep 13,000 fish.

During the course of our visit, we witnessed the productive activities of the cooks. The compound of the mess hall is filled with jars containing cured vegetables and jam. Vegetables are green; pigs are fat. Everything indicates that the communal kitchen is a welfare as well as a productive unit.

### The Conclusion of the Masses

The self-less effort of the mess hall workers is deeply appreciated by every commune member. Their dissatisfaction has now changed to satisfaction; their secret admiration has culminated in open acclamation. All the mess hall workers were recommended as candidates for citations and prizes, and all commune members of the brigade agreed that the mess hall workers had carried out their plans rationally designed. When the brigade comes out as a winner in production contests, very naturally commune members say: "A part of the prize should go to mess hall workers." However, the mess hall workers have their own viewpoint, saying: "Thanks to the Party leadership which has educates us to regard mess hall business as our career."

MANAGEMENT METHODS FOR THE COMMUNE TRADE MARKET  
AT HO-CHIEN HSIEN ARE GOOD

[The following is a full translation of a news report by staff correspondents Li Lien-hsin and Wang Hsi-chih appearing in Hopeh Jih-pao, T'ientsin, 10 Sept 1959, p 2.]

By putting politics in command, strengthening management, thoroughly implementing policies and improving production organizations, the Party committee at Ho-chien hsien has further developed the function of commune trade markets and activated rural economy.

Since the reactivation of commune trade markets at Ho-chien hsien in March 1959, the hsien Party committee has been providing strengthened leadership to and tightening its control over these markets. In a few months, the appearance of these commune trade markets has changed. As compared with the second quarter of 1959, the following changes have taken place:

First, there are ten big markets with 10,000 traders and 25 medium size markets with 5,000 traders. The items of commodities on various markets, numbering above 1,500, have increased 21 percent. Even markets with 1,000 traders have more than 700 items of commodity.

Second, the number of traders has increased 17 percent. Among the traders, 29 percent are producers.

Third, the total volume of goods brought to the markets has increased 35 percent. Of this volume, goods sold by producer-traders have increased 44 percent.

Fourth, the general price index at the market has gone down 12 percent, and the price index for vegetables has dipped even more.

Fifth, the volume of business transactions has increased 40 percent. Goods purchased by state commercial agencies have increased 1.5 times.

To Strengthen Leadership Is First Step  
Toward Good Market Management

At the outset of the establishment of commune trade markets, the hsien Party committee introduced the management principle of "control without rigidity, flexibility without confusion." The hsien Party committee considered that a laissez-faire policy would give rise to market speculation by the remnant reactionary elements. If the markets are too rigidly controlled, it will become stagnant, not adaptable to the need of the development of production and commodity circulation. The hsien Party

committee decided that all Party committees at different levels from the hsien down to production brigades should send a secretary to the market to take up leadership work, and every market should have a management committee.

After the establishment and strengthening of management organizations, the hsien Party committee introduced the slogan: "Thoroughly implement policy, strengthen management, develop production and activate market." It also resolutely adopted measures for eliminating speculations, increasing the circulation of goods produced and traded by commune members, and making arrangements for small dealers and peddlers.

It was regulated that materials of category three can be freely traded on the market, and that materials of category two are not allowed to be freely exchanged on the market unless there is a surplus after state purchase of such materials is completed. No dealers or peddlers are allowed to handle category two material. Direct dealings between the principals--the producer-traders--constitute the main form of business transaction, and handling by dealers and merchants is a supplementary form of business transaction.

Unlicensed merchants and peddlers are gradually eliminated from the market, and strict measures are meted out to prevent speculation. Speculators are put under either education or concentrated training. As a consequence, all the markets are very active. On the Ch'eng-kuan market at Ho-chien hsien fresh egg supply is now four times as much as before; pork supply is ten times as much as before. The amount of fresh eggs purchased by state commercial agencies increased five times.

#### To Make Proper Arrangements Is the Second Step Toward Good Market Management

Under the leadership of the state, there should be unified arrangement for commune markets so that the three categories of goods and commodities may circulate according to national planning. In July, the Ho-chien hsien Party committee sent 210 cadres to market places, villages and production brigades on a survey. On the basis of their survey, the following arrangements have been made:

(1) The original 134 commune trade markets are merged into 86 markets, and the markets open once every five days.

(2) All licensed merchants and peddlers are registered, and they are assigned to different markets according to their trade. Merchants and peddlers without licenses are sent back to villages to take part in

agricultural or handicraft production. The 41 production brigades which used to spend part of their time in commercial activities are asked to suspend their commercial activities.

(3) Pot repairers, umbrella repairers, shoe repairers and metal smiths are evenly distributed so that their services are made available at all markets.

(4) Liaison between markets is established. Big markets are expected to help small markets, and small markets are expected to help villages. With big markets are their headquarters, management personnel are divided into small groups to manage small markets. Small dealers and peddlers are also divided into groups to serve different markets. On non-market days, they are permitted to peddle their goods from village to village.

Through the above measures, commodity prices at different markets and regions are kept at the same level, and the whole hsien, under the leadership of the unified state planning, has become a big market.

#### Changes Take Place In Markets When Ideology Is Brought In

The reason why the commune trade markets at Ho-chien hsien can be "controlled without rigidity and managed flexibly without confusion" is attributable to strengthened political leadership provided by the Party. Throughout the hsien, there are 15 political propaganda stations. Political reports and reports on state policies are frequently made at market places by secretaries of commune Party committee and members of management committees. Traders from various markets and peddlers from various areas are organized into 86 small groups for political study once every five days, political review once every ten days, and contest once every 15 days.

On the basis of strengthened political leadership and improved political consciousness, a socialist emulation contest movement for "doing good things to trade markets" is started. A convention is agreed upon by traders to propagate state policy, to be fair in transactions, and to refrain from speculation. A similar convention is agreed upon by small dealers and peddlers to obey leadership, observe price policy, to refrain from cheating and to sell genuine goods at a fair price. The leadership personnel are responsible for urging backward elements to catch up with advanced elements, providing leadership to the middle-of-the-roaders, and making publicity about exemplary deeds done by good men.

Special propaganda teams are organized by market

management committees, with a few team members designated to do propaganda in certain particular areas. On the basis of a unified policy, traders of same trade agree to cut down their prices and put price tags on commodities so as to eliminate bargaining on the market.

State-run commercial agencies have signed 946 contracts concerning the production and distribution of 780 commodities with agricultural, industrial and multiple-economy production units to assure an adequate supply and proper circulation of goods on the market. They also laid special emphasis on the development of 15 areas where vegetables, melons, fruits and small handicraft articles are produced so as to assure a plentiful supply of such goods on the markets.

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