

PEOPLE'S CHINA



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SUPPLEMENT: Decisions on the Development of Agricultural Producers' Cooperatives Adopted by the Central Committee of the Communist Party of China

FORTNIGHTLY

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An Anshan workers' delegation led by the Model Worker, Special Class, Wang Chung-lun (1st row, 3rd from right) on a visit to the Wang Hsi-ming Agricultural Producers' Cooperative in Suihua County, Heilungkiang Province, early this year. They brought new types of farm implements, chemical fertilizers and other gifts for the cooperative. On Wang Chung-lun's right is Wang Hsi-ming, chairman of the cooperative. Many such visits were exchanged this year between the workers and peasants, strengthening their unity which is the guarantee for the successful building of socialism in China

New China—A Great Power For World Peace

Emi Siao

Member of the World Peace Council

ANYONE who attentively follows and objectively evaluates the actions of the ruling circles of the United States and certain other countries must inevitably ask himself: Why is it that these circles do not recognize facts and historical lessons that should be clear to all?

A fact of world-wide historical significance is the founding and growth of the People's Republic of China. Children in American schools certainly learn geography and mathematics. I cannot imagine how their teachers can fail to tell them that the People's Republic of China, with a quarter of the world's population, has existed for nearly five years. And yet, why is it that this universally known fact does not seem to exist for the foreign policy-makers of certain countries?

A recent historical lesson is the bankruptcy of the U.S. "position of strength" policy in Korea. The aggressive war waged by the United States in Korea was a large-scale provocation against peace in the Far East and throughout the world. Its initiators were out for "easy pickings." But they miscalculated badly. In more than three years of fighting, the United States lost more than 390,000 men in killed, wounded and captured. This is a greater total of casualties than the U.S. armed forces suffered in World War I (360,000 men), and is second only to its losses in World War II (1,070,000 men). Yet at the end of it, the warmongers were forced to sign an armistice agreement at the very place where they had launched their aggressive war. Their predatory plans ended in miserable failure, but

they do not seem willing to learn the lesson of their defeat.

How to explain this blindness? How else but in terms of the greed of the monopolists who are out for fabulous profits at the cost of other people's blood, who dream of dominating the whole of Asia and the world. These monopolists are furious because the establishment of the People's Republic of China marks another major failure of their intrigues, because it is also a fresh blow—the biggest since the victory of the great socialist revolution in the U.S.S.R.—to the whole system of imperialist domination. People's China is a new and powerful barrier on the path of the aggressors. This is why they are not willing to "recognize" her and strive to ignore the fact of her existence. They themselves scream: "We have lost China!" Yes, Messrs. Imperialists. With the establishment of our People's Republic, China is lost to you as a colony forever!

Geneva Conference Welcomed

The decision of the recent Berlin Conference of Foreign Ministers to hold a conference in Geneva with the participation of the People's Republic of China has been warmly greeted and praised all over the world. Here are some of the statements made by the press and public leaders of various countries:

The London *Times* declared in an editorial that the decision to hold the Geneva Conference is a reasonable agreement.

An Indian fortnightly, *Shanty Samachar*, commented editorially that, without a con-

ference of the five great powers "no problems affecting the Far East can be solved."

A Japanese daily, the *Mainichi Shimbun*, said that China's "influence in Asia cannot be ignored."

The newspaper *Liberty*, published in Thailand, wrote that the decision to convene a conference in Geneva with the participation of China is a step towards the relaxation of present tension in Southeast Asia.

The French newspaper *Franc-Tireur* stressed: "The main result of the Berlin Conference is the renewal of the East-West negotiations which were disrupted five years ago. Now, these negotiations will continue. Moreover, China will finally take part in them."

The French Socialist leader Guy Mollet said: "We have been certain for a long time that the solution of the Asian problem requires a five-power conference with the participation of China. Now we have received what we had been promised."

The French Radical Socialist Maurice Faure declared: "At the five-power conference, France must discuss the Indo-Chinese question. It would be absurd if China did not take part in this conference, for China occupies the main place in the affairs of Asia."

All these reactions (and one could multiply their number many times) show clearly that world public opinion regards the convocation of the Geneva Conference as an important step towards the relaxation of international tension. But in the United States there are still such a group of men who, ignoring all facts, call the decision to hold the Geneva Conference a "mistake" and a "dangerous step," and predict that it will inevitably fail. They are trying to minimize the significance of the Geneva Conference. Without hiding their fears and anger, they are striving by every means to create obstacles to its success.

Peoples Want Peace

Thanks to the consistent peace policy of the Soviet Union, the People's Republic of China and other countries of the socialist camp of peace and democracy, there has lately been a certain relaxation of international tension.

The peoples of the world want peace. The peace movement is one of the greatest movements of the present age. More than 600 million people have signed the call for a Five-Power Peace Pact. Representatives of all the peoples of the world, who participated in the World Peace Congress, irrespective of their political and religious beliefs, unanimously adopted a resolution calling for peaceful negotiations.

Though the reactionary rulers of the United States and certain other countries were forced to come out with statements in which they declared themselves for "peaceful negotiations," they do not want China to take part in them. And this means that they really want to aggravate international tension.

The World Peace Council, which held a session in Vienna at the end of last year, firmly demanded that China takes part in the negotiations, as without the great Chinese People's Republic, no international problem can be solved successfully.

All the men and women I have met at the international peace congresses and sessions—Indians, Indonesians, Frenchmen or Belgians, Argentineans, Uruguayans, Canadians or representatives of the people of the United States—all have spoken admiringly of New China. The People's Republic of China enjoys great prestige not only among the peoples of Asia, but among the peoples of the whole world. The Chinese people have firmly grasped in their hands the fate of their country.

The peace policy consistently followed by the Soviet Union, the People's Republic of China and other People's Democracies, and the powerful peace movement of the peoples of the world are so strong and popular that they cannot be ignored by anyone. It is precisely this that has ensured the success of the Berlin Conference. And it cannot but have a favourable influence on the Geneva Conference as well.

Much as the reactionary politicians of the United States wanted to avoid the peace talks in Korea, the Korean and Chinese peoples and the peace-loving peoples of the world forced them, after all, to go to the negotiating table in Kaesong and Panmunjom. The people also

forced them to renew the foreign ministers' conferences that had not been held for five years. It is also the peace-loving peoples who forced the reactionary politicians to agree to convene the Geneva Conference with the participation of China.

Whether certain aggressive circles want it or not, the convocation of the Geneva Conference means that it is necessary to discuss and settle problems around one table with the Soviet Union and the People's Republic of China, one of the great powers of the world.

A Great Power for Peace

As Soviet Foreign Minister V. M. Molotov has correctly said: ". . . it was in the last five years that the People's Republic of China, which freed the Chinese people from the domination of foreign imperialists, has been formed and moreover has gained in strength. This fact radically changes the situation in all of Asia. This fact is of paramount importance for the entire subsequent development of international relations."

Without the participation of China, it is impossible to successfully solve not only the problems of Asia, but also the problems of the world. China played a big role in world politics for centuries in the past. Today, when she has become a united, independent, powerful, peace-loving and democratic nation, her role is immeasurably greater.

Prime Minister Nehru of India asked on October 2, 1953, "Does anybody doubt there is that State of China?" Then he continued to say that it has a strong central government and it is not a question of your liking it or disliking it. The fact is, Nehru said, that the great State is existing there, extending its reign throughout that vast country.

Writing in the Stockholm newspaper *Leva i fred*, Mrs. Andrea Andreen, the well-known Swedish scientist, said: "The whole world understands that China must be represented in the United Nations Organization as soon as possible by the People's Republic of China—not only for the sake of fairness towards China, but, above all, for the sake of the United Nations, that is, for the sake of peace." She stressed: "If the voice of one-quarter of mankind continues to be ignored, there can be no adequate expression of world public opinion."

The People's Republic of China is growing and becoming more consolidated and prosperous with each passing day. Freed forever from foreign exploitation and feudal oppression, the people of China have become the real masters of their country. They are joyfully and enthusiastically building a free, happy life, raising their living standards and advancing their culture. On all our vast territory, from the Yellow Sea coast to the Himalayas and the Tibetan Plateau, from the Heilungkiang River and Changpai Mountains of the Northeast to the Pearl River and the South China Sea, the multi-national Chinese people, now united into one harmonious family, are selflessly and devoutly building their country. All over the land, wherever we cast our glance, the people are improving their fertile soil, changing nature, curbing natural calamities, building factories, railways and highways, schools, hospitals and theatres. The industrious and courageous Chinese people, numbering more than 500 million, are now transforming their economically backward country into an advanced, socialist industrialized power.

China's economic achievements and the further consolidation of the people's democratic rule: these are the basic factors that determine the growing influence and role of People's China in the sphere of international affairs. China's international status has become stronger; her prestige is rising fast. Her peace policy has been recognized by the whole world. Twenty-five countries with a population totaling about 1,000 millions have already established or are establishing diplomatic relations with the People's Republic of China.

Despite all obstacles, blockades or embargoes imposed by the U.S. Government, the business circles of all the countries of the world are striving persistently to improve economic relations and trade with the People's Republic of China. There are beginnings of realization, the Australian newspaper *Melbourne Age* wrote, that it would be neither wise nor realistic to try to prolong the trade boycott of China.

In the middle of March this year, at a session of the "East Asia Union" in Hamburg, Wilhelm Kaisen, Mayor of Bremen, declared himself in favour of trade relations between West Germany and China. Kaisen said that

the refusal of certain Western countries to recognize China was a mistake.

The rulers of the United States are forcing other countries to stop trading with China. But China, however, wants to live in peace and to have commercial relations with all other countries in the world, and trade with them on the basis of mutual benefit and equality. It is natural that all the peoples of these countries also want to establish relations with China.

In the past few years, our capital, Peking, has been visited by businessmen from France, England, Italy, Japan, Ceylon and other lands. We welcome them, for they come now not as colonialists, as many of them did before, but as equals visiting equals, as businessmen coming to establish trade relations beneficial to both sides.

As most people know, in 1953, a British trade delegation organized by British industrial and commercial circles concluded a trade agreement with China calling for the delivery of £30 million worth of goods by each side. Similar agreements were also signed between China and the industrial and commercial organizations of many countries, some of which have not yet established diplomatic relations with the People's Republic of China.

The Chinese people have always been, still are and will always be peace-loving and industrious; they are strong in courage and sense of justice. The efforts they have made to relax international tension, and to defend peace in the Far East and throughout the world, are clear to all. It was thanks to the initiative and persistence of the People's Republic of China and the Korean Democratic People's Republic, and the support of the peace-loving peoples of the world that the armistice was signed in Korea.

The People's Republic of China has become one of the bulwarks of peace in the Far East and in the world.

The Thief Shouts "Stop Thief!"

Mr. Dulles, U.S. Secretary of State, has allowed himself to declare openly that the representatives of the People's Republic of China will come to Geneva "to account before the bar

of world opinion." This is a very regrettable statement.

It reminds one of the Chinese proverb which says: "The thief shouts, 'Stop, thief!'" There is another Chinese proverb: "The man who steals a bell shuts his ears, thinking that if he can't hear it ring, no one will."

Public opinion, Mr. Dulles, knows who is stealing the bell and why it is clanging away. The peace-loving peoples of the world place their hopes in the Geneva Conference and expect it to be a step forward towards the peaceful settlement of the most critical issues of our time—the Korean and Indo-Chinese questions. It is the rulers of the United States, and no one else, who are exerting every effort to intensify both the "cold war" and the "shooting war" in Asia.

They frankly declare that they are not interested in negotiations and in the peaceful settlement of the Korean question. For instance, Walter S. Robertson, U.S. Assistant Secretary of State for Far Eastern Affairs, has said openly that the measures being undertaken by American diplomats are aimed at keeping the Korean question on the agenda for a long time to come.

Can anything be more cynically frank?

Let us take another example. The United States is now doing its utmost to intensify the war in Indo-China; at the same time, it shouts that it is the People's Republic of China that is responsible for this war.

It is evident to all that the U.S. rulers do not want the re-establishment of peace in Indo-China; that after the armistice in Korea they have been trying to turn Indo-China into another centre of U.S. aggression in Asia; that they yearn to establish and perpetuate their domination of the Far East and all Asia.

Otherwise, how can we explain the fact that the U.S. rulers are placing obstacles, in word and deed, in the way of the peaceful solution of this question; provoking and encouraging the French rulers to continue the hopeless and extremely unpopular "dirty war"?

Gentlemen across the Pacific! This won't do at all. We are living in the second half of the 20th century, not in the 19th. No government today can ignore the growing world peace

movement; the voice of the democratic social organizations of the world, and the voice of all the peoples who are demanding, ever more loudly, the relaxation of international tension. No government can ignore the growth and development of the national liberation movements in the world, especially in Asia. And finally, none can ignore the fact that the People's Republic of China, one of the world's great powers, has become one of the most im-

portant factors in international relations, in safe-guarding and consolidating the peace and security of the world.

This is an indisputable historical fact. Representing one-fourth of mankind, the great People's Republic of China must play a fitting part in the solution of international problems and in all relevant international organizations. Whoever ignores this will certainly lose out. Is this not plain enough?

Restore Peace in Indo-China

Szu Li

THE achievement of an armistice in Korea has heightened the confidence of peace-loving peoples everywhere in their struggle to reduce international tension. They now demand that an end be made to another sanguinary war that has been going on for the past seven years and more, in another part of Asia—Indo-China. The agreement reached at the Berlin Conference of the Foreign Ministers of the Soviet Union, the United States, France and Great Britain concerning the convening of the Geneva Conference expresses this demand of the peoples of all lands.

The French colonialists unleashed their war in Indo-China immediately after the close of the Second World War in order to re-establish their colonial rule over the people of that region. In perfidiously launching that war of aggression against the peoples of Viet-Nam, Khmer and Pathet Lao, they fatuously calculated on reconquering the whole of Indo-China within a few months, but as all the world now knows, their fevered dreams were completely shattered by the peoples of Indo-China. And what is more, this war, that is already in its eighth year, is resulting daily in new defeats for the French colonialists. The people of Viet-Nam have gained a succession of great

victories in their war against the aggressors; and the peoples of Khmer and Pathet Lao have also achieved big successes for their cause.

The peoples of Indo-China are waging a just war. They are not fighting for their own national independence and peaceful life alone; they are at the same time fighting to defend the peace and security of the world, and of Asia in particular. In this, they have the sympathy and support of the peoples throughout the world, the French people included. If the French colonialists venture to drag on their aggressive war, the peoples of the whole world will certainly continue to support the peoples of Indo-China until they have driven the invaders from their land.

Indo-Chinese Striving for Peace

In resisting the aggressors, the peoples of Indo-China are also striving for peace. In common with all the peace-loving peoples, they believe that there is no international dispute that cannot be settled by negotiation. In his reply to Nycop, Chief Editor of the *Expressen*, a Swedish newspaper published in Stockholm, President Ho Chi Minh of the Democratic Republic of Viet-Nam has pointed out:

But, if having learnt the lesson of these years of war, the French Government wishes to have an armistice and settle the Viet-Nam question through negotiations, the people and government of the Democratic Republic of Viet-Nam will be ready to discuss the French proposal.

President Ho Chi Minh's statement expressed not only the desires of the people of Viet-Nam, but those of the peoples of Khmer and Pathet Lao as well. At the same time, it fully manifests the desires of the peoples of all lands to lessen international tension through negotiations.

The French people have also been fighting continuously to put an end to this "dirty war" waged by their rulers. The names of such fine representatives of the French youth as Henri Martin and Raymonde Dien have become the banners of the French people in their struggle against the "dirty war."

The Soviet Union, the People's Republic of China and the People's Democracies have consistently pursued a policy of peace and striven for the relaxation of international tension. The Soviet proposal for armistice talks in Korea and the tireless efforts made by the Korean-Chinese side in the course of the talks eventually forced the U.S. aggressors to sign the Korean Armistice Agreement. This has encouraged the peoples of all lands to intensify their demands to stop the war in Indo-China and to lessen the tension in Asia and throughout the world.

It is under the pressure of these demands that those who pursue the "position of strength" policy were forced to agree to convene the Geneva Conference at which the problem of restoring peace in Indo-China is to be discussed.

Warmongers Afraid of Peace

However, there would be no graver mistake than to believe that the champions of the "position of strength" policy will willingly admit their failure and give up their policy of continuing the aggressive war in Indo-China, which they wage in order to maintain tension in Asia. In fact, the reverse is the truth: instead of slackening their aggressive activities in Indo-China and thus creating favourable conditions for reaching agreement at the Geneva Conference, they are intensifying their activities

there and stepping up their plots to sabotage the Geneva Conference.

On the eve of the Geneva Conference, they are making every effort to spread the belief that the Geneva Conference is "bound to fail." They try to prove that a cease-fire in Indo-China and the settlement of the Indo-Chinese question by political means are impossible, and that therefore, the only thing to do is to go on fighting. The root of such absurd "logic" must be sought in the fear that these people have of peace, in their reluctance to lessen the international tension which they themselves have created, and in their unwillingness to lose the super-profits which they derive from the armament drives and war preparations.

Still more absurd is the fact that, in order to conceal their underhand plot to wreck the Geneva Conference, they even attempt beforehand to shift the responsibility for its failure onto other people's shoulders. They even claim that the People's Republic of China must be responsible for the war in Indo-China just as if it were Chinese troops who have been fighting in that country in the past seven years and more, and not the French expeditionary forces. They even indulge in such absurdities as to ignore the universally known historical fact that the People's Republic of China was founded only three years after the French colonialists unleashed their war in Indo-China.

U.S. Intervention

Such groundless slanders against the People's Republic of China are simply meant to justify the criminal acts of the U.S. imperialists: their direct support for the French colonialists in their war of aggression in Indo-China in the past and their open participation in this war at present. It is meant to cover up the U.S. plot to replace the French in Indo-China and turn it into an American colony.

Everyone knows that as early as 1945, when the Japanese surrendered, the U.S. general, MacArthur, immediately did all he could to pave the way for the French colonialists to reconquer Indo-China. On the instructions of the U.S. State Department, that notorious warmonger, William Bullitt, pulled Bao Dai out from the Hongkong night clubs and re-

commended him as a puppet to the French colonialists in Indo-China. On June 27, 1950, President Truman openly declared that the United States would speed up its military aid to the French aggressive troops in Indo-China and that a military mission would be sent to intensify its intervention in the Indo-Chinese war. By the end of 1953, the United States, on a rough estimate, had already spent more than 3,000 million U.S. dollars on the battlefields of Indo-China. As M. Pierre Cot, the noted French peace partisan, pointed out, but for U.S. intervention, the war in Indo-China would have ended long ago.

Following the armistice in Korea, U.S. intervention in the war in Indo-China has become more open and bigger in scope. Harold E. Stassen, Chief of the Foreign Operations Administration, recently declared that in the fiscal year ending June 30, 1954, the U.S. has budgeted between 1,060 million and 1,160 million U.S. dollars for military "aid" to help France to continue this war.

In February this year, the U.S. Government brazenly dispatched air force personnel to Indo-China to take a direct hand in the massacre of the peoples of Viet-Nam, Khmer and Pathet Lao. Moreover, the United States has recently increased its pressure on France to hand over the right to train puppet troops in Viet-Nam. By this means it hopes to train large numbers of such troops and have them under its own control. Government officials in the United States consider that there is no longer any need to conceal their intention of completely taking over conduct of the Indo-Chinese war. According to a U.P. dispatch, senior military experts in the Pentagon are discussing how "to fill the vacuum that would be created in the event of an armistice which would bring about a withdrawal of French forces." The United States, a correspondent of the *Wall Street Journal* reveals, has mapped out a plan to continue the war without the participation of France. All the criminal acts of the U.S. imperialists in Indo-China are directed to one vicious end which has been openly admitted by Walter S. Robertson, U.S. Assistant Secretary of State for Far Eastern Affairs: "to maintain for an indefinite period of years American dominance in the Far East." In other words, the Ameri-

can imperialists dream of enslaving forever the peoples of Asia.

Threat to World Peace

The U.S. policy aimed at the continuation of the war in Indo-China is a serious threat to the freedom and security of the Asian peoples. It is also, therefore, jeopardizing world peace.

Washington's policy towards Indo-China is directed not only against the interests of the peoples of Indo-China but also those of the French people. Nevertheless certain people in the French Government seem to be quite willing to allow themselves to be led by the nose by the U.S. imperialists. They are busy in getting "American aid." They intensify military operations and at the same time shout about a so-called "honourable" peace. These efforts only facilitate further U.S. intervention in the Indo-Chinese war and cannot bring about a peaceful solution of the Indo-Chinese problem.

The Geneva Conference, to which all peace-loving peoples throughout the world are paying close attention, will soon be convened. The Conference is faced with the important task of restoring peace in Indo-China and securing the national rights of the Indo-Chinese people. The fulfilment of this task depends to a considerable extent upon the attitude of the French Government and also that of the U.S. Government. The decisive factor, however, will be whether the participating states approach their task from the point of view of consolidating peace, from the principle of respect for the freedom and national independence of the peoples of all countries, and thus strive to reach an agreement on the peaceful settlement of the Indo-Chinese question.

The successful fulfilment of the task of restoring peace in Indo-China also demands that all the peace-loving peoples continue to strengthen their unity, further heighten their vigilance and clear away all the obstacles thrown by the aggressors in the way of convening the Geneva Conference, thus facilitating the movement for negotiations among the great powers. Only this can ensure the realization of peace in Indo-China, lessen the tension in Asia and create favourable conditions for the establishment of a lasting peace throughout the world.

The Agricultural Cooperation Movement in China

Liao Lu-yen

Deputy-Director of the Department of Rural Work of the Central Committee of the Communist Party of China

UNDER the leadership of the working class, the Chinese peasantry, having wiped out feudalism and completed the land reform in the course of which the land of the landlords was given to the tillers, have taken the road to the socialist transformation of agriculture on the basis of cooperation. The Communist Party of China is guiding the peasants along this road, which it has charted to a prosperous, happy life.

In a speech delivered to a meeting of labour heroes of the Shensi-Kansu-Ningsia Border Region in 1943, Comrade Mao Tse-tung pointed out:

As for the peasant masses, a system of individual economy has prevailed among them for thousands of years under which a family or a household constitutes a separate productive unit; this scattered, individual form of production has been the economic foundation of feudal rule and it has condemned the peasants to perpetual poverty. The only way to change this state of affairs is by gradual collectivization and the only way to bring about collectivization is, according to Lenin, through cooperatives.

The movement for mutual aid and cooperation in agricultural production was first developed in the liberated areas during the War of Resistance to Japanese Aggression (1937-1945) and the War of Liberation (1946-1949) on the basis of the reduction of rent and interest and the land reform, which had been successfully carried out in these areas. Following the liberation of the whole country, the Central Committee of the Communist Party of China issued in December, 1951, its "Decisions

on Mutual Aid and Cooperation in Agricultural Production" which pointed out clearly that mutual aid and cooperation is the only road along which the individual small-peasant economy can be gradually changed into large-scale collective economy characterized by the extensive use of machinery in agricultural production. The Decisions further emphasized the fact that the agricultural producers' cooperatives of various types created by the peasant masses are transitional forms of organization leading to a socialist agriculture.

These Decisions have given a tremendous impetus to the movement for mutual aid and cooperation in all parts of the country. Data collected up to October, 1953, show that 43 per cent of the total peasant households in China had become members of various organizations for collective labour and that these included over 14,000 agricultural producers' cooperatives with a membership of more than 280,000 peasant households.

Drawing on the experience gained in the development of the movement of mutual aid and cooperatives in general, and in particular, on the experiences of the agricultural producers' cooperatives gained since 1951, the Central Committee of the Communist Party of China published its "Decisions on the Development of Agricultural Producers' Cooperatives" in December, 1953.

At the same time a widespread movement was launched throughout the country to publicize the general line of policy of the Party in the period of transition to socialism. The

people are learning what socialism is; how China will carry on socialist industrialization, how she will carry out the socialist transformation of agriculture, handicraft production, capitalist industry and commerce. Once they grasped the spirit of the general line, the broad masses of the peasantry became more anxious than ever to organize and develop mutual aid and cooperation. This may be seen from the fact that the number of agricultural producers' cooperatives has increased rapidly and is now over 40,000.

Mutual-aid teams and agricultural producers' cooperatives are the two organizational forms through which we are bringing about the gradual socialist transformation of agriculture.

Nature of Mutual Aid and Cooperatives

Mutual-aid teams are peasants' organizations for collective labour and mutual aid; they are organized on the basis of the individual small-peasant economy, that is, of the peasants' private ownership of land and of the chief means of production. Members of the mutual-aid team have a free hand to use their own land as they wish, but field work is carried on collectively. In so far as it is based on collective labour, this kind of mutual aid represents an embryonic form of socialist production.

There are two types of mutual-aid teams: temporary (seasonal) and permanent (year-round). Many of the permanent ones practise mutual aid not only in agricultural production but also in subsidiary production, and not a few of them, in the process of developing collective labour, have accumulated a certain amount of common property. It is therefore obvious that permanent mutual-aid teams possess more developed socialist features than temporary mutual-aid teams.

Most of the existing agricultural producers' cooperatives are not yet entirely socialist in nature, since the chief means of production used by them are still privately owned by the members. Their distinctive feature is that, when they join, the peasants pool their land holdings as shares, and that all the land is then placed under the unified management of the cooperative. Individual members, however, still retain private ownership of their land. Therefore, after certain amounts have been deducted from the total income of the coopera-

tive for the investment and reserve funds and the normal expenses of the cooperative, the rest is distributed to the members not only according to the quality and quantity of work contributed by each, but also in proportion to the amount of land each has invested as his share on entering the cooperative.

The difference between the agricultural producers' cooperatives and the permanent mutual-aid teams lies in the fact that, in the former, even though they are not entirely socialist in nature, socialist features are far more developed. In some of the existing agricultural producers' cooperatives, land is either collectively owned or owned by the state, while draught animals and heavy farm implements are the social property of the collective. In such cases, the total income of the cooperative, after the investment and reserve funds and other expenditures have been deducted, is distributed to the members according to the socialist principle of distribution: to each according to his work. Such agricultural producers' cooperatives are the most advanced; they are entirely socialist in nature and are collective farms in the fullest sense.

Cooperation Increases Output

The significant changes that have taken place in production relations in the countryside have brought about a tremendous increase in China's agricultural production. Many years of war had greatly reduced agricultural output. By 1952, however, it had not only regained but surpassed the peak level attained prior to the War of Resistance to Japanese Aggression. In 1953, there was a further increase. The land reform, which had been successfully carried out on a nation-wide scale, played a decisive role in increasing agricultural production; and the development of the mutual aid and cooperative movement was another important factor stimulating the development of agriculture. In the individual small-peasant economy, because of its limited labour power and financial resources, very little can be done to increase output and expand the scale of production. Such measures as soil melioration, which are of major importance to increased production, are beyond the reach of the individual peasant. But they can be easily undertaken by mutual-aid teams, and

even more so by agricultural producers' cooperatives.

The crop yield per unit area attained by mutual-aid teams is usually higher than that of the individual peasants; and that achieved by the agricultural producers' cooperatives is, generally speaking, still higher. This has been proved by numerous concrete facts. Once they are convinced of the superiority of collective forms of labour in achieving the growth of agricultural production and raising their members' income, the peasants are eager to join the mutual-aid teams and agricultural producers' cooperatives.

Towards Mechanization

The central task of national economic construction in the field of industry is the development of heavy industry. But agricultural production must be developed and expanded at the same time to meet the ever-growing needs of the country for marketable grains and for cotton and other industrial crops. An individual small-peasant economy could never satisfy these demands. It is only possible to secure a sufficiency of marketable grains and industrial crops through mechanized farming and a large-scale development of state farms.

In spite of the fact that China is a big country with a vast territory and a huge population, its industry is not well developed. At the present time, it is not yet in a position to produce agricultural machines in sufficient quantities. Nor can we carry out the large-scale mechanization of farming by importing agricultural machines from abroad. To invest too much money in state farms would also be unwise, as that would lead to a reduction in capital investments intended for the development of heavy industry. Therefore, in the first few years of planned national construction, the increase of agricultural production will be secured through the development of mutual-aid teams and agricultural producers' cooperatives. We have very few agricultural machines at the present time, and there are none at all in some districts. The way to make good use of the advantages of collective labour and unified management, to stimulate the enthusiasm of the peasants in production, to utilize the potentialities of the land and to increase agricultural production is to organize the peasants into

mutual-aid teams and agricultural producers' cooperatives.

Today, only very few such cooperatives do mechanized farming. In Northeast China in 1953, for instance, only 104 out of 4,926 agricultural producers' cooperatives practised mechanized farming with the help of the machine and tractor stations and state farms. This is only 2 per cent of the cooperatives in that area; the other 98 per cent of them still farm with manual labour, draught animals, old farm implements or some improved or new-type implements. Nevertheless, the agricultural producers' cooperatives in the Northeast, as a result of the organization of their production on a collective basis, have raised their output by 15-20 per cent, and in some cases, even 30 per cent.

As individual peasants organize themselves into mutual-aid teams and agricultural producers' cooperatives, cooperation in agriculture is being realized step by step. This also means that private ownership of the main means of production by the labouring peasants is gradually changing into collective ownership. This will greatly facilitate the mechanization of agriculture as big modern farming machines can only be used rationally on large areas. As industry develops, agriculture will be supplied with more and more farming machines. Through cooperation and mechanization, China's agriculture will become a large-scale and socialist agricultural economy.

Guarantees of Victory

Organization, mutual aid and cooperation—this is the road along which the peasants will go to socialism. It is the only way the peasant millions can escape from poverty and ruin and arrive at a happy, prosperous life. Individual peasants, who are small commodity producers, have the dual character of being working people and, at the same time, sellers of commodities. Small commodity production, as Lenin has pointed out, daily and hourly gives birth to capitalist elements. The free development of these spontaneous forces of capitalism is not in the interests of the peasant masses. If it takes place, a few get rich by exploiting others, while the overwhelming majority are subjected to exploitation and face poverty and ruin. The labouring peasants



Kuo Chang - yu, leader of an agricultural producers' cooperative in Peking's suburban Nanyuan District, describes to a visiting group of peasants how his cooperative was organized

can avoid such miseries and free themselves from exploitation only by advancing towards socialism under the leadership of the working class. In China today we have the leadership of the Chinese working class and its political party—the Communist Party of China, which enjoys such high prestige among the broad masses of peasants; the firm alliance of workers and peasants, established and consolidated during the long years of revolutionary struggle; and the state power of the people's democratic dictatorship based on the worker-peasant alliance. These are the basic factors that assure the victory of socialism over the capitalist elements in the national economy, factors that guarantee the successful completion of the socialist transformation of agriculture.

By guiding the peasants over a relatively long period through the various transitional forms of organization—mutual-aid teams and agricultural producers' cooperatives—we will bring them gradually to socialism. It will be through gradual and not sudden change that the labouring peasants' private ownership of the chief means of agricultural production will be transformed into socialist collective ownership. This method for the gradual trans-

formation of agriculture is the most suitable for the peasant masses. The Central Committee of the Communist Party of China has constantly stressed that the policy to be adopted must be "active leadership and gradual advance." By "active leadership," we mean that the leadership of the Party must not lag behind the demands of the masses and of national construction; "gradual advance" means that the Party leadership must take into consideration the level of political consciousness of the masses and the possibilities of the actual situation.

Guided by this directive we are now engaged in the systematic and gradual socialist transformation of the small-peasant economy so that the productive forces in agriculture may be constantly expanded to meet the needs of planned economic construction and the industrialization of the country. This path of advance will ensure constant improvements in the living conditions of the peasants and further consolidate the worker-peasant alliance. By advancing along this road, we will successfully fulfil our great task—the socialist transformation of agriculture and the building of socialism in China.

On the Classical Tradition In Chinese Painting

Yeh Chien-yu

I

THE exhibition of classical Chinese painting at the Peking Palace Museum, covering nearly 1,400 years of development, provides a splendid general view of the great heritage of Chinese painting. It reveals a unique artistic tradition consistently developed through the ages with its own characteristic forms and outlook. Chinese painting is a rich contribution to human culture. It is a heritage that is rich not only in outstanding geniuses but also in its vast number of beautiful works. The mural paintings of the grottoes of Tunhuang, Kansu Province, alone comprise a large "museum." In China, despite the extensive depredations of foreign "collectors," there still remain—as this present exhibition shows—great collections of classical paintings.

The oldest paintings found on lacquerware of the state of Chu in the period of the Warring States (403-221 B.C.) and copied in bas-reliefs of the Han Dynasty (206 B.C.-220 A.D.) show that the means of expression in Chinese painting before the second century A.D. were relatively simple and somewhat primitive. But mural paintings in the Han tombs at Liaoyang and the chronicles of that time show the gradual evolution of Chinese painting towards a more realistic and technically mature form of expression. Extant paintings of late Han times already show a masterly and lively

handling of figures and an ability to depict psychological traits and facial expressions. Nothing remains, unfortunately, of the work of Mao Yen-shou, but he was famed in Han times for portrait painting.

By the time of the Six Dynasties (220-581), the highly characteristic style of Chinese painting had matured. Though few originals of the time remain, copies and other records make known to us some of the outstanding painters of the day such as Tsao Pu-hsing (circa 220 A.D.) and Ku Kai-chih (fl. 348-410). Tsao was adept at the painting of figures. His skilful treatment of flowing robes and indication of the movements of the body through the fall of the draperies is a particularly remarkable detail indicating his keen observation and study of nature.

Ku Kai-chih was also famous for his painting of figures. He gave special importance to the treatment of eyes, which he considered a key element in portraiture because they "express the spirit" of the subject. From the Tang Dynasty copy of his hand-scroll *Admonitions of the Imperial Preceptress*, we can see the sensitive delicacy of line and skill with which he depicted facial expressions and his assured composition.

Considerable interest, therefore, attaches at this exhibition to the four different copies of Ku Kai-chih's *Goddess of the Lo River* made by artists of the Sung Dynasty.

Yeh Chien-yu is a well-known Chinese artist.

II

During the fifth and sixth centuries, painting was so far developed in technique and theory that the portrait painter Hsieh Ho (middle of fifth century A.D.) was already able to summarize the generally accepted aesthetic theory of Chinese painters. In his *Ku Hua Pin Lu* ("Notes Concerning the Classification of Old Paintings"), he drew up the famous "Six Canons of Painting," which were also the main criteria for evaluating a picture.

According to Hsieh Ho, a painting should have rhythmic vitality (harmony of structure and living force). It must be carried out with the appropriate brushwork. And the form and colouring of what is represented must conform to nature and be presented according to a fitting composition; while the whole should accord with the traditions of the great painters of the past.

These canons have served to guide all classical Chinese painters till modern times. Though various commentators have, of course, given them different nuances of meaning in the process of more concrete and detailed interpretation, they have been generally accepted as advising the painter to understand thoroughly the things he paints and apply the technique he has acquired by study of the traditional masters to the creation of pictures which will be true and vivid representations—but not merely passive reflections—of reality. No painter of the past ever repudiated these canons. Though painting in old China has, on occasion, strayed far from them in actual practice—during the domination of sterile academism in the time of the Ching (Manchu) Dynasty, for instance—they have always remained as a guide for classical painters and the best masters have always conformed to them.

The Tang and Sung Dynasties were the golden age of Chinese painting. A great number of outstanding masters appeared. There were remarkable refinements in treatment, with many innovations in subject matter and content. During the Yuan (1280-1368) and Ming (1368-1644) Dynasties, there was the steady growth of academism; conservative tendencies came uppermost and the creative spirit flagged. But these periods, too, had

their giants in painting such as Chao Meng-fu, in Yuan times, or Chou Ying and Shen Chou in Ming times.

It must also be borne in mind that through all these periods the main practitioners of art were the gentlemen scholars and the nobles, those who were both the leaders of intellectual life and belonged to the privileged class of society.

The peasants and handicraftsmen displayed their artistic talents mainly in other spheres and least of all in the sphere of classical painting. Themes of the life of the people were little reflected in this art. It was only with the rise of, first, the bourgeoisie and then the working class, that fundamental changes began to take place in Chinese painting, and that, especially following the May Fourth (1919) Movement, the working class and the labouring people came to express their ideology through their own representative artists. Even then the classical tradition continued to exercise a deep influence in the sphere of painting.

It is only now, in the era of the people, that a radical transformation of Chinese culture is taking place. Under the general line of policy of the state for the period of transition to socialism, every aspect of Chinese life and culture is even more rapidly changing.

In the creative works of the painters of genius of the past, we can see strivings towards realism and the faithful representation of reality. Indeed, great strides towards realism were made in the past by the best representatives of Chinese art, but it is only today, on the basis of the socialist transformation of Chinese society, that our artists can fully develop this great tradition of Chinese art by advancing along the path of socialist realism.

III

The Peking Palace Museum exhibition shows the extraordinarily wide range of themes treated in Chinese painting, but the painting of figures and portraits, of flowers and birds and animals and landscapes, long remained the most popular genres. The classical Chinese painters say that figures should "express spirit"; that paintings of flowers and birds should be life-like, while landscape paintings should display "poetic imagination." In other

words, they demand that a painting be at the same time a poetic creation and a moving representation of reality. They are not satisfied with a passive reflection of reality.

In the Han Dynasty, figure painting had already become an important tradition. But it reached a particularly high level of accomplishment in the Sui and Tang Dynasties (581-907). Yen Li-pen, one-time prime minister in the Tang Dynasty, is acknowledged as one of the best figure painters of this period. In his famous *Pictures of the Emperors*, he brings out in bold relief the different characters of his subjects. Wu Tao-tse (fl. 700-760), famous painter of the Tang Dynasty, holds a pre-eminent place as a painter of historical and religious figures.

Great heights in realism were achieved in figure painting. Chou Fang of the late Tang Dynasty painted with distinction the leisured ladies of the court. Gradually, genre painting developed out of this figure painting and took in ever wider aspects of life, not only of the life of the nobles and sages, but of the people. The painting *An Evening Party in Han Hsi-tsai's House* by Ku Hung-chung of the period of the Five Dynasties (907-960 A.D.), is one of the outstanding works at the present Peking exhibition. A large group composition depicting a social occasion with music and dancing, it is a work that eminently displays the poetic expressiveness of classical painting. (See Pictorial Section.)

Of the Sung Dynasty, Chang Tse-tuan's work *A Riverside Scene at the Ching Ming Festival*, also seen at this exhibition, is another outstanding development of such genre painting. It depicts a busy scene in a suburb of Pienching (present-day Kaifeng in Honan Province). This was the capital of the Northern Sung Dynasty. The scroll, 525 cm. long and 25.5 cm. deep, unfolds a scene of streets, a riverbank and a highway leading to the city. This great painting, peopled by hundreds of figures from all walks of life, is an unrivalled panorama of the society of the time. Again and again, in subsequent epochs it seems to have inspired innumerable artists to depict one or the other aspect of their society, but rarely has such a masterly grasp of the contemporary scene been achieved. (See Pictorial Section.)

IV

The splendid tradition in painting flowers and birds is also well represented at the present exhibition. Such paintings are met with from early times, but we find a mature technique of realistic representation only towards the tenth century. In the period of the Five Dynasties, Hsu Hsi and Huang Chuan were the outstanding painters in this field. True to the principles of Hsieh Ho, they aimed not merely at harmonious colouring and conformity to nature, but strove to give their paintings a rhythmic vitality. In painting flowers, they endeavoured not only to reproduce their forms and colours, but to recreate their beauty under various conditions of poetic association—spangled with dew-drops, glorying in the sunshine, drooping in the rain, wind-blown—to show their purity or their tenderness. Thus, a perennial favourite in this genre is the triple theme of bamboo, pine and plum blossoms, which show their strength and beauty even in the winter cold. They have come to symbolize strength, resilience and beauty of character.

These many paintings of flowers and birds are an expression of the profound love and appreciation of natural life that has always inspired the Chinese people and their artists, an appreciation without which it would be impossible to create such poetic evocations of natural beauty. These paintings also indicate the part played by symbolism in Chinese classical art.

V

While the main tradition of Chinese painting lies in the portrayal of people, landscape painting with its rich variety of expression also displays in a high degree poetic imagination, realism and a characteristic national style. At first, landscape painting played a subordinate role as background for religious or figure painting. Later it developed as an independent branch of painting. In the eighth century, Li Sze-hsun (651-716) and his son Li Chao-tao, both great painters of the Tang Dynasty, established a school of landscape painting characterized by meticulous and delicate treatment, wealth of detail, and rich colouring. Their style, in which magnificent

palaces are often set in landscapes of romantic beauty, set the pattern for the so-called Northern School of landscape painting.

Wang Wei (699-759), a painter and poet of the same period, was also noted for his landscapes. To him is attributed the innovation of using black ink exclusively in his landscapes. The different shades of ink he uses are so subtle that they give the impression of colour. His works are filled with a rich poetic imagination. Critics have commented: "There is painting in his poetry and poetry in his painting." He founded the Southern School of landscape painting which flourished in the Sung Dynasty (960-1279) and subsequently. In this style the artist allows himself greater freedom of execution and seeks to grasp and impart to the viewer the essence of his subject with an incisive inspired touch.

Those who are familiar with the natural scenery of China will never fail to be impressed by the fundamental realism of the Chinese classical landscape paintings. Such paintings do, of course, represent a certain departure from actual scenery, but it is a departure consciously executed by the artist and is aimed to strengthen the realistic truth of the painting, to heighten the impression created. By the bird's-eye-view convention he uses, for instance, the painter is able to show in his painting parts of the actual scenery, such as mountains behind mountains, which are really beyond normal vision.

The painter's images of mountains and their folds, rocks, trees, water and all the ingredients of landscape, are also based on close observation of the objects they represent. The painter tries to observe the scene from all sides and grasp its most characteristic aspects. He generalizes his impressions in order to achieve the most expressive form for each detail and the whole composition, thus bringing the main characteristics of the scene into sharp relief. It is a sublimation of natural scenery as seen through the creative eye of the artist.

Here is a paragraph describing the zeal of a painter of the Ming Dynasty in studying nature:



A Myriad Miles of the Yangtze Part of a hand-scroll
attributed to Hsia Kuei (fl. 1195-1224)

Huang Tse-chiu used to sit all day long in the midst of desolate mountains, among the scattered rocks, or in the thick forests and under the bamboos. Lost in deep thought, nobody seemed to understand him. Sometimes he would go to the outlet of the Mao River, which led to the sea, and watch the rushing current and mounting waves. He stood untroubled by the sudden rising of wind or rain. . . .

Concentration and zeal in observing life is the secret of success of classical Chinese painters.

The extent of China's achievement in landscape painting is indicated by the fact that Li Sze-hsun was working in landscape some 700 years before the time of Giorgione, who is regarded as the father of landscape painting as a separate genre in Western Europe.

In painting figures, birds, flowers, animals, landscapes, mythological or religious scenes, or nature-morte, the classical masters set on paper the results of their close observation and profound understanding of life. Their painting

is the product of a penetrating insight based on real knowledge. The greatest masters observed life and reproduced it in their art, through the prism of their thoughts and emotions, pressing back the limitations of the dominant idealistic thought of feudal Chinese society and extending the bounds of realism.

VI

And finally a word about the technical means of Chinese classical painting. By the first century A.D., Chinese painting was firmly linked to the technique of using Chinese ink and colour with the writing brush on silk or paper.

Painting developed the possibilities of brush and ink through the whole period of the representational arts of feudal China. Despite the fact that other media such as mural painting on white-clay grounds were well known, painting on paper or silk remained the main form of classical representational art. With this medium, which permits the finest, blackest lines of the utmost delicacy as well as washes which give the most evanescent atmospheric effects, Chinese painters have steadily broadened the scope of their themes and treatment. This process continues at the present time.

The skilful drawing of lines, graphically used, thick or thin or extended into washes—is the basic means of delineation in classical Chinese painting. Form, contour, texture, perspective, tone, etc., are all expressed by variations in line. The handling of the brush is of paramount importance. The projection of the sense of reality and rhythm called forth by the object and the artist's intention is chiefly dependent on brush technique. Outstanding artists in various ages have added innovations to this great vocabulary of line.

There are two main schools of Chinese painting—the “kung-pi” and “hsieh-yi,” distinguished according to the type of brushwork used and the character of outlook held by the artist. In one, the object is delineated in elaborate detail and with precise strokes. Clarity of outline and brightness of colour are emphasized; the details of the object are minutely depicted. This is the *kung-pi* or the elaborate style of painting. The other method is to use a few simple strokes and, by the utmost eco-

nomy of means, to bring out in bold relief the specific characteristics and the form of the object. This is called the *hsieh-yi*, or free style, of painting. (See detail of Hsia Kuei's handscroll on p. 17.) But within these two basic styles, the means of expression in Chinese painting are very varied and afford the painters ample scope for displaying their genius.

Painting in black ink, with either line or washes and using the white colour of the paper or silk as the ground, is thus a characteristic feature of Chinese painting. Even in landscape paintings, colours are sparsely used. The Chinese classical painters highly appreciated colour, but they considered that it should be used with great restraint and applied only where absolutely necessary. Not infrequently in Chinese painting, flowers, stems and leaves are done in black, with colour used only for the petals. This stresses most emphatically the richness and significance of colour when used. These considerations, of course, apply mainly to the handscrolls and wall-scrolls made by the scholar painters. The murals of Tunhuang, for example, painted by artisans of the people, are, however, magnificently coloured.

Chinese painting, with its long and glorious history, has been prolific in schools and styles. Its more than two thousand years of development have produced a vast number of creative geniuses transforming the old and creating the new.

Cheng Chen-to, a contemporary specialist on the history of Chinese painting, states in a recent essay:

Chinese painting is extensive in the range of its themes. In the realm of nature . . . nothing escapes the artist's brush. In the realm of social activities it is no less varied. Chinese representational art is among the most treasured in the heritage of the art of mankind; it is an inexhaustible source of inspiration for the painters of New China. It belongs not only to China, but to all mankind.

It is the glorious task of contemporary Chinese painters to carry on this brilliant tradition and develop it further on the basis of socialist realism. Building on the realist tradition of the ancient masters, they are striving to improve their own creative techniques to produce works of art that are truly worthy expressions of this great new era of China and her people.



Reaping the 1953 rice crop at the agricultural producers' cooperative in Hsinlo Village, Kiangsu Province



Members of the Chiang Teh - yu Agricultural Producers' Cooperative near Tientsin load their rice for sale to the state

Fruits of Cooperative Farming

Peasants of Chihnsien County give a warm welcome to the tractor drivers of the No. 2 Machine and Tractor Station of Hopei Province who have come to help with the field work of local agricultural producers' cooperatives



A workers' delegation from Anshan presents five tons of ammonium sulphate fertilizer to the famous Han En Agricultural Producers' Cooperative to help them to increase the yield of grains and industrial crops

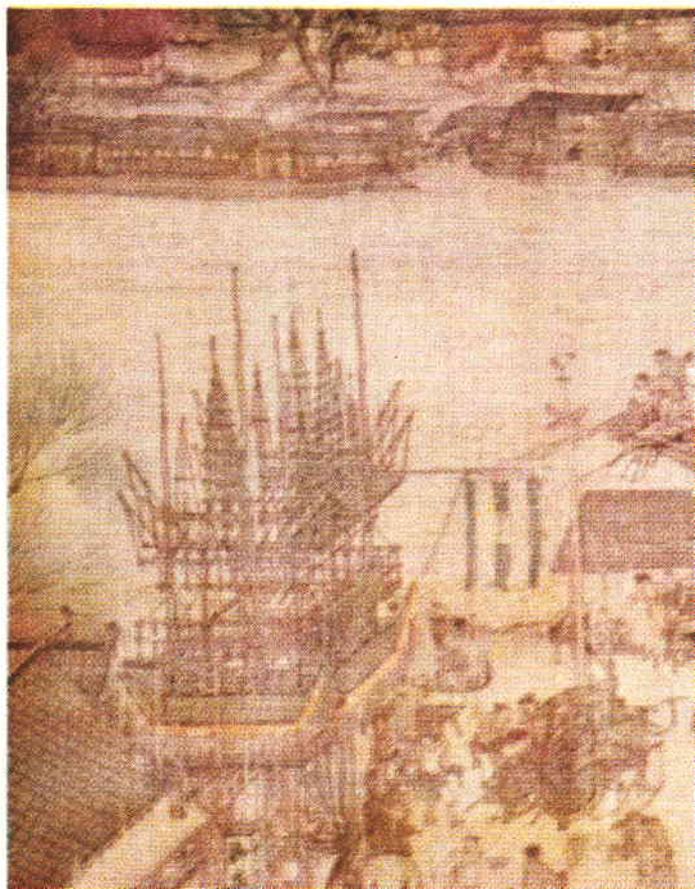
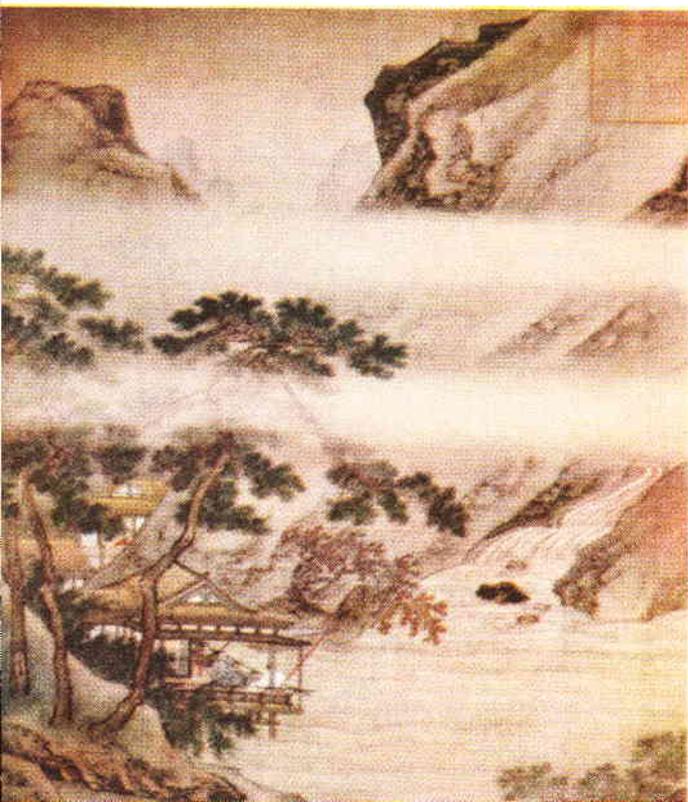




An Evening Party in Han Hsi-tsai's House. Part of a hand scroll by Ku Hung-chung. Painted c. 961-975 in the period of the Five Dynasties. H. 28.8 cm. L. 332.5 cm.

A Riverside Scene at the Ching Ming Festival. scroll by Chang Tseh-tuan. Painted c. 1119-1127 in the Song Dynasty. H. 25.5 cm. L. 525 cm.

A Pavilion by the Stream. By Chiu Ying. Painted c. 1488-1566 in the Ming Dynasty. H. 41.4 cm. L. 26.4 cm.



Ancient Chinese Paintings

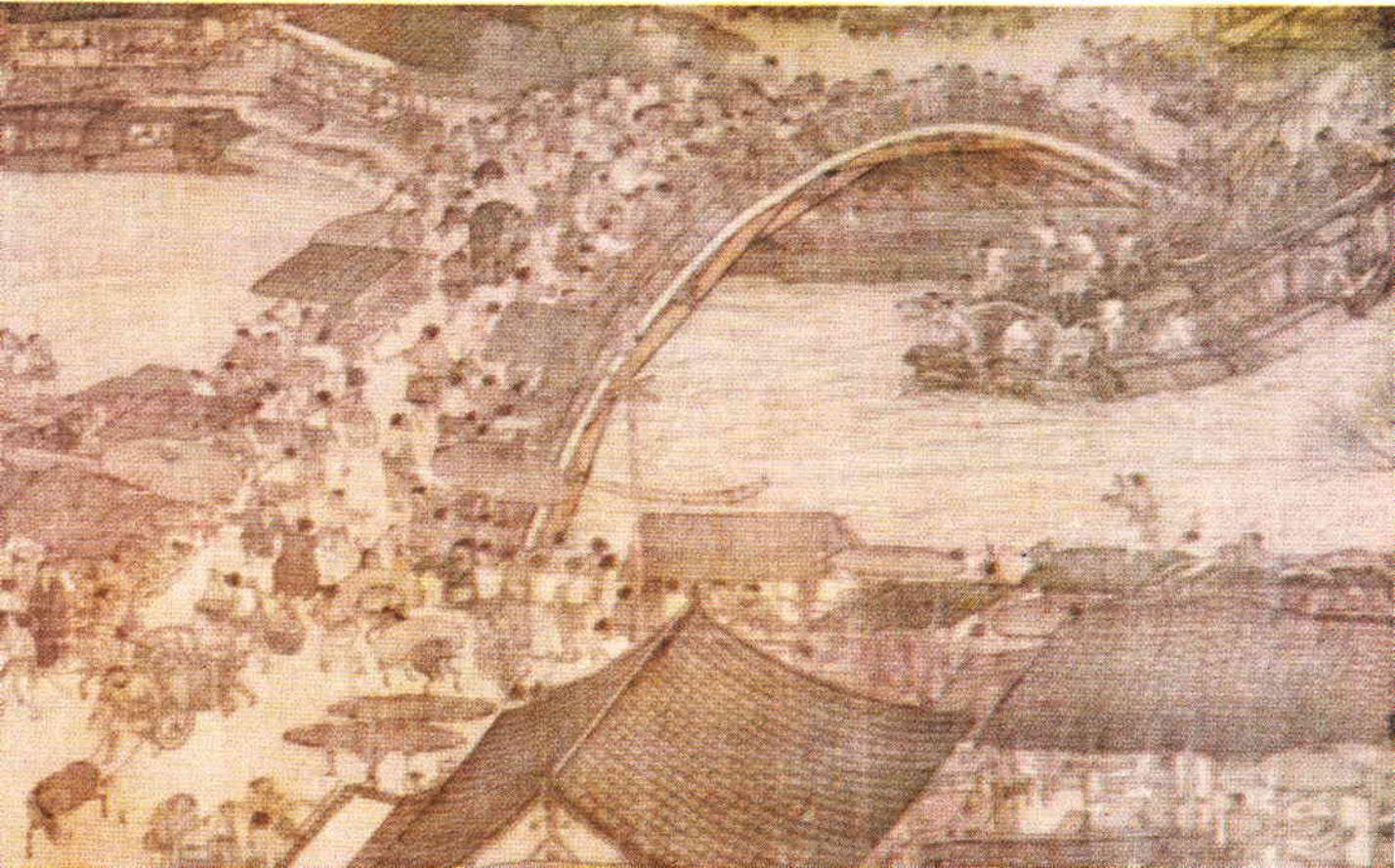
The originals of the paintings reproduced here are now in the Palace Museum, Peking



Part of a hand
7 in the Sung



Lotus Flower. By an unknown painter of the Imperial Academy of Painting of the Southern Sung Dynasty. Painted c. 1127-1279. H. 24 cm. W. 25 cm.



WUHAN TODAY

Wuhan, the triple city composed of Wuchang, Hankow and Hanyang, political and economic centre of China's Central-South Greater Administrative Area, is being transformed into a modern industrial city. The bridges now being built to span the Han and Yangtze Rivers at Wuhan are one of the important projects of China's first five-year plan



Technicians making a final check on the vat for processing rot-resistant railway sleepers in the first lumber mill to be built with such equipment in China. The mill, in Hanyang, will shortly start production



Workers laying underwater foundations for the new Han River Bridge. Work began in November last year



Wuhan is the most important inland Yangtze River port. Loading rolled steel from the Northeast at a Hankow wharf for Chungking in the Southwest

Newly built workers' dormitories on the bank of the Yangtze River



Unforgettable Days in India

Yuan Shui-po

On the invitation of the India-China Friendship Association, a delegation of the China-India Friendship Association visited India in December, 1953. Headed by Ting Hsi-lin, Chairman of the China-India Friendship Association, the delegation included the playwright Hsia Yen, the woman writer Hsieh Ping-hsin and the poet Yuan Shui-po, who had also been one of China's delegates to the Vienna Congress of the Peoples for Peace in December, 1952. In the following article Yuan Shui-po gives his impressions of the delegation's five-week visit to India.

I SHALL never forget the days we spent in India....

Leaving the smooth asphalt roads, our cars wound their way along the uneven earth roads of the countryside which were flanked by tall coconut trees standing in groves like natural screens. Beyond these screens, we caught glimpses of paddy fields and betel-nut plantations. There was also a big river, in the middle of which a group of islets with clusters of coconut trees seemed to float. On the river banks, women were doing their washing, their colourful garments making dashes of colour amidst the green.

While I was thus enjoying the picturesque scenery around Vanukuru, a village in Vijayawada, Andhra State, in southern India, an enthusiastic ovation suddenly thundered out ahead of us. With the clarion call of trumpets and the roll of drums, our cars were soon surrounded by a crowd of people and we had to slow down so as to move with them. A band played in front of our motor caravan, and on all sides of us trooped a huge mass of people who had come to welcome us, in a gay procession that resembled a *yatra*, the Indian festival.

As we were moving along the winding road to the village, a little Indian girl, big-eyed and brown-skinned, suddenly climbed into our car. She looked us over curiously, a bit shy at first, but soon she felt quite at home

and sat comfortably with us, strangers from New China. Walking close by the car was a lad about eight years old. He smiled artlessly and pointed out to us the village ahead.

Soon we found ourselves in the village.

We got down from our cars. Faces lit up by friendly smiles were all around us.

"India and China Are Brothers!"

Then came the cheer, "India and China are brothers!" And we replied, "Long live Chinese-Indian friendship!" A half-blind old man with a child in his arms, probably his grandson, suddenly seized my hands. He fumblingly handed me three small limes, and with many friendly gestures, insisted that I take them. His lips moved, but realizing I could not understand his language, he expressed his heartfelt friendship simply by clasping my hands firmly.

The flourishing tropical plants walled off the sunshine which was blazing down even in December. Big bunches of bananas hung heavily on their broad-leaved stems. Fruit as big as small footballs dangled on the branches of orange trees. Our hosts told us how rich their village was in agricultural produce, chiefly rice, turmeric roots, chillies, maize, tobacco, oranges and betel-nuts. The population was about 4,500. On invitation, we visited one of the cottages. The im-



Jawaharlal Nehru, Premier of the Republic of India, with members of the China-India Friendship Association delegation in New Delhi. 1st row, from left to right: Hsia Yen, vice-leader of the delegation; Hsieh Ping-hsin, member of the delegation; Premier Nehru; Ting Hsi-lin, leader of the delegation; Yuan Chung-hsien, Chinese Ambassador to India; Dr. Gyan Chand, President of the Executive Committee of the India-China Friendship Association; 2nd row, 2nd from right: Yuan Shui-po, the writer of the accompanying article

mense riches of nature here made a deep impression on us.

On the pavement between the cottages and between the orchards, we saw clean-cut and attractive designs drawn by the peasants in white clay. This is their solemn, traditional way of welcoming guests. Some of the designs were similar to the folk art designs of the Chinese people. We could trace here the cultural links between ancient China and India.

Walking along several paths adorned with such beautiful designs, we came to a spacious brick house—perhaps the only one in the village. The local reception committee had arranged a party for us in which the leaders of the local branches of the Congress Party, the Communist Party and the Peasants' Association made short speeches of welcome. Then we were presented many garlands of flowers.

We stayed quite a few hours in the village. We attended a welcome rally of the peasants in a big open space. A makeshift platform with an awning stretched over it had been

erected under a big banyan tree. It seemed that every one of the villagers had come. People, men and women, young and old, sat on the ground around the platform. Many children had climbed on the trees near the platform, hoping to get a clearer view of us. Everyone fixed his eyes upon us and listened to us with rapt attention.

Universal Welcome

We received a similar welcome in every city and village we visited. Wherever we went, we were inclined to think that the welcome we had just received there was surely the warmest we could expect anywhere, but at the next place, an even more enthusiastic reception would greet us! It was as though we were swimming happily in an ocean of warm friendship.

Many of these friendly and cordial faces that greeted us in India are still fresh in my mind. I shall never forget that half-blind old man in Vanukuru; nor shall I forget those Moslem women, with purdah veils, at the mass rally in Delhi; the coppersmiths in Andhra State

who gave us copper jugs and other products of their craft as gifts or the sugar workers waving farewell to us from the walls of their factory. I shall never forget all those enthusiastic Indian people, men and women, young and old. Although we did not speak each other's language, what I saw and heard made me feel strongly the warm friendship they cherish for New China and the yearning they have for a life in peace and happiness. Wherever we went, in schools, factories, railway stations and amid the coconut groves . . . we met numerous such hospitable Indian people, each of whom had a warm welcome for us. These memories merge into a gay, colourful, immense human stream—the stream of China-India friendship which, overcoming all obstacles, flows triumphantly forward.

Meeting Old Friends

We had the great pleasure of meeting again many friends already familiar to the Chinese people, such as Pandit Sundarlal, Dr. Saifuddin Kitchlew, Dr. Gyan Chand, Mr. Sachin Sen-Gupta, Mr. Gurbakhsh Singh . . . fighters for peace who have visited New China. Together with nearly two hundred other prominent men and women of India who recently visited our country, they have helped Indian people of all walks of life to get a better understanding of New China through their public addresses, talks and writings. As a result, the friendship between the two nations has grown even stronger. Mr. Sundarlal's *China Today*, Mr. R. K. Karanjia's *China Stands Up*, Mr. K. A. Abbas' *In the Image of Mao Tse-tung*, and K. T. Shah's *New China's Promise*, all these books which are based on concrete facts seen or heard by the writers themselves and written in language overflowing with enthusiasm, have brought a mass of authentic information about New China and the life of its people to the reading public of India.

When we visited the historical site where the ancient Nalanda Temple once stood, a peasant organizer said to me, "Since the liberation, New China has made marked achievements in economic restoration and development, and also in basic social reforms. The Indian delegations to China have brought us a great deal of information about these achievements." He reminded us that the friendship

between India and China already has a history of two thousand years. "This temple of Nalanda," he continued, "where your monk Yuan Chwang studied Buddhism during your Tang Dynasty, is a proof of this friendship. It is beyond the power of any enemy—no matter how rabid—to break such peaceful relations which have existed for so long a time between our two nations." And he added, "Should anybody come out to oppose People's China, nobody here would show any interest in him."

At every mass rally, reception, discussion meeting, dinner or tea party, this traditional friendship between the two nations was the keynote. At the First Conference of the India-China Friendship Association in Delhi, Congressman Kaka Kalelkar who was Chairman of the Conference, emphasized in his opening speech the friendly relations between India and China since the dawn of history. According to Indian mythology, he said, the great architect Maya, who built the wonderful palaces for the Pandava kings in Delhi, was a Chinese.

Ancient Ties

Dr. Ting Hsi-lin, head of our delegation, gave an address on the subject—"India in the Eyes of the Ancient Chinese." He recalled that back in the Han Dynasty, more than 200 years before our era, Sze-ma Chien, the great Chinese historian of the time, wrote at great length about the Indian people's lives and customs in his book, *The Shih Chi* (The Annals). In the first century B.C., Pan Ku, a historian of the Later Han Dynasty, also described the customs, currency and native products of the Indian sub-continent in his *History of the Han Dynasty*. He praised the skill of the Indian handicraftsmen who were adept at carving, engraving, weaving and embroidering. In the Tang Dynasty, the monk Yuan Chwang, who lived in India for many years, also wrote about his travels in that country.

The friendly relations between the peoples of China and India were further cemented and developed by the First National Conference of the India-China Friendship Association and the establishment of a national organization of the Association. In Delhi, the capital, as well as in other cities, we were warmly received by the leaders of the central



A woman representative of the Indian People's Dramatic Association presenting books to Ting Hsi-lin, leader of the Chinese delegation, at a reception given to the delegation by Calcutta literary and artistic circles

government and local governments, by prominent members of the Congress Party and other parties, and by people representing broad sections of society. We have personally seen how the friendship between these two brotherly nations, one with a population of 500 millions and the other of 360 millions, has been steadily consolidated. This friendship is a great power in the struggle for peace in Asia and in the world. Millions of people in South-east Asia keenly feel its impact, and it is the source of rejoicing also for peace-loving people all over the world.

Slanderers Exposed

It is natural that the instigators of war have become frightened of this strength. During the conference and in the days we spent in India, they went to all lengths to spread slanders and lies about China. But the Indian people instantly and relentlessly exposed and castigated these lies and slanders, so that the enemies of peace were forced to admit that it would be difficult for them to undermine the friendship between China and India. Even the Associated Press had to report that an unprecedented number of people welcomed our delegation.

On several occasions I heard Indian friends say, "The war instigators' lies and intimidation will never work. They only help us to understand more clearly who are our friends and who are our enemies."

Our contacts with Indian people from every walk of life, who have shown so keen an interest in all things concerning New China and whose questions covered so wide a range, have made us feel it is our duty to do all in our power to further the cultural and all other types of exchanges between our two nations.

We would like to know more about this great nation—which is our neighbour. It was a pleasure indeed to be able to visit the important and precious historical remains in different parts of India, to see wonderfully executed works of engraving and painting, to enjoy the sight of its monumental architecture. The Indian people have every reason to be proud of their ancient culture. In China, I had already enjoyed the performances of eminent Indian musicians and dancers who were visiting China. During my visit to India, I enjoyed the professional and amateur performances of other artists in Delhi, Patna, Cuttack and other cities. I came to realize still more clearly what an invaluable wealth the Indian people possess in their traditional arts which sparkle with national colour and have a popular and mass character. Those who do not respect the history and culture of this ancient country, who fail to see the immense potentialities of its inheritors—the working people of India—will certainly have to pay grievously for their ignorance and arrogance.

The days we spent in India were all too short, but our memories of this beautiful country will long remain. The faces of its lovable people will live forever in my mind.

Wuhan Today

—The Triple City on the Yangtze is
growing into a modern industrial centre

Hsu Chih

Our Special Correspondent

WHEN I arrived in Wuhan I did what most visitors do. Crossing the Yangtze by ferry, I climbed Snake Hill in the big park on the east bank. From the Yellow Crane Pavilion on its summit, a scenic lookout sung by Chinese poets for over a thousand years, I surveyed the panorama below.

The hour was still early. From far to the west, where it seemed to merge with the sky, the mighty river flows down, through the city, eastward towards the newly-risen sun. White seagulls skimmed through the air, darting down, now and then, to the water. Fishermen were casting their nets. On the broad bosom of the river were many Chinese sailing craft, big and small, their characteristic square sails spread full to the wind. Steam tugs, pulling long lines of heavily laden barges, moved energetically in both directions. Big cargo ships of ocean-going tonnage stood at anchor or were berthed alongside the embankment.

The spot where I stood was in Wuchang, on the right bank of the Yangtze. On the other side, facing each other across the Han River which here joins the Yangtze, were Hankow and Hanyang. These three renowned cities, comprising the Wuhan municipality with 1,300,000 people, form one of the biggest cities in China and serve as the administrative centre of Central-South China. The triple city is at the same time the greatest inland transport and commercial junction of the country. Not for nothing has it been traditionally known as "the

crossroads of nine provinces." Upstream along the Yangtze is the vast and rich province of Szechuan. Downstream are Shanghai and the ocean. The Han River rises far away in Northwest China. Railways run north to Peking and southward to Canton.

Hankow spread before me as an extensive mass of buildings as far as the eye could see; the Custom House with its high bell tower and the newly-completed, brightly-painted home of the Seamen's Trade Union standing as landmarks in the foreground.

Hanyang looked like a rustic town when it lost the industries it once had when the Kuomintang reactionaries dismantled the Hanyehping Steel Works. But today, factory chimneys in textile and other plants built since the liberation are again varying its landscape.

The Two Wuhans

On my own side of the river, I looked down at Wuchang, seat of the Hupeh Provincial Government. I could see a corner of one of its lakes, on the forested banks of which are set the spacious grounds of several universities and colleges.

Such is the aspect of one of the main cities of our People's Republic. In the past, the now peaceful Yangtze provided an entry point through which the influence of imperialism penetrated deep into the interior of the country. Foreign warships—American, British,



A young diver prepares to inspect underwater pile-driving operations during the building of the Han River Bridge

French and Japanese—constantly stood offshore with all Wuhan at the mercy of their guns. The Hankow waterfront was sliced up into foreign extra-territorial “concessions”: British, Japanese, French, German and Czarist Russian. This commercial heart of Central China was a base of the imperialists, feudal warlords and bureaucratic capitalists who used it to drain off China’s wealth. The city’s industries, too, were under foreign control. An outstanding example was the Hanyehping Steel Works, which, though originally Chinese-owned, was first seized by the Japanese in 1915 and then completely destroyed in 1938.

Side by side with the Wuhan dominated by the imperialists and reactionaries, there was always the Wuhan of the revolutionary people. The city played an important role in the people’s struggle for their emancipation. Here the 3,000-year-old monarchial form of government in China was overthrown in the bourgeois revolution of 1911. Here too, was founded one of the first Communist groups in China. Wuhan witnessed the development

of major events connected with the heroic Peking-Hankow Railway general strike of 1923, led by the Party.* In the revolution of 1924-27, the workers here took over the British Concession of Hankow, the first piece of alienated Chinese soil to be wrested back from the hands of imperialism by the people. At the height of the revolution, the city became the directing centre of the revolution and the rallying-point of a workers’ and peasants’ mass movement of unprecedented proportions, again led by the Communists.

After the defeat of the great revolution in 1924-27, countless proletarian martyrs shed

their blood. But the Party never stopped its work underground. And after 1938, when the Japanese invaders occupied Wuhan, a strong base of popular armed resistance under Communist leadership was built up in the neighbouring Tapiéh Mountains and stretched up to the city’s very outskirts. Wuhan’s workers, and the peasants of the surrounding areas, played an important part in helping the People’s Liberation Army in the subsequent war with the reactionary Kuomintang, which was finally driven from the city on May 16, 1949.

Hence, the liberation has a special, intimate meaning for the workers of Wuhan, who had carried on the struggle for nearly thirty years. This was brought home to me by one of them, an old machinist, a veteran of the 1923 strike, whom I met at the Locomotive Repair Works on the left bank of the river. Describing the entry of the People’s Liberation Army, Wu Tung-shan said simply, “The

* See “The ‘February 7’ Strike of 1923” in No. 3 of *People’s China*, 1954.

Party was back! The dream of my life came true!" Later in our conversation, he told me: "I am old enough to retire, but I don't want to for a long time yet. I feel stronger and younger. This year I was given a free trip to Lushan, the mountain summer resort. How beautiful our country is! We'll make it more beautiful still!"

Reaching into his pocket, Wu brought out a red badge with a medallion head of Karl Marx. "This souvenir was given to me by a Soviet delegate who paid us a visit. Marx died 70 years ago, but his cause lives in the Soviet Union, in our country and in the new world that is being built."

New Perspectives

To get a general view of what has been happening in the city since its liberation, I visited the Wuhan Municipal Government, and spoke to Comrade Wang, the director of the city's Committee of Economic and Financial Affairs.

"When we came in 1949," Director Wang said, "conditions here were wretched. Very few of the factories were operating. Speculation in grain, cotton, timber, tung oil and other commodities ran riot. Profiteering merchants lived an incredibly corrupt life. Opium was sold on the open market. Prostitutes haunted the hotels.

"Our first effort, therefore, was to rehabilitate industrial production and put an end to the orgy of speculation. While taking these immediate steps, we had a clear, long-range policy to guide us: to change Wuhan from a commercial into a mainly industrial city. Now, as you can see, all the old factories have resumed production and many new ones are appearing. Previously existing textile mills have all expanded their equipment. Besides, a big new state-owned mill has been built. Several of the 141 major enterprises to be built or reconstructed with Soviet assistance during the present five-year plan are located in Wuhan. When they are completed, the city will be one of the major centres of China's machine-building industry. A big shipyard is under construction in Wuchang."

"What about commercial activity?" I asked.

"State-trading companies and cooperatives are doing an ever-increasing amount of business. River and rail cargoes have practically doubled each year since 1949. And the things shipped are different from what they used to be. We handle building materials and equipment for industrial construction. Grain comes down from Szechuan for distribution to cities all over the country. Wuhan itself supplies and tranships, from points down river, large quantities of cotton yarn and cloth and other consumer goods for the peasants. But we now send the villages much more than just the traditional necessities: each year they buy thousands of tons of metals for new farm implements, builders' hardware, electric wire, dyestuffs and medical supplies."

Director Wang also told me that all private cotton mills were now under joint state-private ownership and operation. Besides this, processing and other contracts with the state had brought some 300 privately-owned factories within the sphere of unified economic planning.

"We are carrying out the general line of policy of the state," he said as we parted. "Wuhan is not behind other cities in the movement to socialism, and I dare say it won't fall behind in the future either."

Wuhan's Workers

Liberation has brought new life to the city's working class. Wuhan has hundreds of thousands of workers in shipbuilding, locomotive repairing and machine-building; textiles, flour-milling and other light industries; land and water transport. This huge proletarian army, tried in the revolutionary struggles, stands in the lead in the building of socialism. No longer oppressed and exploited, the workers are looked up to and honoured.

Most respected among Wuhan's citizens are Liu Han-chen, an engine-driver who has a record of 124,900 kilometres without a single accident; Chu Tsao-ti, the woman cotton-weaver who introduced an advanced working method, and Fu Ching-wen, who reformed the production process in the blanket and uniform factory in which he works.

The city also has a large number of other labour models. Their photographs and descrip-

tions of their distinguished deeds are on display everywhere. In the Chiangan Locomotive Repair Works, I sought out Fan Chih-chung, a leading machinist of this plant. I found him among the whirring lathes of one of the mammoth shops, discussing something with a group of other workers who surrounded him.

When I introduced myself, he warmly grasped both my hands and, smiling, apologized that it would not be possible for us to talk in the shop. He asked me if I would like to call at his home after work, and I gladly agreed.

Evening with a Model Worker

That evening, I went to his house and found that he was living comfortably and well.

"How did you become a model worker?" I asked.

"I suppose it started when Li Yung, an engine-driver, came back from the Soviet Union and gave a talk in our works. He mentioned that in a Soviet locomotive plant, he noticed a lathe of a certain size and width for cutting fire-tubes. The American-made saw blades we were using here, Li remarked, took half an hour or so to cut a tube. But in the Soviet Union, it took only two or three minutes.

"I was inspired by Li Yung's report and determined to invent a tube-cutting machine. But I couldn't find any reference material at hand. The only thing I had was the rough idea of the machine's dimensions given by Li. Nevertheless, I kept on thinking, and then, three weeks later in April, 1952, I decided to make an experiment by using three cutters at the same time. Learning of my plan, the Party branch gave me strong support. The members of my working team also gave me valuable help. On June 15, after several trials and improvements, I achieved almost the result described by Li Yung."

Following his successful innovation, Fan continued to make improvements on the cutter and other tools. He invented several supplementary parts which raise the productivity of various machines. His success is mainly the result of his keen study of advanced Soviet techniques.

While Fan was speaking, his wife and children sat around showing unusual interest

and delight, as if they were hearing it all for the first time. Fan's eldest daughter, aged 19, already runs a lathe on her own. His son, a middle school student, told me that he would soon enter the Central China Engineering College. And, his mother said smilingly: "Think of that, the children of the workers going to college. Before the liberation, we couldn't even dream of it!"

Construction Plans

From the Construction Bureau of the Municipal Government, I learned that the new machine-building centre that is being developed will, in effect, create a new industrial city in the present suburbs of Wuchang. In addition, many multi-storey buildings will make their appearance in Hanyang, at the point where the Han River joins the Yangtze; new, modernized wharves will also be built along the waterfront of Hankow.

The old Wuhan was one of the most poorly constructed cities in China, and, in addition, was subjected to flooding. In 1931, Hankow was submerged for 42 days as a result of the breaking of a dam on the Yangtze. The drainage system was so bad that deep puddles remained in the street for a long time after every rain. At the time of liberation, the "best" road was one last repaved eighteen years ago. Since the liberation, the city has been cleaned up, new houses built, new roads paved. Large-scale anti-flood measures have been taken. Moreover, Wuhan's plan of large-scale economic development is accompanied by another—for the reconstruction of the city itself.

The project is to make Wuhan a beautiful, modern city with a population of three million. Notable changes will take place on the Wuchang side. The workers' residential quarters will lie along the right bank of the Yangtze, the most desirable location of all and near their places of work. The cultural district will grow around Wuchang's East Lake, where new quarters for the Central-China Engineering College are already going up, facing the famous Wuhan University across the lake. The Central-South Electrical Engineering College, the Central-South Water Conservancy College and technical schools serving the iron and steel,



The Wuhan Seamen's Theatre after its reconstruction in 1953

automobile manufacturing, shipping, textile and other industries will also grow up here.

The hub of all Wuhan will be the Yangtze-Han River Bridge, which will link up all parts of the city.

Bridging the Yangtze

The great Yangtze, as is well known, has never been bridged. Although such a project has been talked of ever since 1913, none of the reactionary governments of China could attempt an enterprise of such magnitude. Now the preliminary plans have been completed. What is more, the steel-bridge across the Han River, an important step towards the building of the Yangtze River Bridge, is already being constructed.

Comrade Wang, a section chief on the Han River Bridge construction job, told me how the work had been carried on and particularly took time to show me how piles were being driven by a new technique. In this method, water is shot at the river-bed under high pressure until it becomes so soft that the huge tube piles sink by themselves and are then fixed in place. From a barge, we watched the massive jib of a crane picking up tube piles to sink them into the earth. In all parts of

the site, teams engaged in emulation drives were flying their red banners. Many of the men working here are from the Railway Corps of the People's Liberation Army. They are mastering the techniques of peaceful construction with the same will and ability as they did those of national defence.

The Han River Bridge will be 300 metres long, with nine pylons and ten arches. By the time the river rises later this spring, all the pylons will be high above the water. After the completion of the Han Bridge, machines

and building materials can be transported directly by train to the future bridge-head of the gigantic Yangtze span, the construction of which will be formally started in the winter of 1955.

The Yangtze River Bridge is one of the great projects of China's first five-year plan. Double-decked, it will be more than 1,000 metres long, with an upper roadway for automobiles and pedestrians and the lower deck for a double-track railway. The supports will be as tall as 20-storey buildings, and the clearance above the river, even at high water, will be sufficient to allow 10,000-ton ships to pass below. The construction and design will be a concentrated expression of advanced Soviet technology on the one hand and the national Chinese architectural style on the other. With the building of the bridge, the Yangtze River will no longer be an obstacle to communication between North and South China. Through trains will run from Canton to Peking, and further to the U.S.S.R. and to the other People's Democracies. This soaring bridge, the biggest and best constructed in China, will be a symbol of China's triumphant advance to socialism.

The Thriving Kochiu Tin Mines

Chang Lu

SOME three hundred kilometres southwards by train from Kunming, the administrative centre of Yunnan Province, brings you to China's leading tin-producing centre—Kochiu. The Yunnan Tin Company, operated by the state, is the economic hub of this area. It has several mines, ore-dressing mills, refineries and auxiliary enterprises. Some mines are open cast; others are underground. They are linked by a network of roads and an overhead cable way along which thousands of tons of ore flow daily into the dressing plants and smelting furnaces. From here, silver-white ingots of tin are being shipped by rail to the industrial centres of China or for export.

The Kochiu tin mines have the biggest total output and known deposit of tin in China. They cover an area of over 100 square kilometres. For a whole century prior to liberation, however, Kochiu was dominated by feudal landlords, warloads and bureaucratic capitalists interested only in get-rich-quick schemes. In collaboration with the U.S., British and French imperialists, they plundered Kochiu's underground wealth and made exorbitant profits. During the period of reactionary rule, annual production, based on the merciless exploitation of labour and primitive techniques, reached some 10,000 tons in 1938, but following the victory in the War of Resistance to Japanese Aggression, it dropped to less than 1,500 tons. Because of bad management characterized by waste and inefficiency in production, Kochiu production costs were high. Inside the Kuomintang areas where in-

dustry was practically paralyzed, there was no market for Kochiu tin nor could it compete on foreign markets. The price of Kochiu tin dropped steadily. The plants and most of the mines, particularly the smaller ones owned by independent capitalists, were forced to close down. Production came to a virtual standstill. Thousands of workers were thrown out of employment. By the time of the liberation, nearly all the enterprises were on the verge of bankruptcy.

After liberation, the People's Government confiscated the shares of the bureaucratic capitalists in all the tin enterprises, including most of the shares in the Yunnan Tin Company which held all the major plants and mines, and this latter was then reorganized into a state-operated enterprise. A very small number of shares in it, however, are still held by private interests. A certain number of the small mines in Kochiu are also still owned and operated by independent capitalists and handicraftsmen. These have been assisted by the state to improve their management and restore production. Operating according to a unified plan, they sell their output to the state under contract at prices favourable to them. Since then the state has invested large sums in Kochiu and built up many new plants and mines. Mining techniques have been improved, and the number of workers increased. The Laochang Tin Plant, the biggest unit managed by the Company, for instance, now has four times as many workers as it employed in pre-liberation days. Before liberation, it had two old pits and one ore-dressing mill; now an open cast mine and

another ore-dressing mill have been added.

I went down a 200-metre-deep shaft at Kochiu. At the bottom, a network of tunnels spread out in all directions like a spider's web. These broad tunnels had double-track rails, excellent ventilation systems and electric lighting.

KMT Death-Traps

The workers animatedly told me what a contrast this all is to the primitive death-traps of the past. During the days of Kuomintang rule, the mine-owners were intent only on getting the maximum profits out of their capital as fast as possible. The health or life of the miners was of no account to them. To save "unnecessary expenses," they cut the tunnels in the underground workings as low and narrow as possible. Workers toiled in darkness without proper ventilation. They crawled on hands and knees, dragging out the ore in gunny sacks tied to their backs. These sacks, when full, weighed from 40 to 50 kilograms and often had to be dragged for scores or hundreds of metres in the fetid air of the tunnels. Countless miners lost their lives in these hell holes. They used to work under the lash of overseers' whips and under the watchful eyes of armed Kuomintang mine guards. To prevent them from escaping, many of them were forced to wear leg-fetters. If workers died in the pits under rock falls, there they were left to rot.

The Kochiu mines were notorious for the terrible conditions of their child labourers. Children were employed not only because they were paid even less than adults but because they alone could make their way in the narrow rabbit warrens of some workings. Many were sightless from deficiency diseases and long hours of working in darkness. They



Hsiang Yu-ching and Chiang Tze-hsi (1st and 2nd from left), model workers of the Yunnan Tin Company's tin refinery and ore-dressing mill respectively, discussing production questions with the Company's manager, Yo Sheng

were emaciated, stunted, underfed and kept in ignorance. Few survived to manhood.

Workers, adults and children alike, were fed on a diet of ground bean mash. They wore hempen rags the whole year round. They slept in filthy hovels devoid of sanitary facilities. To keep them more securely in subjection, the Kuomintang reactionaries even enticed them to become addicted to drugs. But the workers never resigned themselves to this yoke. The remains of the forts built by the Kuomintang on the hills overlooking the mines is one eloquent proof of the fear the Kuomintang had for the workers they sought to terrorize.

It would be difficult to believe that such horrors existed only four years ago. But you can speak with those who lived through these shameful conditions, miners who can now smile happily and proudly say: "Now we don't have to crawl any more, we've stood up!"

Where Men Now Walk

It is against this background of that nightmarish past that one must view all that the workers have achieved today—the new mines and buildings, workers' housing, tunnels high enough for a man to walk in, wagons to replace human carriers....

Liberation came to Yunnan and the workers of Kochiu at the end of 1949. The very first action of the new mine administration, on which the workers were represented, was to improve the working and living conditions of the miners. This led to an immediate upsurge of labour productivity. Before liberation, a miner could at most raise two to three hundred kilogrammes of ore a day. Today, the average output per miner is over 2,100 kilogrammes, while some model teams can produce over 4,000 kilogrammes a day per worker.

Under the conditions of brutal oppression in the past, the workers showed little interest in expanding production. After liberation, healthy and alert and with a lively sense of the national importance of their task, they have shown undreamed of initiative and labour enthusiasm. In 1953, the Kochiu ore-dressing mill, even with its old equipment, increased its productivity four times compared with pre-liberation days. The workers and employees of the refineries made scores of proposals to improve working methods, and as a result of this, labour productivity was raised and production costs were lowered.

With the beginning of the first five-year plan of national economic construction, large-scale capital construction as well as geological prospecting began in the Kochiu area under a long-term programme of development. In 1953, the amount invested by the state in the development of the Kochiu enterprises was four times that invested in 1952 and more than the total of all investments in the three preceding years.

Many industrial enterprises throughout the country contribute to the development of the Kochiu tin mines. Everyday trains pull in loads of materials and equipment from many parts of China for construction in Kochiu—steel from Anshan, cement from Chungking, machines from Shanghai.

In the first half of 1953 alone, the tonnage of building material and equipment shipped to Kochiu was four and a half times as much as in the corresponding period of 1950. Drillers, skilled builders, installation hands, administrators, and graduates from engineering schools have been arriving steadily at this formerly backward area. Peasants of the Yi, Miao, Hui,

Aini, Minchia and other national minorities living in the neighbourhood have also flocked to the construction sites to help either in the actual building work or in transporting building materials. Many of them stay to learn industrial skills.

The Kochiu construction sites present a picture of great activity. The year 1953 saw the completion of three new projects—a thermal power station, a new ore-dressing mill and an overhead cable way. The power plant is an up-to-date project which almost doubles Kochiu's electricity supply. The new ore-dressing mill which is fully mechanized, has a capacity almost equal to the total of all the existing ore-dressing mills. The new automatic overhead cable way has a length of 16 kilometres. This is the main artery of the mining area. It keeps a steady flow of ore moving from the mines to the new ore-dressing mills.

The completion of these three projects opened a new chapter in the history of the Kochiu Tin Mines, yet these mark only a beginning. In 1952, Kochiu produced six and a half times more tin than in 1949, surpassing the highest annual output in the record of the company. In 1953, its output was ten times that of 1949. When the whole plan of reconstruction is completed, production will be nearly three times the present record level.

Living Conditions Improved

The living conditions of the miners have improved out of all comparison with the past. Rows of new buildings have been built to house them. Each mining community now has its own club, hospital, cooperatives, bath house, dining hall and schools for the children of its workers.

I visited the home of Hsiao Cheng-wen, an old miner who has worked for twenty-three years in the mines. In pre-liberation days, he lived in a mat shed and wore rags. Now he lives in a well-built house. He and all of his family were dressed in new clothes. Families like that of Hsiao Cheng-wen are typical of the new Kochiu. Before the liberation there were only 100 families of the workers and staff at the mine where Hsiao worked. Now there are over 400 families. Many workers have brought

their dependents to live with them in these pleasant new houses around the mines. Workers who in the old days were condemned to bachelorhood by poverty are now getting married and raising new families.

New Kochiu City

Kochiu city, centre of the mining area, has changed beyond recognition. Originally a small, deserted county seat, it has been built into a new city. The People's Government has appropriated large funds for municipal construction. The main thoroughfares which were formerly little better than country tracks have been relaid as wide, cement paved roads. Its old dilapidated structures are being replaced by fine, new buildings. Now it has its first cinema, a well-equipped general hospital, a hospital especially reserved for the miners and staff of the Yunnan Tin Company, municipal baths, and department stores. Running water, buses, telephone service and other

modern public utilities are all now available in Kochiu.

The brisk business being done in Kochiu shops and markets these days reflects the rising purchasing power of the workers and peasants.

The big workers' cultural palace that is soon to be built will give Kochiu a new public auditorium, dance-hall, reading rooms and exhibition hall. One of the first exhibitions will display the mineral wealth of Kochiu.

As a result of the expansion of the tin mines, Kochiu's population has increased from 19,000 at the time of liberation to 50,000 and more today. The city is overflowing its old limits. Plans are being pushed ahead to extend it to the north. Such scenic beauty spots as the Paoshan Hills on the outskirts of the city are to be converted into public parks. Kochiu is planning to become an industrial city much bigger than it is today.

The Taipai Collective Farm

Chien Feng

Our Special Correspondent

TRAVELLING by train from Sian to Paochi last December, I got into a conversation with a peasant named Lu Fang-ting. He is the chairman of a collective farm in Meihsien County, Shensi Province, and we got to talking about it—the Taipai Collective Farm.

"This year, every member of our farm received on an average the equivalent of over 11,000 catties of grain," he told me. "Of course we've still a long way to go before we catch up with Soviet collective farms where they have many agricultural machines—draught animals are still our main traction power—yet our farm's yields are almost double those of the local individual farmers. Another few years and we'll have tractors too. Then

everything will be completely changed!" And he invited me to visit the farm and see for myself how they lived and worked.

I was intrigued with what he said, for mutual-aid teams are still the most popular form of production organization among the Northwest peasants. It was only in the winter of 1952, in fact, that they began to set up any considerable numbers of agricultural producers' cooperatives, which are a more developed form of organization for collective labour. And of course there are still very few collective farms, the fully socialist form of producers' cooperatives which are the goal of the peasants in their advance to a socialist agriculture. It was evident, therefore, that Lu Fang-ting



The Taipai Collective Farm last year harvested a bumper peanut crop which averaged over 130 catties per mou more than that of neighbouring individual peasants

and his friends had somehow strode far ahead of the other peasants. I was greatly interested to know how this had come about and also how they had been able to gather harvests twice as big as other peasants' under similar conditions.

Visit to Taipai Farm

So on my way back from Paochi, I availed myself of the invitation to pay a visit to the Taipai Collective Farm.

One of its members met me at the station and we immediately set off across a wide-spreading plain so fertile that even in winter green shoots of wheat were sprouting in its fields. Half an hour's walk brought us to its edge, where the Wei River flowed. Crossing it we came upon a stretch of sandy flat. The soil here was clearly of much poorer quality than that of the plain we had just left. No green shoots could be seen on this barren, tawny earth. I thought it unlikely that anyone could want to scrape a living off it, but suddenly, at a distance, I saw the roofs and walls of a village surrounded by trees.

"That's our collective farm!" said my companion, pointing ahead.

I was still more surprised. Why had the peasants chosen to set up a collective farm in

such an unlikely spot and why had such an advanced form of organization appeared here earlier than in other places?

Soon we reached the outskirts of the village. Many people were busy at work here. It was obviously a time of great activity. On one side, women were picking cotton from the cut stalks of the plants. In another yard, four pairs of mules and horses were turning the rollers of a mill grinding maize. But the bulk of the members were working on the high stacks of peanut stalks. Standing on the top of the stacks, young farmers were tossing down bundles of stalks which they speared with their wooden pitch-forks. The farmers below were spreading the stalks out on the ground.

I caught sight of Lu Fang-ting in the midst of this busy scene, and at the same moment he noticed us. Beating the dust out of his clothes, he hurried over, and having introduced us to the other members of the collective farm, invited me to the office.

The office walls were hung with bright-coloured satin banners which had been awarded to the farm by the local people's government and the Party organization for its successful work. Among the photos on the wall, I noticed one of Chairman Mao Tse-tung in a group with Lu Fang-ting and other model workers. It was a souvenir of Lu's participa-

tion in the First All-China Conference of Model Workers, Peasants and People's Fighters held in Peking in 1951.

It was then that I got the full answer to the question that had intrigued me: How had the collective farm been formed, and why at that particular place?

The First Collective Farm

Lu Fang-ting told me that only three people working on the farm were natives of the county. These were the agro-technicians sent by the People's Government to help the farm. All the other 33 households which formed its membership had originally come from Honan Province. This had come about in the following way: In 1938, the retreating Kuomintang troops broke the main dykes of the Yellow River in Honan, and a serious flood had resulted. Millions of peasants were driven from their homes and were forced to move to other areas. Lu Fang-ting and other peasants—the present members of the collective farm—were among these refugees. They left their homes and, begging their way, had finally reached Shensi. Finding this stretch of empty land, a sand-bank formed by the Wei River—they had settled down on it. At that time it was overgrown with wild grasses. No one knew how many centuries it had lain waste.

The peasant refugees at first crowded together in a ruined temple, and their only plan was to reclaim a few *mou* of wasteland to keep themselves going until the flood subsided and they could return to their homes. That first year they lived and worked together and divided the produce according to need. The able-bodied worked the land while the women, old people and children begged for what they could get in the surrounding villages. They had no regulations for their work and no special plan, but overcoming formidable difficulties, they nevertheless succeeded in reclaiming and sowing over 300 *mou* of wasteland. They gathered a good harvest and even built a number of new houses.

But following the autumn harvest, a new problem arose. The bulk of the peasants still preferred the old way of cultivating their individual plots, particularly those families with more

manpower, who thought: "Why should we work for others? We'll move back and farm for ourselves next year!" However, it became clear that a return home was out of the question. Groups of refugees were still moving westwards from Honan. And even the largest family could hardly hope to reclaim much of the stubborn soil of Taipai.

Followed Soviet Example

"It was then," continued Lu Fang-ting, "that I came across a copy of Ke Kung-chen's *From the Northeast to the Soviet Union* in a bookshop in the city. It spoke of the collective farms in the Soviet Union. I read it to all the refugees on several occasions and everyone began to talk about it. It made a big impression on us and we eventually decided to organize a collective farm patterned after those in the Soviet Union. Even those who before had wanted to withdraw from the group now backed this idea. The following year, we organized the collective farm and named it 'The First Collective Farm in China.' It had a membership of 35 households."

"Of course, this was far from being a real collective farm," Lu Fang-ting went on. "In many respects we didn't follow the ways of a real collective farm because we knew too little about it apart from the scanty information given in that book. And anyway it was impossible to set up a true collective farm under the reactionary political system of the Kuomintang. However, the peasants understood the main principle—that collectively organized labour is better than individual farming. A few years later we had reclaimed 1,100 *mou* of land and every family was enjoying a considerably better life."

I asked Lu Fang-ting how they had managed to hold out under the reactionary rule of the Kuomintang. He explained that at first the top Kuomintang officials didn't even know that such a farm existed, while the petty ones failed to understand what sort of an organization it was and so took no interest in it.

"But," he continued, "rumours about the farm began to spread. When the Kuomintang county magistrate got to hear of them, he ordered us to dissolve the farm. But we bribed the official who came to see that the

magistrate's order was carried out, and he promised to report that the collective farm had been disbanded. We had to rename our farm 'The Refugee Farm,' but we preserved its organization intact."

"When the Northwest was liberated in 1949, we eventually set up a true collective farm. Leading comrades of the People's Government came to see us and gave us great assistance. Both the professors and students of the Northwest Agricultural College regularly came to our farm to help us improve our farming techniques. The local Communist Party organization and the People's Government helped us to work out the regulations and methods of work of our collective farm on the basis of the experience of the Soviet collective farms. We began to accept women as members, for instance. And we restored its true description, calling it the Taipai Collective Farm. Our yields steadily increased. In 1953, on the same area of land which in pre-liberation years gave a peak annual output of 160,000 catties, we raised more than 380,000 catties."



Children of the Taipai Collective Farm receive free education in the Farm's primary school. A technician from the Agricultural Advisory Station giving a lecture on peanut growing

Cotton and peanuts are the farm's staple crops. In 1953, I learned from Lu Fang-ting, they sowed a total of 1,000 *mou* to these two crops. This was not only because the soil was suited to them but because they realized that China's industrialization needs more of these industrial crops.

The farm now has 70 members, both men and women. It cultivates an area of 1,150 *mou* of arable land and has 30 head of cattle and horses. Lu Fang-ting told me that these successes have firmly convinced every member of the farm of the advantages of collective farming. He illustrated this by the following incident.

Collective Work Best

Tu Ping-ying, an old member of the farm, and his wife received a letter from Honan in 1952 in which Tu's father wrote to tell them that since the liberation of the province, the flooded land had again become rich farmland and had given a succession of bumper crops. So he proposed that Tu and his wife return home.

The Tu couple were persuaded by this letter to withdraw from the collective and return home. But less than a year later, they wrote back that, in spite of the richer land they had to farm, it was very hard to raise production on the basis of individual farming. So they wanted to renew their membership of the Taipai Collective Farm. They were actually back again at Taipai before the administrative committee of the farm even had time to send them a reply.

Lu Fang-ting showed me around the farm property and buildings. I found each family has a comfortable house

with a kitchen and store-room attached. Many families have quilts faced with fine, new printed cloth.

I met only one person on the farm who was not employed. He was Yeh Kuang-ching, 84 years old and still in pretty good health. He was one of the founders of the farm, but now, on account of his age, he was looked after by the farm.

The farm has its own primary school. It has two teachers; one appointed by the local government and the other employed by the farm at its own expense. There is also a nursery.

Lu Fang-ting described to me some of the regulations on the farm. Women members are entitled to a total of 40 days' leave of absence from work both before and after confinement. Wages are paid for the first 20 days' leave of absence at the rate of a full workday and at half of this rate for the remaining 20 days. New mothers besides receive a subsidy of 40 to 80 catties of wheat from the farm. An annual subsidy of 200 catties of wheat is given to the fourth child and each succeeding child in a family. A member absent from work through sickness is paid the equivalent of half a workday; he pays half of his own medical expenses and the rest is paid by the farm. All children in the primary school are supplied with textbooks by the farm. Those taking advanced courses away from home are entitled to a subsidy from the farm amounting to 50 per cent of their normal expenses.

"How many students have you studying in the city?" I asked.

"Two, and both are in technical school. One is studying forestry, and the other veterinary science."

Links With the Coop

The sound of a cotton gin clattering away in a corner of the farm led the conversation to this subject. Lu Fang-ting said that they would send their first batch of cotton to the cooperative in the following week.

"Do you sell all your cotton to the state through the cooperative?"

"We've done so since the very first year of liberation," he replied. "We also sold the whole of our peanut crop the same way. We

make contracts with the cooperative every year before we sow, and they supply us with the food grains and fertilizers we need. Our production is linked up through the cooperative with that of the state both in purchases and sales."

Walking towards the outskirts of the village, we came to the large fields of the collective farm. I could see that the soil was nothing extraordinary, and in fact, was distinctly sub-standard. How could the collective farm raise yields 50 per cent higher than those of the neighbouring peasants? This is the answer the chairman gave me: "In growing crops, we pay close attention to the characteristics of the soil. For instance, we grow peanuts in the northern part of our farm where the land is sandy; we raise cotton in the west because the topsoil there is deep and dry. Since it's easy to water the land in the east, we grow *kaoliang* there. A peasant who farms individually couldn't vary his crops like that. We are also better able to try out new types of farm implements and use new, improved farming techniques. We purchased a 10 h.p. pump last year to help fight off the drought. All our peanut seeds are inoculated with peanut root tubercles before they are sown. That's a completely new technique in this part of the land."

On our round we met Mao Hsiu-ching, head of the women's production team, working amid a heap of cotton stalks. She already had 310 workdays to her credit that year, and for each workday she would receive the equivalent of over 13 catties of wheat.

"We've picked over 700,000 catties of cotton with our own hands this year," she told me. "With the exception of the sowing, it's we women members who attend to all the field work in cultivating the cotton. When we have sowing machines later on, we will be able to take care of the sowing too."

On my way back from the Taipai Collective Farm, my thoughts turned to the sure perspectives that face this plain: more new agricultural producers' cooperatives and collective farms; tractors working on their wide fields. The peasants who have been tied for thousands of years to their tiny patches of land will leave the poverty of the past behind them forever. This bright era has already begun its course.

CHINA TODAY

China to Attend Geneva Conference

The Chinese People's Government has replied to the Government of the Soviet Union agreeing to send her plenipotentiary representative to attend the Geneva Conference.

The invitation from the Soviet Union was extended in accordance with the agreement reached at the Four Power Conference of Foreign Ministers of the Soviet Union, the United States, France and Britain at Berlin that a conference of representatives of the Soviet Union, the United States, France, Britain, the People's Republic of China, the Democratic People's Republic of Korea and other countries, indicated in the Communiqué of the Berlin Conference, shall meet in Geneva on April 26, 1954, for discussions on the Korean question, and the question of Indo-China with the participation of all interested states.

Stalin's Death Commemorated

The first anniversary of the death of J. V. Stalin was commemorated by the Chinese people. The Central Committee of the Communist Party of China held a memorial meeting in Peking on March 5, at which Chen Yun, member of the Secretariat of the Central Committee of the Communist Party of China, delivered an address on the work of J. V. Stalin.

Commemoration meetings, forums, exhibitions of photographs and pictures on the life and work of J. V. Stalin and exhibitions of his writings were held in many

cities and towns throughout the country.

The national press carried articles devoted to Stalin and his work. Films dealing with episodes in his life were shown in all cities.

On March 5, flags were flown at half mast by Party, government, army and people's organizations throughout the country.

Suiyuan Incorporated Into Inner Mongolia

The Government Administration Council of the Central People's Government has approved the resolution passed at a recent session of the Suiyuan People's Representative Conference to incorporate Suiyuan Province into the Inner Mongolian Autonomous Region. The resolution was implemented on March 6.

Historically, Suiyuan and Inner Mongolia have always been parts of the area inhabited by the Mongolian people, but in 1928, in order the better to carry out their policy of national oppression, the reactionary Kuomintang rulers forcibly divided the Mongolian people by separating their area into different provinces.

The important decision to incorporate Suiyuan Province into the Inner Mongolian Autonomous Region is another concrete example of how the national question is solved in the spirit of national equality, solidarity and mutual assistance among the fraternal nationalities of New China. The incorporation of Suiyuan increases the total area of the Inner Mongolian Autonomous Region to over one million square kilometres and raises its population to over five

million, with Kweisui as its administrative centre. This will be a great encouragement to the Mongolian people and other nationalities living in the area in their peaceful creative work and will provide even more favourable conditions for economic, cultural and other constructive developments in Inner Mongolia. It marks the further consolidation of Chinese national unity.

Women in Construction

At a women's rally in Peking celebrating International Women's Day, Teng Ying-chao, Vice-President of the All-China Democratic Women's Federation, stated: "China's women have become a more and more important force in national economic construction."

The ranks of Chinese women workers are daily increasing in the field of industrial construction. In the textile industry alone, they make up over 60% of the total number of workers employed. Last year, over 16,000 women worked on construction sites in North, East, Central-South and Southwest China, and, compared with 1952, over 20% more women are now working on China's railways. Chinese women are active in many spheres not open to them before. There are now 10,000 women engineering workers in Shanghai alone where there were none in the past.

Many women have become model workers. Under the care of the Communist Party and the People's Government, the material and cultural life of the women workers has been greatly improved and their political, technical and cultural levels raised.

Steel Output Soars

Iron and steel enterprises, both state-owned and jointly operated by the state and private capital, made new advances in 1953. Compared with 1952 the total value of their output increased by 35.8%. Production costs were steadily reduced while output and range of products exceeded that of any past year.

Last year's iron and steel production satisfied all the needs of industrial and mining enterprises, railway construction and water conservancy projects throughout the country. The Anshan Iron and Steel Company alone increased its production of rolled steel by 1,200% and 47%, compared respectively with 1949 and 1952.

Compared with 1952, the output of steel rails for railways doubled in 1953.

China's iron and steel plants in 1953 produced many kinds of iron and steel products which formerly had to be imported and over 100 new types of rolled steel products were made. A total of 187 kinds of steel and steel alloys were made in China's iron and steel plants (excluding the Anshan Iron and Steel Company), and 20 of these were products new to the Chinese steel industry.

More Textiles in 1954

China plans further big advances in textile production in 1954. Compared with 1953, there will be a 12% increase in the total value of production for 1954 in all state-

owned textile mills and those jointly operated by public and private capital under the Central People's Government. Textile mills throughout the country will this year produce a total of over 80 million kilogrammes of cotton yarn more than in 1953, enough to weave 600 million metres of cloth. The total output of woollen, flax, silk and other fabrics will be 15-20% higher than in 1953.

Since liberation, the amount of cloth produced for the people by China's textile mills has increased 150%. Each person who received an average of 4.33 metres of machine-woven cloth in 1936, the peak year before the War of Resistance to Japanese Aggression, received 7.76 metres in 1953 and will get 8.76 metres this year. This refers only to cloth produced by power-driven machines. The figure will be much bigger if the output of hand-made fabrics is added.

Peasants Preparing for Spring Sowing

Peasants throughout the country are actively preparing for the spring sowing, which will lay the foundation for bigger yields of food and industrial crops.

Every area has made its plans for increasing production. Compared with 1953, peasants in North and Northwest China will this year produce 14.4% and 6.5% more grains, and 29% and 7.2% more cotton respectively.

Study of the general line of policy for the period of transition

to socialism has inspired the peasants with yet greater enthusiasm for production. They have bought many new-type farm implements and large amounts of fertilizers and insecticides in preparation for the sowing. They have attended discussions on how to improve their farming techniques and to select better seeds. Those farming relatively dry soils are actively engaged on drought-prevention and drought-defence measures, such as renovating old and building new irrigation works and mastering methods of cultivation which help to preserve the moisture in their fields.

Hungarian Football Team Visits China

A Hungarian national football team recently visited China on the invitation of the Commission of Physical Culture of the Central People's Government. It arrived in Peking on February 12.

During their five-week stay in China, the Hungarian footballers played several friendly matches with Chinese teams. The visitors displayed superb technique, teamwork and sportsmanship. They had many discussions with Chinese athletes and gave reports on their football training methods as well as on the development of physical culture and athletics in Hungary. Their visit, which did so much to promote the friendship between the peoples of the two countries, is also a great aid in the development of the athletic movement, especially football, in China.



It's a Good Crop!

A New Year Picture by Chan Chien-chun