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SCHOOL CHINESE LANGUAGE TEXTS USED IN 1974-76.

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NAME OF SUPERVISOR/NOM DU DIRECTEUR DE THÈSE Dr. Gloria Paulik Sampson

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A THEMATIC CONTENT ANALYSIS OF
PEKING AND HONG KONG
ELEMENTARY SCHOOL CHINESE LANGUAGE TEXTS
USED IN 1974-76

by

Larry Rowland Sproul
B.Comm., University of Alberta, 1966
B.A., University of Alberta, 1968

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
in the Department
of
Sociology and Anthropology



Larry Rowland Sproul 1978
SIMON FRASER UNIVERSITY
November 1978

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A THEMATIC CONTENT ANALYSIS OF PEKING AND HONG KONG

ELEMENTARY SCHOOL CHINESE LANGUAGE TEXTS USED IN

1974-76

Author:

(Signature)

LARRY ROWLAND SPROUL

(name)

November 15, 1978.

(date)

APPROVAL

Name: Larry Rowland Sproul
Degree: Master of Arts
Title of Thesis: A Thematic Content Analysis of Peking
and Hong Kong Elementary School Chinese
Language Texts Used in 1974-76

Examining Committee

Chairperson: Noel Dyck
Assistant Professor

Gloria Paulik Sampson
Senior Supervisor

Keith Dixon
Associate Professor

Terry McGee
External Examiner
Director
Asian Research Institute
University of British Columbia

Date Approved: November 15, 1978

ABSTRACT

This thesis, using thematic content analysis as a tool, describes the social and political attitudes present in the elementary school Chinese language texts used in Peking and Hong Kong during 1974-76.

The data source consists of twelve elementary school language readers, six used in Peking and six used in Hong Kong.

The method used is thematic analysis of the content of the lessons in the texts. An analysis of 1964 elementary school readers from the People's Republic of China carried out by Charles Ridley, Paul Godwin and Dennis Doolin (The Making of a Model Citizen in Communist China : 1971) has been followed as a model in order that the results of that study and this may be comparable. Thus three major types of stories are identified: (1) those that simply impart information, (2) those that develop specific political attitudes and (3) those that have behavioral modeling as their primary intent. Each of these broad areas is then differentiated into a number of specifically defined thematic content analysis categories. Using these thematic categories, each lesson is analyzed to determine the frequency with which each theme appears either as a central theme or as a subtheme, the latter measure acting to identify the intensity of central themes.

The final conclusions are: (1) that there have been significant changes in the Peking texts examined compared to those used before the Cultural Revolution; (2) that one important aspect of these changes has been the compiling of shorter

texts with considerably more emphasis on political themes which stress the value of unquestioning devotion and allegiance to the state in the face of continuing social conflict; informational themes have been largely displaced while behavioral themes have been used almost exclusively to buttress the dominantly desired political attitudes; (3) that much of the emphasis on spontaneity, initiative and achievement in the pre-Cultural Revolution texts from the People's Republic of China appears to have been replaced in the post-Cultural Revolution texts with themes stressing self-discipline, obedience to rules and deference to authority; (4) that while many of the internal inconsistencies identified in the pre-Cultural Revolution materials have been resolved, the results are texts which probably correspond less with the reality of social practice and hence may have created problems as to the credibility of the content; (5) that the Hong Kong texts convey to the student a powerful contradiction between desires to achieve, be affluent, modern, objective, scientific and western, versus desires to act responsibly and so promote social harmony, accept one's place humbly, and be sensitive to nature, and to Chinese tradition and culture.

The usefulness of an instrumental model, i.e., a preliminary historical and philosophical understanding of the subject under investigation, is outlined, and illustrated in interpreting the results of the analysis.

To Grace

and our friends in Peking

and Hong Kong

"Exiled are we. Were exiles born. The faraway,
language of desert, language of ocean, language of sky,
as of the unfathomable worlds that lie
between the apple and the eye,
these are the only words we learn to say.
Each morning we devour the unknown. Each day
we find, and take, and spill, or spend, or lose,
a sunflower splendor of which none knows the source."

- Conrad Aiken, "A Letter from Li Po"

"Marxist philosophy holds that the most important
problem does not lie in understanding the laws of
the objective world and thus being able to explain
it, but in applying the knowledge of these laws
actively to change the world."

- Mao Tse-tung, "On Practice"

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A NOTE ON PRONUNCIATION

Well-known names of people and places are given in their commonly used form. Apart from this, I have used the Hanyu Pinyin system of Romanizing Chinese in this thesis. This is the one adopted by the Chinese government and taught in Chinese schools; it is gaining ground as the standard method for writing Chinese words in Roman letters. The tone-marks have been omitted.

INTRODUCTION

This study analyzes the content of Chinese elementary school language texts used in Peking and Hong Kong during 1974-76. The task is to determine what values are being conveyed to children six to ten years old in these two societies during basic language learning. It is out of such a shared set of values, attitudes and interests, i.e., world view, learned from an early age, that group coherence, which serves as the basis of solidarity among a society's members, is created. Moreover, it is this shared conception of and attitudes towards the natural and social environment which determine the general direction of all activity carried on in a society. While it is recognized that an analysis of elementary school texts provides only a very partial view of the childhood socialization experience, what can be gained is a degree of insight and understanding of the values deemed desirable by the society or by the state which is invested with authority over the society. Furthermore, it is hoped that in the process of this analysis the importance of an "instrumental model" to the carrying out of social science research utilizing content analysis techniques, can also be illustrated.

Such an "instrumental model" consists of a set of constructs. These constructs represent the important values, social structures and behavioral mores of the milieu in which the materials were produced. This instrumental model is then used to interpret the results of a content analysis of the texts being examined. The

problematic area is that of linking the textual analysis with the milieu in which the text was produced in the first place, and subsequently trying to make significant inferences. It is usually argued that this depends ultimately on the sensitivity of the researcher to the materials and to the environment where they were composed and intended for use. While I do not query this view, I would argue that an instrumental model can go a long way to improving the quality of our inferences by forcing the researcher to think deeply about the society or group he wishes to study before embarking on a content analysis of the materials they have produced. Very often studies are carried on without this preliminary step with the result that conclusions are apt to be diffused and misleading. Thus, the investigator must thoughtfully work out a preliminary understanding about the subject under study before attempting to make inferences from an analysis of the materials relating to the subject. Without such a preliminary understanding of the subject, the results of quantitative analysis in social science research are apt to be faulted. It is hoped that this study can avoid this pitfall.

My interest in examining and comparing the Peking and Hong Kong elementary school language textbooks grew out of a desire to better understand how these two very different and yet very related societies were currently coping with the problems of changing social values and evolving cultural identity. At the same time I felt that I could bring to this study a special, and for most Canadians unique, current concern for, familiarity with, and appreciation of these two societies. This is because I had

the opportunity to spend from September 1975 to July 1977 studying Chinese language and history in Peking. At the same time I was able, during those two years, to stay in Hong Kong amongst Chinese people for various short periods of time on seven or eight different occasions. Peking and Hong Kong are interesting, dynamic, very viable societies sharing a common Chinese cultural heritage. At the same time both societies are deeply involved in profound processes of social change. Yet these processes of social change are taking place in two quite different socio-economic contexts -- one community, Peking, operating dominantly under the principles of a planned society; the other, Hong Kong, operating largely according to the principles of a market society. It is of interest to know how the values rooted in a common cultural heritage are being reinterpreted in each of these two environments as reflected in language teaching materials. Generally the notion is accepted here that educational systems, especially at lower levels, not only impart information and develop skills, but perhaps more significantly are actually designed to socialize their students -- to teach them the values of the society in which they live and to teach them to accept those values. The question then is what values are being represented as worthy of learning and emulating, and how are they expressed in language texts used to teach children how to read. Do the values of the two societies represented by Peking and Hong Kong appear to be developing and diverging along different lines, reflecting their different socio-economic strategies of development? What "Chinese" cultural values seem

to have remained persistent and pervasive in both cases and how are they presented? How are the textbook materials being prepared in Peking and Hong Kong dealing with the problem of changing values and evolving cultural identity?

The technique used in examining the materials in this study is systematic content analysis. From the data thus generated inferences will be made regarding the impact of ethos and ideology on changing values. In both Peking and Hong Kong, new institutions and cultural traits have been evolving while the older ones have not died out. The result would seem to be more behavioral alternatives, creating possibilities for confusion and anxiety in the minds of the citizens. While content analysis of the textbook materials used in this study can help reveal something of the value responses of these two different Chinese societies, the use of an instrumental model can help make our inferences more explicit and hopefully more sensitive and insightful.

CHAPTER I

REVIEW OF STUDIES UTILIZING CONTENT ANALYSIS AS A
TOOL IN STUDYING THE SOCIALIZATION OF CHINESE CHILDREN

Only three studies having a direct bearing on this research have been found after careful search. This undoubtedly reflects the peculiar problems confronting students of contemporary Chinese society -- the difficulty in obtaining source materials, the linguistic barrier, the inaccessibility of the society for field work and interviews, and the lack of systematic data derived from documentary materials.¹ Each study will be reviewed by examining, (1) the primary concepts and theoretical framework used in the scholar's research; (2) the basic propositions or hypotheses and the method of investigation; and (3) the major findings and conclusions.²

The first study is of political socialization of children in Taiwan carried out in 1965-66 by Richard W. Wilson.³ From his content analysis of themes used in elementary school language texts, Wilson found that in Taiwan there was a great emphasis on moralistic themes, group orientation, achievement values, and the importance of obedience, loyalty and discipline in the educational system.⁴ This supported the conclusions he had arrived at from actual observation of children in school and extensive interviewing of them, their families, and educators, which formed the major part of his study. His conclusion was that emphasis on the importance of "face" and the "shaming"

technique (denial of love or affection) used by parents and teachers resulted in deeply internalized group identification along with an intense, uncritical loyalty towards authority figures. At the same time repressed feelings of insecurity, doubt, fear, inner rage, hostility, and cynicism were identified.⁵

As Wilson points out, his work is not aimed at hypothesis testing, but rather is

... largely exploratory in terms of what in Taiwan constitutes politically specific learning and politically relevant learning, what are the major ways in which reinforcement in political learning is achieved, who⁶ serves in the role of model in political learning, and why.

In this study, thematic content analysis of elementary school textbooks, was carried out in order to gain further collaborative evidence on political socialization to supplement Wilson's major effort, which was in observing and interviewing children in three elementary schools near Taipei. Thus in reporting his research findings, he tended to utilize psycho-analytical interpretation and elaboration at the expense of socio-psychological methodology. The concepts of "face" and "shaming", central to his conclusions, were not sufficiently elaborated and operationalized to be useful to other investigators. Finally, Wilson moves from his solid empirical findings to occasionally make sweeping assertions about the nature of Chinese political culture on the basis of what he perceives as a central theme in Chinese behaviour -- repressed hostility. In other words, Wilson shifts from certain individually oriented psychological findings to make generalizations about society. This is a critical category error.

The second study, carried out by Charles R. Ridley, Paul H. B. Godwin, and Dennis J. Doolin, was published in 1971 under the title, The Making of a Model Citizen in Communist China. They did a content analysis of elementary school language texts from the People's Republic of China, printed in 1964, i.e., used before the Cultural Revolution which began in 1966. They completed a thematic and topical analysis of a set of ten volumes of grammar readers used in the first to fifth grade classes. Three major types of stories in these readers were: (1) those that simply imparted information, (2) those that developed specific political attitudes and (3) those that had behavioral modeling as their primary intent. They concluded that molding of political attitudes and behavior received primary stress.

Taking the thematic intent of the stories found in the textbooks as the unit of analysis, Ridley et al., make inferences as to the value structure through which Chinese citizens interpret their nation, its leadership and their policies, and their own individual role within the nation. The researchers clearly and rigorously define the thematic categories used, with examples given from the texts. Thus Ridley et al. provide possible standardized categories for investigating this kind of material which would make other studies using these content analysis units more comparable and additive. These category definitions are the ones which are used as the basis for carrying out the present study. Later they will be discussed in detail. Ridley, Godwin and Doolin make no mention of having developed an instrumental model which would provide the philosophical and historical

constructs with which to relate message content and anticipated behaviour. But in fact the preamble to their study which discusses "the spirit and content of elementary education since 1949" and the "techniques of language learning with reference to the teaching of reading" in China, implies a clear critical awareness of the distinctive aspects of Chinese culture, both ancient and modern.⁸ They confirm this awareness by pointing out that

...It is our intention in this study to take a middle course between the extremes of treating an aspect of China in Western terms without reference to the Chinese cultural framework and, on the other hand, of dealing with Chinese culture entirely in its own terms without reference to Western standards.

Subsequently throughout their study they reveal a sensitivity to their material which allows them to make quite insightful comments while avoiding overblown and questionable generalizations about the behaviour of the people in the society they are investigating.

They found evidence from their analyses to support their conclusion that Chinese educational authorities sought to produce an individual at the elementary school level who was aware of the "new" socialist China, who was loyal to it and its leadership, and who was compliant, group oriented and satisfied with a life in rural China.¹⁰ Any goals of personal achievement should remain secondary to the pre-eminent responsibility of contributing to the common good of the new society. They summed up their work by pointing out that,

The ideal child-citizen produced at the end of Grade Five is able to identify the source of the "new" China (the revolution), and the leaders of the revolution and the new China (the Party and Mao Tse-tung), and the ideal behavior for a Chinese citizen (altruistic and collective), and should be positively oriented toward a life in rural China wherein he would use scientific and technical skills to produce a better life for the society as a whole.¹¹

At the same time they found many contradictions in the value content of the texts. For example, there were conflicts between the themes of achievement and those stressing personal sacrifice, conflicts between the themes of ingenuity in solving problems and those emphasizing obedience to rules and deference to authority, and conflicts between themes of the evil of traditional China and those on the achievements made in China's past.¹² Their findings, descriptively presented, are only very guardedly interpreted.

Their final comment is only that

... the young of China, no matter how well indoctrinated, are afflicted by a certain amount of doubt and conflict in company with their dedication.¹³

They do not comment on the possibility that the doubt and conflict expressed in the texts might reflect the minds of the educators who wrote the texts.

Lastly, Roberta Martin wrote a paper, published in 1975 in China Quarterly, describing and contrasting the social and political norms presented to children through the elementary school language texts used in China and Taiwan.¹⁴ The mainland China texts used were those supplied by the Ridley, Godwin and Doolin study mentioned earlier. Martin carried out a content analysis of the text materials using 36 indicators which were tabulated for frequency of appearance. This resulted in a statistical measure for each factor. In addition the researcher apparently noted down

the context in which each factor appeared each time. No details are given as to how the content analysis categories were arrived at, nor is there any definition given of the content categories themselves, other than their titles which were as follows:

1. Hero-Models
2. Approved Behaviour
3. Disapproved Behaviour
4. Motive of Approved Behaviour
5. Beneficiary of Behaviour
6. Sources of Happiness
7. Attitude Towards Work
8. Excitement of Education
9. Activity-Purposeful/Non-purposeful
10. Applied Science/Technology
11. Economics
12. Agriculture
13. Health
14. Nature
15. Social Etiquette
16. Educational Skills
17. Marxism-Leninism
18. Arts
19. Family
20. Collective
21. Peers
22. Authority
23. Hierarchical Interaction
24. Lateral Interaction
25. Friendship
26. Comradeship
27. Reference Groups
28. Nationalism (General)
29. Nationalism (Specific)
30. National/Regime Title
31. Political Symbols
32. Political Personalities
33. Political Institutions/Attributes
34. Anti-Nationalist/Anti-Communist Slogans
35. International Information
36. Historical Information.

Clearly without a better understanding of how these categories were arrived at and what they represent, it is impossible to arrive at a real understanding of the meaning of the statistical results.

Subsequently, Martin organizes the findings from her analyses around the following topics:

... basic personal "virtues" and attributes; social relationships, presented in the form of social units and patterns of personal interaction; attitudes and behaviours emphasized with regards specifically to manual labour, agriculture, nature and education; types of individuals presented in model roles; rewards noted for sanctioned behaviour; and political issues and symbols.¹⁶

Martin's conclusion is that the Taiwanese government was promoting a revitalization of the traditional Confucian system of social behaviour and personal mores, stressing filial piety, patriotism, academic achievement, an aesthetic appreciation of

nature and a sense of propriety in interpersonal relations. Moreover the individual's focus is seen to be family unity, and children are apparently encouraged to have little political awareness or involvement. In contrast the government of the People's Republic of China is pictured as promoting a clean break with the Confucian system, and stressing instead a new socialist system of social behaviour and personal mores. Accordingly social service, hard work, self-sacrifice, manual and agricultural skills, an experimental approach to nature, and interpersonal relations based on a sense of comradeship and functional status, are stressed in educational content. Martin goes on to argue that the individual's primary focus in the People's Republic of China is to be the larger community - the group, the team, the commune, the nation, and that students are encouraged by the textual content of their readers to be politically aware and positively involved with the political programs and personalities of the society.¹⁷

While Martin discusses the concept of socialization, and more specifically political socialization as it relates to mainland China, the presentation is so brief and incidental that we are provided with nothing which could be interpreted as an instrumental model. Such a model should provide a construct of the historical background and philosophical tradition, i.e., the milieu, in which the materials were produced and where they were intended for use. Thus there would be a link between the textual analysis and the particular dimension of society under investigation. Without such a model serious misinterpretation and

erroneous conclusions are not unlikely. In Martin's paper, lack of an instrumental model makes it difficult to determine what assumptions she brings to her study of these two societies. Subsequently, her sensitivity to and understanding of the two social environments examined cannot easily be critiqued. Moreover, the assumptions and understandings which the investigator brings to the work and which are embedded in the interpretations of the results derived from the empirical research, remain implicit rather than explicit. One result is that the categories used in the analysis seem arbitrary since no rationale for their use is provided. In addition, since Martin does not link the analysis of the content to the milieu which produced the texts, her results appear to be interpreted on the basis of intuition. Clearly, conclusions based on intuition can neither be confirmed nor infirmed by investigations carried out by other researchers. Martin sums the study up by claiming that the texts reveal a strongly Confucianist, traditional-value-oriented Taiwan as contrasted to a socialist, revolutionary-value-oriented Chinese mainland.¹⁸ This conclusion ignores the fact that Taiwan and the People's Republic of China are both involved in processes of remarkable social change. While the strategies for dealing with social change in these two societies may be quite different, it is misleading to interpret one society as being revolutionary and dynamic and the other as purposefully pursuing a malingering death in a dead tradition. A more rigorous and sensitive use of content analysis technique, aided

by an instrumental model which could have helped the researcher clarify her understanding of the subject under investigation, might have helped reveal something of the true dynamism of the thought world of both societies.

FOOTNOTES: CHAPTER 1

1. For an overview of the application of quantitative techniques in contemporary Chinese studies research see, James C.F. Wang, "Application of Current Quantitative Techniques in Social Science Research to Contemporary Chinese Studies," Asian Forum Vol. VIII: No.3 (Summer 1976): 138-151.
2. For a discussion of various approaches to investigating Chinese society see, Yung Wei, "A Methodological Critique of Current Studies on Chinese Political Culture," Journal of Politics Vol. 38: No.1 (February 1976): 114-140.
3. Richard W. Wilson, Learning to be Chinese: The Political Socialization of Children in Taiwan (Cambridge: The M.I.T. Press, 1970).
4. Ibid., 163-173.
5. Ibid., 99-120.
6. Ibid., 9.
7. Charles Price Ridley, Paul H.B. Godwin, and Dennis J. Doolin, The Making of a Model Citizen in Communist China (Stanford, Calif.: The Hoover Institute Press, 1971).
8. Ibid., 24-86.
9. Ibid., 91.
10. Ibid., 185.
11. Ibid., 187.
12. Ibid., 196-205.
13. Ibid., 206.
14. Roberta Martin, "The Socialization of Children in China and on Taiwan: An Analysis of Elementary School Textbooks," China Quarterly No.62 (June 1975): 242-262.
15. Ibid., 261-262.
16. Ibid., 242.
17. See *ibid.*, 260 for Martin's conclusions.
18. Ibid., 260.

CHAPTER 2

AN EXAMINATION OF CONTENT ANALYSIS
AS THE TECHNIQUE UNDERLYING THIS STUDY

All three relevant studies just examined made use of content analysis as a research technique. This use of content analysis reflects the emergence of a "behavioral" approach in China studies based upon quantitative analysis with an interdisciplinary emphasis. The use of such analysis has developed as a counter approach to the more generally utilized method in China studies of normative analysis which relies on the specialist's intuition and insight. The criticism of the intuitional approach is that the researcher may be easily swayed by the content of one, two or even more pieces of documentary material made available and that conclusions are thus seriously subjective.¹

Content analysis, on the other hand, is a technique aimed at improving the quality of the inferences an investigator makes from all types of communications. Utilizing this technique, the researcher objectively and systematically picks out specific characteristics in a particular piece of communication. These characteristics are then used as the basis for making inferences. Thus content analysis is employed in an attempt to objectively and systematically search a piece of communication for evidence on which to build a case.

The first text on techniques, rationale, and uses of content analysis appeared in 1952 written by Bernard Berelson, entitled

Content Analysis in Communication Research.² Berelson initially defined content analysis as:

... a research technique for the objective, systematic and quantitative description of the manifest content of communication.³

However, it soon came to be realized that the "content" of any communication depended on the meaning attached to words and phrases by the communicator. Thus by 1964, Kerlinger argued that:

Content analysis, while certainly a method of analysis, is more than that. It is ... a method of observation. Instead of observing people's behaviour directly, or asking them to respond to scales, or interviewing them, the investigator takes the communications that people have produced and asks questions of the communicators.⁴

Presumably Kerlinger means that the investigator must take into consideration not only the message per se but also, through a process of hypothesis testing and inference making, examine (1) what is said (2) to whom (3) by whom (4) how (5) under what conditions and (6) with what effect. As Budd, Thorp and Donohew have said, content analysis is

... a systematic technique for analyzing message content and message handling ... the analyst is concerned not with the message per se, but with the larger questions of the process and effects of communication.⁵

Hence it was recognized that content analysis was not just a frequency count but involved comparing a complex set of interrelated words or views with various other model sets, i.e., an instrumental model, to identify a mode of perception or reasoning. Thus, it can be argued that content analysis is predicated on what might be called "the psychology of perception" since the message is coded in terms of the communicator's way of perceiving reality. However the individual's perception of reality is not simply a photographic copy of that which is to be

perceived. Rather it is a highly selected version. This version reflects the assumptions and beliefs derived from the matrix of institutions and customs within which the individual matured.

This perception of reality is made up of both conscious and unconscious images which influence the individual in various ways and determine his views on such things as causation and human relationships. These views will tend to emerge in the communications of that person (whether in print or some other media) and can be interpreted by the content analyst. In this way the content analyst can look into the thought world of the individual, or in the case of those images shared by persons with similar upbringing, into the thought world of a people or period.

It should be noted that objectivity, system and generality are fundamental requirements of the technique.⁶ Objectivity requires that each step in the research process be carried out on the basis of explicitly formulated rules and procedures with the intent of minimizing, (though probably never entirely eliminating), the analyst's subjective predispositions. System requires that the inclusion, exclusion and ordering of relevant content be done according to consistently applied rules. Finally content analysis differs from indexes, bibliographies, or concordances (which are also prepared objectively and systematically), in that it additionally requires generality. That is to say, it requires that the findings be capable of yielding theoretical generalizations. The results of content analysis research only take on meaning when we compare them with other attributes of the documents; with comparable documents produced by other sources; with the characteristics of the persons who

produced the documents, or the times in which they lived, or the audience for which they were intended. This has led to the current definition:

Content analysis is any technique for making inferences by objectively and systematically identifying specified characteristics of messages.⁷

Something like content analysis has existed for a long time. Sophisticated analysis of religious texts in an attempt to settle arguments about disputed authorship date back to 1744.⁸

Content analysis proper, however, dates from the beginning of the 20th century and was first used as a technique in the study of newspapers.⁹ Since newspapers come out in series, are set out in space units, and carry the type of content which is easily divisible into categories, they are easily adaptable to the peculiar techniques of content analysis.

The use of content analysis grew very slowly during the period 1900-1920, spurted during the 1920's, slowed again during the depression of the 1930's, and really came into its own as a result of World War II when it was widely used by governments in the analysis of propaganda and military intelligence.¹⁰ Since then content analysis has continued to grow and notably to expand in the social sciences, especially Sociology, Anthropology, Political Science, and Psychology. Thus, in 1959, F.E. Barus found that some 60% of all empirical content analysis focussed on five mutually exclusive areas of enquiry -- social values, propaganda analysis, journalistic studies, media inventories, and psychological-psychoanalytic research.¹¹ The most striking development of the 1960's was the use of the computer in content analysis.¹² The computer has forced content analysts to be much more

aware of the problems involved in the logic of inferences which underlie their studies. At the same time it has opened up possibilities for more extensive and more sophisticated research.

Another important development in the recent history of content analysis has been its use in nonlexical materials. Areas in which studies have been made include the following types of data -- pottery fragments, children's drawings, visual art, gestures, and facial expressions, photographs, cartoons, vocal tones, music, postage stamps, and coins.¹³ The result of this trend towards analysis of diverse data has been a softening of the boundaries between content analysis and other techniques of social research.

At the same time, as the more complex possibilities of content analysis have unfolded, so has its jargon which has been a serious obstacle to cross-disciplinary discussions of its use. Moreover the development of content analysis as a research tool has revealed difficulties in trying to refine the technique to include measures of intensity of expressed content.

The desire to measure the intensity of attitudes is typically exemplified in content analysis of newspapers where the aim is to measure political bias. But there are so many ways of slanting a text that measurement has proven extremely difficult.¹⁴ The usual operational solution by the analyst has been to measure column inches. For instance in the U.S. presidential elections of 1968, item counts and space measurement by column inches of ten U.S. 'prestige' daily newspaper were used as yardsticks of "favor" towards Nixon or Humphrey.¹⁵ This procedure, sometimes supplemented by positive or negative valence distinctions, assumes

a direct correlation between frequency of mention and intensity of expressed attitude. However, this assumption does not seem entirely reasonable since it is clear that frequency is only one of a variety of devices by which intensity is expressed.

While frequency measures are still considered to work well enough to be widely used, some researchers such as Alexander George and George F. Mahl have challenged the assumption that there is

... an isomorphic relation between behavioral states and quantitative properties of lexical content.¹⁶

Alexander George suggests for instance, the usefulness of non-frequency indicators such as the presence or non-presence of a theme. Mahl suggests on the other hand, the use of instrumental models. Instrumental models are concerned with the relationship between message content and behavioral states using theoretical principles derived from empirical observation. For instance, the word "democracy" in communist countries has a quite different message content from the same word used in the United States. The interpretation of communist literature must include recognition of this difference in meaning as well as differences in meaning of many other common words. Recognition of the totality of these differences constitutes an instrumental model. Without this particular instrumental model the analyst would be in danger of arriving at completely erroneous conclusions. Clearly the development of an instrumental model is crucial to any piece of research.

Another attempt to deal with the problem of intensity measurement is called evaluative assertion analysis -- derived

from the work of Charles E. Osgood.¹⁷ The procedure followed in evaluative assertion analysis is:

1. Words or phrases considered to express significant attitudes are selected from the material to be analyzed.
2. These words or phrases are then evaluated by a panel of judges as to intensity of sentiment expressed on a seven point scale from -3 to +3.
3. The material is then reanalyzed for frequency of the selected words or phrases weighted in accordance with the previous evaluation made.¹⁸

But probably the most widely used alternative to simple frequency analysis has been the application of contingency analysis.¹⁹ Contingency analysis asks not how often a given symbolic form appears, but how often it appears in conjunction with other symbolic units. Thus recognition is given to the fact that the meaning units which the content analyst counts are themselves not unambiguous. They are multipurpose, and when removed from their contexts are capable of a variety of interpretations. Contingency analysis was a step towards incorporating into content analysis some relevant data about the structures with which units are put together. At the same time contingency is much more difficult to measure, interpret, and control objectively than simple frequency relationships.

Another problem in the application of content analysis is the question of appropriate units of analysis. The novice researcher perusing other content analysis studies finds little guidance in this matter beyond the assurance that the categories

of analysis should be related to the structure of the material under examination and should be directly related to the hypotheses which the research is investigating. There appears to have been a growing tendency to use units of behavior of characters or themes in the material, rather than particular units of the language in which the material is communicated.²⁰ This no doubt reflects the growing concern of research with making inferences from the actions described in a text to some other social variable, hence making the action or theme itself the appropriate unit, rather than some more convenient verbal unit which might obscure findings relevant to the inferences with which the researcher is concerned.²¹ But a continuing problem is the defining of these categories with sufficient conceptual rigour that they remain manageable and measurable concepts for research.

This leads to the issue of the desirability of finding standardized content analysis categories that could be used by researchers in different investigations to the end that their studies could become more comparable and additive. While such standardized categories would clearly be useful and desirable, especially if a number of researchers were working on the same variable and where good categories for the variable had been successfully worked out, it is doubtful that in most areas of content analysis there is this degree of consensus. In its absence, ad hoc categories continue to prevail, with the failing that hypotheses and validation of them are formed out of the same set of data.

This points towards an even more serious problem, which is

the tendency of some researchers to jump to sweeping conclusions regarding the subject being studied, by elaborating the findings they have derived from a very meager data base. The results, interesting and suggestive though they may be, are nevertheless an inconclusive and misleading interpretation of the material under examination. This is especially so in the absence of an instrumental model which could help link analysis of message content with the inferences to be made.

Taking all of these caveats into consideration, the question arises, is research in contemporary Chinese studies using content analysis really useful? Can significant conclusions come from such work? Of what use is a description of the content of elementary school language texts for example? Are the results really worth the effort? In carrying out any empirical research the scholar is always cautioned to approach the work with a sense of humility while seeking to sharpen the analytical concepts and research methods used, to assert no more than there is data to support and yet to infuse the analysis and interpretation with the sensitivity and insight which may correctly be perceived only by intuition. In studying Chinese society social scientists must, moreover, adapt their analytical concepts and methods to the Chinese context, while at the same time remaining rigorous in the application of their discipline. The very thin contemporary data base of Chinese studies makes it that much more difficult. There is no large body of secondary literature to use as a guide, in the sense that such literature often points out major problems, intro-

duces concepts, and does the spadework by organizing a confused mass of material. It is in this context then that the present study must be perceived. Through describing the thematic content of Peking and Hong Kong elementary school language texts, it is anticipated that the researcher may come to a clearer understanding of the set of values, attitudes, and behavior desired by each of these two societies and which these themes appear designed to develop. This pattern of desired values, attitudes, and behavior, emerging from the analysis, may then be compared with, and added to, other research in the field, in order to gradually move towards a better grasp of the dimensions and processes of social change facing the particular society being studied. Each study by itself can only be a small step towards this ultimate goal. In the following chapter the beginnings of an instrumental model outlining some of the assumptions and perceptions underlying this piece of research will be presented. While such a model must of necessity always be incomplete, ~~inasmuch~~ inasmuch as it is always evolving, it does provide a rough background and framework from which to begin understanding some of the parameters of the particular problems being investigated.

FOOTNOTES: CHAPTER 2

1. Wang, 139.
2. Bernard Berelson, Content Analysis in Communication Research, (Glencoe: The Free Press, 1952).
3. Ibid, 18.
4. Fred N. Kerlinger, Foundations of Behavioral Research, (New York: Holt, Rinehart and Winston, Inc., 1964), p. 544.
5. Richard W. Budd, Robert K. Thorp and Lewis Donohew, Content Analysis of Communications, (New York: The Macmillan Company, 1967), pp. 2, 4.
6. Ibid., 2.
7. Thomas F. Carney, Content Analysis: A Technique for Systematic Inference from Communications, (Winnipeg: University of Manitoba Press, 1972), p. 25.
8. Ibid., 27.
9. Ibid.
10. Ibid., 28.
11. Ibid.
12. Ibid., 29.
13. Ibid.
14. Ithiel de Sola Pool, ed., Trends in Content Analysis, (Urbana: University of Illinois Press, 1959),
15. Jae-won Lee, "Editorial Support and Campaign News: Content Analysis by Q-Method," Journalism Quarterly no. 49 (1972): 710-716.
16. Pool, 90.
17. Ibid., 33-88.
18. Ibid., 42-52
19. Carney, 149.

20. Ibid., 31.
21. This point is very relevant to the present study which utilizes the themes found in the lessons as the proper unit of analysis.

CHAPTER 3

OUTLINING AN INSTRUMENTAL MODEL FROM WHICH TO
BEGIN ANALYZING PEKING AND HONG KONG TEXTBOOKS

In this research the themes used in the elementary school language textbooks being used in Peking and Hong Kong are analyzed in an effort to understand what values and attitudes are being conveyed to students in the process of teaching them to read. It is anticipated that a knowledge of the particular values, attitudes, and behavioral models embedded in the educational materials of Peking and Hong Kong will contribute to a better appreciation of how these two societies differ in their responses to the challenges of social change. Moreover in comparing the values and attitudes of the present Peking readers with those found in readers used in China in 1964, evidence can be built up which, when added to evidence from other sources, can be used to make inferences as to how education and society in the People's Republic of China have evolved in the decade since the upheaval of the Cultural Revolution was initiated in 1966.

In order to improve the quality of content analysis, it has been argued that an instrumental model, outlining a preliminary framework for understanding the problems being investigated, should be provided. Thus, in what follows, some of the assumptions and perceptions regarding the directions and processes of social and educational change in China and in Hong Kong, as I understand them, are set out. The first of these understandings concern

the different strategies being used by Peking and Hong Kong in dealing with the dynamics of change. The second set of understandings concern the educational environment in which the texts being examined in this study were produced and where they were intended for use.

Turning first to the question of strategies for coping with change, two models are set up pointing out the differing perspectives of social planners operating in the contrasting socio-economic contexts of Peking and Hong Kong. In a market society, such as may be represented by Hong Kong, the social planner (of which the educator is one) takes the macro system as a given and seeks to integrate minority groups (i.e., those not actively participating in supporting the state) into the vision of the ruling elite which have the support of the larger majority community. Ideally this is to be done in ways which will be seen by the minority group as compatible with their special values. The process of acculturation and value shift is seen as a slow one of evolutionary change. Those whose help is enlisted in the process will be the existing leaders of the minority group. Social change is seen to grow out of processes of trial and error. Change begins with small groups and gradually the leaven of the whole may be affected. Thus in a market society, social change may be viewed as an organic process in which eventually all of society may grow and be changed. At the same time the different parts of society are expected to retain some of their special features since this is what makes for profitable exchange. The goal of the social planner is to see that, if possible, such change as takes place is for the "better" in terms of what might

loosely be called the humanist tradition. In this view, life is an on-going experiment and thus there are no fixed goals based on a strong set of beliefs in exactly how human society should be organized. Rather the best safeguard for everyone is the need for mutual exchange.

In a Marxist-Leninist planned society, such as may be represented by Peking, the social planner perceives things quite differently. While agreeing that all minority groups (i.e., those not actively participating in supporting the state) must be integrated into the state, the process for doing this begins from different assumptions than in a market society. To begin with, the values of the minority group are viewed as false values resulting from a social system based on mutual exploitation. The existing elite leaders of these minority groups are the perpetrators of these false values and so they must be nullified and replaced by a new leadership representing the new value system of the state. The social planner, in the Marxist-Leninist planned society, perceives that no progress can be made towards a "better" society until the special values of the minority groups are destroyed. Slow evolution cannot accomplish this fast enough. What is required is revolutionary overthrow of the community leaders of groups not integrated into participation in the state by means of class struggle. Thus the planners, in a Marxist-Leninist planned society, direct their attention to the matter of raising class consciousness by splitting the community into two antagonistic groups who are impelled into a struggle from which only the group supporting integration with the state is expected to emerge victorious. The social planner in a Marxist-Leninist

planned society thus sees social change as starting at the top led by an elite who correctly perceive the direction of history which will lead to a social organization bringing the greatest welfare and happiness for all human beings.¹

If Hong Kong and Peking are in fact representative of these two different strategies towards social change, then we should expect to see these differences reflected in a considerable divergence of value content in the elementary school language texts being used in these two societies. In particular we may expect to find : (1) a more tentative attitude in Hong Kong texts regarding good and bad values, and a greater emphasis on purely individualistic goals amenable to mutual exchange in the social marketplace; (2) a stricter dichotomy between good and bad values in the texts from Peking with a greater emphasis on the goals of a planned communalistic society. Furthermore, in a comparison of Peking texts from before and after the Cultural Revolution (initiated in 1966 and lasting through to 1968), we may expect to find an increased intensity of the dichotomy between good and bad along with increased emphasis on supporting the goals of the state. The rationale for this is that the end of the Cultural Revolution is generally considered to have led to stronger efforts by social planners to strengthen the society by calling for greater conformity to the principles of a Marxist-Leninist planned society.

But to begin a content analysis of these texts it is necessary to have other instrumental constructs with which to help link the content of the material being investigated with the inferences about behavior which we will eventually want to make.

In other words, it is essential to explain further something about the milieu out of which the materials to be analyzed were produced.

One aspect of this milieu which needs to be considered is the evolution of educational policies and practices of Hong Kong and Peking. In traditional Chinese culture, education and the state were always closely linked because it was by passing through the examination system that one was able to gain access to bureaucratic state power. In contemporary China today, as well as in Hong Kong, education and state power are still closely linked, though for different reasons.

In China, the strong voluntarist and populist strain in Mao's thinking has led to a reinterpretation of Marxism wherein class is defined not in terms of objective social criteria regarding relationship to the means of production but rather in terms of conscious attitudes expressed in ways of thought and action.² With this view, education becomes equally important as class revolution in remolding people. The self-conscious person is seen to be able to shape objective reality in accordance with his ideas and ideals. Education not only raises political consciousness and cultural level, improves thought and ideas, but moreover can raise enthusiasm and inventiveness so as to lead and help people to carry on every kind of activity. It is in this context then that the efforts of the Chinese state to transform Chinese society and create a people "trained for national reconstruction work, free from feudal, comprador, and fascist ideology, and imbued with an ideology of service to the people"³ must be understood.

From the establishment of the People's Republic of China in

1949 to the present, education has been a key concern of the national leaders. The dominant vision has embraced the dualism of socialist revolution and socialist construction. This has meant the building of a new Communist state populated by a new Communist man, conceived of, not merely in the narrower sense of modernization, but more significantly in the spiritual sense of building a new society and of cultivating individuals actively dedicated to that society.⁴ Thus there has been a conscious concern with the ideological and moral content of education.

Simple re-education of the older generation could not bring about the desired total transformation of their thinking and behavior which had been established in their childhood and had been reinforced through the social practices of pre-Communist society. It was realized that these patterns of behavior and attitudes could not be extinguished overnight in response to pressure or exhortations to change, even when there was a conscious desire to do so on the part of the individual.⁵ Subsequently, the hope of transforming the ideals of the new society into practical realities, manifested in the behavior of its citizens, lay in the young whose ideology had not yet become fixed. Schooling became not only a matter of providing persons trained in the basic skills required by a nation struggling to modernize, but a serious business of nurturing "successors to the revolution" who, in later years, could be trusted to take over power from the aging generation of genuine revolutionaries.⁶

The policy of using the formal education process as a tool in transforming society revealed a basic conflict of educational priorities. Essentially the conflict was one of values: a

conflict between the necessity of developing a society capable of creating a modernized, industrialized nation, and the necessity of creating true revolutionary successors. On the one hand, China needed persons with professional, managerial, and technical skills with which to build a modern, industrialized country; on the other hand, Mao was deeply committed to the creation of a new Chinese Man dedicated to the revolution.⁷ This conflict of values was ideologically solved by establishing the 'red and expert' individual as the ideal type to be produced by China's educational system. Nevertheless, an oscillation between emphasis on 'redness' and emphasis on 'expertness' has characterized China's educational policies since 1949.

Alice Muszynski in her thesis "Yenan Principles in Chinese Education," has interpreted this oscillation as a two line struggle between true socialism and revisionism, seen in the policies advocated respectively by Mao Tse-tung and Liu Shao-ch'i.⁸ According to this interpretation the Maoist Line emphasizes that education should first and foremost be for the masses and should serve their needs. In this view, political education is important as an explanation of the policies and principles of the government to the masses so that they can understand how their needs are tied in with those of the larger society and so participate more fully in socialist construction. Another important element of this approach is the elimination of the differences between mental and manual labour. Liu's Line on the other hand is seen as stressing the education of the most talented to a high degree. While political activism may be desirable, it can be no substitute for professional knowledge which must be of higher priority and

emphasis.

The tension between these two approaches to achieving 'greatness' for China has provided much of the dynamic of Chinese history since 1949 and is reflected in China's educational policies. An indicator of the degree of emphasis being given to "red" or "expert" at any given time may be seen in the symbolic role given to manual labour in the various policies pursued.

The initial years between 1949 and 1952 have been referred to by Fraser as the "Cheng feng" or rectification era.⁹ As the Chinese Communist Party came to power throughout the country, it began to lay stress on recruiting workers from the urban centres, in keeping with the Marxist-Leninist stress on the urban proletariat. Unusable peasant elements were dropped from the Party ranks.¹⁰ At the other end of the scale, many intellectuals of 'bourgeois' origin were made to pass through rectification. The subsequent political campaigns of the 1950's tended to erode the initial base of support the Party possessed within the ranks of the intelligentsia.¹¹ One difficulty however, was that the intellectuals were needed to staff the administration and bureaucracy, even though their class background and political views were often not in accord with Party doctrine. In view of this problem, the period of the First Five-Year Plan (1953-57), saw emphasis being put on the general development of the educational system largely following the educational model of the Soviet Union.

When the Chinese Communists triumphed in 1949, there no longer was a social system to which they could turn for support, even if they had wanted to. There was no gentry left, and they distrusted the bourgeoisie. But there was

a choice of directions. Should they construct organization along the lines they had developed during the ten years of Yanan or should they emulate the one model they respected above all: the Soviet Union? They chose the latter course, and thus for the first five years of the 1950's, China began rapidly turning into a second Soviet Union.¹²

A new socialist, techno-bureaucrat, following the Soviet example, was to be turned out by the educational system. In the beginning, new educational and training programs were established, and apart from regular schools, 'people's revolutionary universities' were set up to train political cadres. This system paralleled the regular education system.¹³ Most of the students came from worker and peasant backgrounds. The difficulty in this early period was that the Party schools had just recently been set up, whereas the older schools had a solid tradition.¹⁴ Since they were better established and were able to operate at a higher level because of academically better trained staff, it wasn't long before regular full-time schools gradually began taking over the function of selecting and evaluating cadres. Quality over quantity began to be stressed and instead of education for the working masses, it was education for the immediately educable. For those students turned down as a result of the cutbacks in education, it was suggested that "glorious work in the fields and factories should be the goal of the young."¹⁵ Skilled technical personnel were needed and education was made to serve these needs. Soviet teaching plans, curricula, and textbooks were translated, without modification, so that China could draw on the advanced experience of the Soviet Union.¹⁶

The first major signs of dissatisfaction with this course of events appeared in 1955, when a mass recruitment campaign was

organized to promote collectivization.¹⁷ With collectivization, the focus changed from urban areas and heavy industrialization, to rural areas and agriculture. The underpinnings of the First Five-Year plan had to be changed for a number of reasons. It was found that heavy industry alone was impossible. The savings and growth generated by agriculture and light industry was necessary to finance and support heavy industry. Moreover, in focusing on the education of technological personnel with emphasis on bureaucratic rationalization for production, an elite was forming which was beginning to undermine the ideology of the Chinese Communist Party (CCP) which saw responsiveness to the needs of the rural population as being of paramount importance. Subsequently, in May 1956, a campaign was launched to rectify abuses which had developed in various Party organizations. A call was issued to criticize the Party's policies. Originating within the Party for the purpose of removing deadwood for regeneration, it was applicable first to the cadres within the government and then, later, was to be directed into the broader spheres of administration, education, state enterprises and so on.¹⁸ The initial bid in 1956 received only limited responses. When in 1957, Mao delivered his address "On the Correct Handling of Contradictions among the People", in which the call for criticism was repeated, the response from the intellectuals was still carefully stated. In early May 1957 the Party became even more insistent that its defects be criticized, and this demand opened the flood-gates.¹⁹ For five weeks highly critical commentaries and complaints flowed into the Party from across the country. In response the Party leadership clamped down, and the "Hundred Flowers" movement was terminated in June

1957. Some writers such as Victor Nee have argued that, "In China, where intellectuals have had a high degree of access to political power, the student criticism of the Party can be interpreted as a bid to wrest political power from the hands of poorly educated cadres, many of whom had been workers and peasants."²⁰ Nevertheless, it must have been something of a shock to the Party to find that the youth in China had offered among the most damning criticisms of Party policies. After all, it was the youth of China who had been subjected to the most continuous indoctrination, and it was upon the youth of China that the Party had been, and was, placing its hope for the new China. This criticism of the government led to an increase in political education in the schools and an increasing emphasis on political criteria for entrance into middle and higher education.²¹ The form that the criticism of the "Hundred Flowers" took was one of the factors which led Mao to proclaim the Great Leap Forward.²² It was a renunciation of the Soviet model for social change, and it instituted an educational revolution concerned with educating a "new socialist man" who had both political consciousness and culture and who was capable of both mental and physical labour. While many of the intellectuals were "sent down" (xia-fang) to villages or factories, peasants and workers received much attention. Major efforts were made to enrol them in schools of various sorts, and an attempt was made to de-mystify technology. Peasants and workers were told that they, too, could contribute to the building of the economy.

On 19 September, 1958, a new educational policy was announced.²³ Education was to be made universal, serving the needs of the

proletariat and closely linked to productive labour. Industrial units and other production units were to establish and maintain their own schools, as were local communities. These schools were to follow the basic pattern of part-time and half-work half-study schools, while the formal full-time educational system was ordered to contribute to production by using its manual labour projects to create limited kinds of production facilities of one form or another. The result was a rash of many different kinds of schools or experimental schools, many of which were sub-standard, and an extremely large growth in the number of students attending school.²⁴

Mao's idea was that by requiring those receiving an education to also work in fields and factories, they would develop an appreciation of the problems facing the masses and would be encouraged to use their skills to solve them.²⁵ Instead of acting as remote "experts" directing the peasants to implement innovations, and thus likely to cause resentment if not non-compliance, they would be able to "lead from within" by example and persuasion. While teaching, they would themselves be taught with a resulting new leadership style emerging.

By late 1959 however an attack began to be mounted against the excesses of the Great Leap Forward.

In this new climate, much of China's educational revolution began to be slowly undermined. Reforms were criticized, particularly by professors and university presidents, for lowering the quality of academic life. Many demanded a concerted effort to raise academic and professional standards. On the whole, this effort was supported by most high Party officials, and the Party adopted the slogan of 'advancing science'.²⁶

Thus

... as the Chinese leadership attempted to recover from the impact of the Great Leap Forward in 1961 and 1962, the educational system began to dismantle many of the 1958-1960 experiments. Essentially the emphasis was once again placed on expertness, the sub-standard schools were closed, and within the full-time educational system primary focus returned to academic preparation.²⁷

Once again there was a call for emphasis on quality over quantity.

There were demands to give the best of the full-time schools better facilities. In 1962, a directive was issued to all provinces and municipalities

... outlining a program to "elevate" the quality of education. Directors of education at the provincial and municipal levels were called on to select a number of "key schools" from among the universities, secondary schools, and primary schools. In May 1963 directors of educational bureaus at the provincial level met at a special conference in which plans were drawn up to establish a system of elite schools.²⁸

In order to get into these schools, students had to pass rigorous examinations.

Then in 1964, as Mao once more gained political ascendancy, the half-work, half-study system was revived. Physical labour and political education began to receive more emphasis and "walking on two legs" became a central policy for the educational system.²⁹ While experimentation with, and expansion of, part-time and half-study, half-work schools continued until the education system was closed in 1966 with the Cultural Revolution, there was no attempt to reinstitute the more extreme policies of the Great Leap Forward. The result was a two-track system of education in which:

The half-work, half-study system was seen by many not as a superior innovation with which to replace existing institutions, or even as 'separate but equal'. In the eyes of many cadres and the masses themselves, half-work, half-study schools were inferior institutions

designed to provide a limited education for the children of peasants and workers or to serve as preparatory establishments to 'feed' the full-time system.²⁰

The result was that if children from peasant families concentrated on their studies and attended full-time regular schools, their parents lost their labour. On the other hand if they helped their families in production and attended only half-work, half-study or part-time schools, they could not hope to compete with children attending full-time. Moreover if they met with success at school, their expectations tended to rise and they became dissatisfied with their lot in life. Some argued that the "book knowledge" received was of little practical value to the communes. Thus as Gardner points out,

... a situation common to many underdeveloped countries developed, in which the education system produced large numbers of youth who, though convinced of their own superiority, possessed skills of limited value and hence were condemned to lives of dissatisfaction.³¹

As for the practice of sending urban youth to work in the countryside (xia-fang), it came to often be regarded as a punishment, or as a temporary measure to help certain youths progress up the ladder of success upon their return to the cities and towns.³² As cadres and teachers were required to send a certain quota of students to the villages, they often used coercion, or painted idealistic pictures of rural life, to persuade student to go. Many of these youths underwent severe stress in the villages. Not only were they unused to rural life, they often suffered discrimination at the hands of peasants and village cadres who resented having to feed them and often regarded them as social misfits.³³

Consequently, the educated youths came to constitute what was possibly the most explosive element in Chinese society.³⁴ Sharing

with the peasant youths the general lack of opportunity for career advancement vis-a-vis the intellectual aristocracy of the cities, they suffered from the additional disadvantages of not being a part of rural life. Having experienced city life, and having been rejected by the system in not being selected to go back to the city for further training to occupy cadre positions, they, perhaps more than most, were a frustrated and disappointed group.

In 1966 millions of these young people were to return to the towns and cities, on the pretext of "making revolution". Their grievances were manifested both in the violence of their attacks and in their refusal to return to the countryside at the request of the leaders of the Cultural Revolution.

In the Cultural Revolution, claimed a young doctor in Shanghai, "we were compelled to attempt the impossible, to tear down the wall of reality, to penetrate the barriers of reason. We were forced to pursue a vision."³⁵ At the end of the Cultural Revolution the students were ordered to return to their own schools and resume their studies. As Seybolt puts it, "the period of destruction, of tearing down, was seen as necessary before reconstruction could be initiated."³⁶

After the Cultural Revolution entrance examinations to schools were abolished, as were age distinctions. The revolutionary committees of factories, communes or other places of work became responsible for choosing candidates for higher education, although the university revolutionary committees could turn down clearly unqualified candidates. It became mandatory for every university student to have had at least two years working experience after graduating from secondary school before he or she was accepted.

Upon graduation from university they were to return to their place of work.

The stipulation that one return to their work unit was designed to circumvent the phenomenon, so common in largely agrarian countries, of having the educated few congregate in the cities, often without jobs commensurate with the kind of education they have received, and contributing little to the welfare of anyone but themselves.³⁷

The emphasis on university education was halted. In October 1971, only one quarter of the universities operating before the Cultural Revolution were admitting students.³⁸ On the other hand, the number of both schools and students at the elementary and secondary levels grew enormously after 1968.³⁹ There was a new focus, away from the acquisition of highly specialized skills by a small proportion of the population, to the acquisition of relatively simple ones by a much broader segment.

Educational institutions were decentralized with many higher level schools having branches in rural areas, while others, especially technical training institutes, were hooked up to factories and communes. The idea of "popular management, public help", became popular along with emphasis on self-reliance.⁴⁰ "This resulted in the creation of a tremendous number of new schools, especially in the countryside. Obviously this expansion was possible only because former conceptions of proper teaching personnel, teaching methods, and course content, were drastically altered."⁴¹

After the Cultural Revolution the teaching ranks were enlarged by the influx of many workers, peasants, officials, and other people with diverse talents, and, subsequently, there was generally little uniformity as to teaching methods, other than

the principles underlying them.⁴² Small group discussions and cooperative study were encouraged and examinations were to be used as a teaching aid rather than as a means for individual advancement. Criticism and self-criticism sessions were expected to be a part of life for both students and teachers and political study was seen as an important part of the curriculum.

Thus from the Cultural Revolution right up until the overthrow of what has come to be known as the "Gang of Four", there appeared to be a continuing emphasis on being "red" as contrasted to emphasis on being "expert" in the educational realm. For example during a visit to Number 150 Middle School in Peking in the spring of 1976, I, and other foreign students from the Peking Language Institute, were told that the paramount task of education was to teach the students to study Marxism-Leninism and the thought of Mao Tse-tung, to criticize the line of Liu Shao-ch'i, to put the theory of the dictatorship of the proletariat in first place, and to learn to serve the people heart and soul. To carry this out, we were told, students (and teachers) studied Chairman Mao's works. At the same time, various workers, peasants and soldiers came into the school to give reports to the students in order to educate them for a socialist life. The students spent two months a year in open-door schooling -- one month in a factory in Peking and another month learning from either the peasants or the soldiers. The school had attached to it three small factories: one where coils were wound for transformers, one where hydrochloric acid was distilled from industrial waste, and a third in which metal tongs were made from sheets of tin. In addition to time spent working in these factories, students attended regular

academic courses (no electives) with open book examinations. While performance was generally the criteria for entrance into senior middle school and subsequent promotion, consideration could also be given to class background, i.e., disadvantaged students would be given special consideration. Although we were told that all teachers are faithful to the Party's educational policy and the revolutionary cause, it was nevertheless pointed out that teachers had to attend regular weekly meetings and training sessions to raise their socialist ideological level, since many of them were products of the old educational system. "Old" here refers not only to pre-liberation education but even to the system before the Cultural Revolution and the implementation of the "revolution in education". Moreover, students were encouraged to criticize any "incorrect ideas" a teacher might have, so that they could reform themselves and improve their work. The authority of the teacher, which was still paramount before the Cultural Revolution, had apparently been repudiated. We were told that teachers must put politics in command in their teaching. All this is especially interesting when it is realized that this school, before the Cultural Revolution (and probably even now), was one of the elite schools of China. First established in 1917, it has had a long history of providing a superior academic education. Before the Cultural Revolution, nearly 95% of all students graduating from this school went on to University. While there was a lot of talk in this school indicating an emphasis on ideological concerns, i.e., "redness", it seemed clear that this was at least partly offered as a counter-balance to the high academic level the school was noted for providing, and which observation of classes suggests it still maintains. In

other words, the leading cadres of the school did not want to be criticized for continuing to place too much emphasis on academic achievement at the expense of devoting time and energy to promoting a high level of ideological awareness, the latter being the apparent desired policy of the state subsequent to the Cultural Revolution.

Already, in the spring of 1976, however, debates were going on concerning the direction of education. It seemed clear from various cadres comments at that time that the "red" emphasis was still in the dominant position but was being challenged. Large wall newspapers, written by supporters of Chiang Ching and others in power, argued that there were those who ignored the achievements in education since the Cultural Revolution and that these people wanted to restore the pre-Cultural Revolution revisionist line. The public was told that this debate reflected the ongoing class struggle.

But in the fall of 1976, with the ousting of the "Gang of Four", i.e., Chiang Ching, Wang Hung-wen, Chang Chun-chiao and Yao Wen-yuan, educational policy took a major shift to a new emphasis on "expertness". Apparently, education, since then, is to serve the practical needs of modernization rather than the visionary goals mapped out by Mao Tse-tung for the creation of "new men". The revolutionary committees formed during the Cultural Revolution to run the schools are to be put aside in favor of one-person management (e.g. school principals) under the leadership of the Chinese Communist Party. Entrance examinations and stress on mastery of academic knowledge are now seen as necessary to produce workers capable of carrying out the ambitious plans for economic development.

Whether this latest shift is just another policy oscillation between emphasis on "red" or "expert" patterns in China's development process, or a major new initiative by China to join the international system as a whole, a system first created by the rise of capitalism and the nation state, is perhaps too early to tell. However, continuing attention to the content of education in China, may well reveal something of the real shifts in values and visions the new policies being implemented are meant to embrace.

In Hong Kong, the educational milieu is rather different. The first schools, set up in the 19th century, were mostly missionary institutions patterned on Western models, principally the schools of the English educational system.⁴³ In such schools, English was the usual language of instruction, at least above the elementary level. While Chinese schools were in existence from the early days of the colony, it was not until after 1926 that a regular system of Chinese schools developed patterned on the type of schools then emerging on the China mainland. In these schools instruction was in the medium of Chinese (Cantonese). Out of this background developed the present educational system of Hong Kong in which three categories of schools can be identified each having certain differences in outlook, tradition and organization.

1. The Anglo-Chinese schools, which are the most numerous, blend characteristics of both Chinese and English educational institutions. In these schools instruction begins in Chinese at elementary school level, gradually switching over to English at the secondary school level. At that stage, Chinese language, literature and history are taught in Chinese but English is the medium of instruction for most other courses. Students are prepared to

take the Hong Kong School Certificate Examinations, for which English language and Chinese literature are both compulsory papers. There is a conscious effort made to fit the school pattern to the real needs of Hong Kong as an international entrepot, while at the same time making certain concessions to Chinese tradition. The present study examines the Chinese language texts which are most often used in this type of elementary school. It is probably the most common mode of schooling in Hong Kong since students may go from this type of school to secondary schools following any of the three patterns, i.e., Anglo-Chinese, Chinese or English. 2. The Chinese schools, becoming more distinct only at the secondary school level, tend to be rooted in Old China and the traditions of the past. Instruction is in the Chinese vernacular at all levels and the concepts of scholarship and learning tend to follow classical Chinese models, making few concessions to Western cultural traditions. 3. The English schools follow closely the curriculum and traditions of private schools in England. The medium of instruction in secondary school is English with students being prepared to take the British General Certificates of Education. There are few schools of this type. Moreover this type of school is not really relevant to the present study which examines the values found in Chinese language texts at elementary school level.

This somewhat simplified outline of the types of basic schools in Hong Kong overlooks what is, in reality, a very complex and diverse school system with a bewildering variety of patterns of school ownership, supervision and control. As one researcher has pointed out,

There are schools operated by Chinese societies and by philosophical and cultural-religious groups and by Christian churches representing various other lands, e.g., Catholic Schools run by French, Italian and English orders. There are schools run by profit-making companies, as well as many owned by individuals, and some owned and managed by the teachers themselves.

... schools of almost every type may be found in one street, ...

... They range from the poorest and most inadequately equipped, to schools as fine and modern, and as complete in their appointments, as almost any in the world.⁴⁴

Clearly, Hong Kong's educational system is complex and varied. This reflects not only the unique social and political conditions which exist in Hong Kong along with its particular history, but also the rise of new professional and industrial needs in response to the growth of modern technical and commercial institutions. It is in this context then that the value content of Hong Kong elementary school language texts must begin to be examined and appreciated.

FOOTNOTES: CHAPTER 3

1. A number of ideas found in this section have developed out of my reading of the sections on planned acculturation found in, Roger Bastide, Applied Anthropology, trans. Alice L. Morton (New York: Harper and Row, 1973) pp. 56-86.
2. Donald Munro, "The Malleability of Man in Chinese Marxism." The China Quarterly No. 48 (October/December 1971): 54-83.
3. See Article 41 of "the common Programme and the Constitution" in R.F. Price, Education in Communist China, (London: Routledge and Kegan Paul, 1970) p. 29.
4. Ridley et al., 26.
5. Ibid., 25.
6. Ibid., 26.
7. Ibid., 26.
8. Alice Muszynski, "Yenan Principles in Chinese Education" (M.A. thesis, University of British Columbia, 1973), p. 61.
9. Stewart Fraser, comp. and ed., Chinese Communist Education, Records of the First Decade (Nashville: Vanderbilt University Press, 1965), p.22.
10. Franz Schurmann, Ideology and Organization in Communist China, 2d ed., enl. (Berkeley: University of California Press, 1971), pp. 168-169.
11. Ridley et al., 29.
12. Schurmann, xviii-xlix.
13. Ibid., 169.
14. Ibid., 169.
15. Fraser, 33.
16. Victor Nee, The Cultural Revolution at Peking University, (New York: Monthly Review Press, 1969), pp.12-13.
17. Schurmann, xlix.
18. Fraser, 35.
19. Ridley et al., 29.
20. Nee, 18.
21. Ridley et al., 29.

22. Nee, 20.
23. John Gardner, "Educated Youth and Urban-Rural Inequalities 1958-66," in The City in Communist China, ed. John Wilson Lewis (Stanford University Press, 1971), p.243.
24. Ridley et al., 30.
25. Gardner, 237.
26. Nee, 27.
27. Ridley et al., 30.
28. Nee, 38.
29. Ridley et al., 30.
30. Gardner, 247-248.
31. Ibid., 249.
32. Ibid., 269.
33. Ibid., 276.
34. Ibid.
35. Quoted in Louis Barcata, China in the Throes of the Cultural Revolution, An Eyewitness Report (New York: Hart Publishing Co., 1968), pp. 120-121.
36. Peter J. Seybolt, Revolutionary Education in China, Documents and Commentary (White Plains, N.Y.: International Arts and Sciences Press, 1973), p.xxv.
37. Ibid., xxxlv.
38. Ibid.
39. Ibid.
40. Ibid., xxxvii.
41. Ibid.
42. Ibid.
44. Henderson, 6-7.
43. Material in this section incorporates information found in Marcia T. Berrien and Robert D. Barendsen, Education in Hong Kong (Washington, D.C.: U.S. Department of Health, Education and Welfare, May 1960), pp. 1-8 and Norman K. Henderson, Educational Developments and Research With Special Reference to Hong Kong (Hong Kong: Hong Kong University Press, 1963), pp. 1-16.

CHAPTER 4

THEMATIC CONTENT ANALYSIS OF PEKING AND HONG KONG
ELEMENTARY SCHOOL LANGUAGE TEXTS

In carrying out a thematic content analysis of the texts, the categories used were borrowed from the study done by Ridley, Godwin and Doolin in order that the results of that study could be compared with those arrived at from this research. Thus three major thematic categories were set up: informational, political and behavioral, reflecting the fact that the stories in the texts could be divided between those which simply imparted information, those that were primarily concerned with political socialization, and those that dealt with general, non-political behaviour.

Each selection was assigned a central theme from one of these three categories depending on whether its central concern was felt to be simply that of providing information, that of political socialization, or that of behavioral modeling. Few selections, however, were purely informational, political, or behavioral in intention. For this reason, each selection was, in addition, assigned a subtheme or a number of subthemes, depending on its content. The frequency of a subtheme was then used as an intensity measure for that particular thematic category. In other words central themes identify the core content while subthemes help to identify the degree of emphasis given to the central themes.

The three major theme categories defined by Ridley, Godwin and Declin in their study of 1964 texts used in the People's Republic of China were as follows:

- I. Informational themes. Informational themes are those concerned with imparting specific information about given topics. In themselves, informational themes are generally lacking in political or behavioral coloration. Although they are, in this sense, essentially neutral, they nevertheless are revealing in the range of subject matter that is presented. ...
- II. Political themes. ... these themes have as their aim political socialization and are concerned primarily with political and social attitudes on the national level, but also to a certain extent on the international level as well. ...
- III. Behavioral themes. Behavioral themes are those aimed at behavioral modeling and have as their concern some aspect of personal behavior.¹

Table 1-A-P. and Table 1-A-H.K. indicate the relative percentages with which each of these thematic categories occurred. Table 1-B-P. and Table 1-B-H.K. show the distribution of the major thematic categories by volume number.

Peking TextsTable 1-A-P. Percentages of Themes by Major Categories

| Theme | Major Theme | | Subthemes | | Totals | |
|---------------|-------------|--------|-----------|--------|--------|--------|
| | No. | % | No. | % | No. | % |
| Informational | 9 | 6.72 | 34 | 9.24 | 43 | 8.57 |
| Political | 91 | 67.91 | 184 | 50.00 | 275 | 54.78 |
| Behavioral | 34 | 25.37 | 150 | 40.76 | 184 | 36.65 |
| Totals | 134 | 100.00 | 368 | 100.00 | 502 | 100.00 |

Hong Kong TextsTable 1-A-H.K. Percentages of Themes by Major Categories

| Theme | Major Theme | | Subthemes | | Totals | |
|---------------|-------------|--------|-----------|--------|--------|--------|
| | No. | % | No. | % | No. | % |
| Informational | 34 | 17.99 | 80 | 23.12 | 114 | 21.31 |
| Political | 9 | 4.76 | 36 | 10.41 | 45 | 8.41 |
| Behavioral | 146 | 77.25 | 230 | 66.47 | 376 | 70.28 |
| Totals | 189 | 100.00 | 346 | 100.00 | 535 | 100.00 |

Peking Texts

Table 1-8-P Percentage of Major Theme Categories by Volume

| Theme | #1 | | #5 | | #6 | | #7 | | #8 | | #10 | | Totals | |
|----------------------|-----|-------|-----|-------|-----|-------|-----|-------|-----|-------|-----|-------|--------|--------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| <u>Informational</u> | | | | | | | | | | | | | | |
| Central Theme | 0 | 0.00 | 1 | 11.11 | 3 | 33.33 | 1 | 11.11 | 2 | 22.22 | 2 | 22.22 | 9 | 99.99 |
| Subtheme | 2 | 5.88 | 4 | 11.76 | 3 | 8.82 | 8 | 23.53 | 7 | 20.59 | 10 | 29.41 | 34 | 99.99 |
| Total | 2 | 4.65 | 5 | 11.63 | 6 | 18.95 | 9 | 20.93 | 9 | 20.93 | 12 | 27.91 | 43 | 100.00 |
| <u>Political</u> | | | | | | | | | | | | | | |
| Central Theme | 9 | 9.89 | 19 | 20.88 | 18 | 19.78 | 11 | 12.09 | 16 | 17.58 | 18 | 19.78 | 91 | 100.00 |
| Subtheme | 22 | 11.96 | 29 | 15.76 | 42 | 22.83 | 28 | 15.22 | 25 | 13.59 | 38 | 20.65 | 184 | 100.01 |
| Total | 31 | 11.27 | 48 | 17.45 | 60 | 21.82 | 39 | 14.18 | 41 | 14.91 | 56 | 20.36 | 275 | 99.99 |
| <u>Behavioral</u> | | | | | | | | | | | | | | |
| Central Theme | 5 | 14.71 | 4 | 11.76 | 6 | 17.65 | 10 | 29.41 | 3 | 8.82 | 6 | 17.65 | 34 | 100.00 |
| Subtheme | 17 | 11.33 | 27 | 18.00 | 27 | 18.00 | 27 | 18.00 | 25 | 16.67 | 27 | 18.00 | 150 | 100.00 |
| Total | 22 | 11.96 | 31 | 16.85 | 33 | 17.93 | 37 | 20.11 | 28 | 15.22 | 33 | 17.93 | 184 | 100.00 |

Hong Kong Texts

Table 1-8-H.K. Percentage of Major Themes Categories by Volume

| Theme | #1 | | #5 | | #6 | | Volume No. #7 | | #8 | | #10 | | Totals | |
|----------------------|-----|-------|-----|-------|-----|-------|---------------|-------|-----|-------|-----|-------|--------|--------|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| <u>Informational</u> | | | | | | | | | | | | | | |
| Central Theme | 12 | 35.29 | 7 | 20.59 | 4 | 11.76 | 3 | 8.82 | 3 | 8.82 | 5 | 14.71 | 34 | 99.99 |
| Subtheme | 7 | 8.75 | 17 | 21.25 | 22 | 27.50 | 10 | 12.50 | 14 | 17.50 | 10 | 12.50 | 80 | 100.00 |
| Total | 19 | 16.67 | 24 | 21.05 | 26 | 22.81 | 13 | 11.40 | 17 | 14.91 | 15 | 13.16 | 114 | 100.00 |
| <u>Political</u> | | | | | | | | | | | | | | |
| Central Theme | 0 | 0.00 | 4 | 44.44 | 1 | 11.11 | 0 | 0.00 | 2 | 22.22 | 2 | 22.22 | 9 | 99.99 |
| Subtheme | 1 | 2.78 | 6 | 16.67 | 8 | 22.22 | 6 | 16.67 | 9 | 25.00 | 6 | 16.67 | 36 | 100.00 |
| Total | 1 | 2.22 | 10 | 22.22 | 9 | 20.00 | 6 | 13.33 | 11 | 24.44 | 8 | 17.78 | 45 | 99.99 |
| <u>Behavioral</u> | | | | | | | | | | | | | | |
| Central Theme | 28 | 19.18 | 21 | 14.38 | 27 | 18.49 | 27 | 18.49 | 25 | 17.12 | 18 | 12.33 | 146 | 99.99 |
| Subtheme | 42 | 18.26 | 41 | 17.83 | 37 | 16.09 | 48 | 20.87 | 33 | 14.35 | 29 | 12.61 | 230 | 100.01 |
| Total | 70 | 18.62 | 62 | 16.49 | 64 | 17.02 | 75 | 19.95 | 58 | 15.42 | 47 | 12.50 | 376 | 100.00 |

From these tables it is clear that informational themes play a relatively minor role in the make-up of the texts. This is especially so in the case of the Peking readers where only 8.57% of the stories were considered to have either a central or sub-theme concerned with providing information as such, compared to 21.31% for the Hong Kong texts. To understand this difference in the frequency of informational themes one must keep in mind not only the more politically oriented state educational system of the People's Republic of China, relative to Hong Kong, but also the more limited overall economic development of the mainland. In a country with very limited economic resources to pour into education and with a population which cannot afford to spend much on textbooks, it is necessary to make critical choices as to what will be included in educational materials and what will not. In a developing country, such as China, the choice is likely to be the stressing of political and behavioral themes since these are often the more relevant needs of a country at a lower level of socio-economic development. Thus the type of value content found in the present Peking texts might be more favourably compared with those formerly used in Hong Kong, or even Canada, at a similar stage of economic development. In other words, it cannot be assumed that differences in educational content simply reflect differing ideological orientations. Contrasting socio-economic situations must be considered too.

Compared to the Ridley et al. study of 1964 texts from China, where the proportion of informational themes was 13.67%, this analysis reveals an even further decline in the proportion of stories centrally concerned with providing information to the

student (from 13.67% then to 8.57% now). Part of this difference is undoubtedly related to the unavailability for analysis of textbook volumes 2, 3 and 4 in our study. These books were found in the study by Ridley et al. to have the highest proportion of informational themes. But even making calculations to allow for this, it was found that there has been a very real and significant decline in the number of stories centrally concerned with providing information. This will be considered in more detail when discussion of each theme is taken up.

Probably the most striking contrast between the Peking texts and the Hong Kong texts examined in this study is the difference in the number of stories concerned with political socialization versus those concerned with behavioral modeling. Well over half (54.78%) of the Peking lessons had central or subthemes directed at developing specific political attitudes. These political themes aimed mainly at molding attitudes in a positive way towards the Chinese state and the Communist Party, at the same time as they promoted attitudes of devotion to Mao Tse-tung and commitment to the building of socialism. In contrast only 8.41% of all the stories in the Hong Kong material were concerned with overt political values. Instead, behavioral themes were emphasized with 70.28% of the lessons being scored as containing themes in this category. Thus a contrasting pattern appears to emerge from these two sets of texts. The Hong Kong child is dominantly exposed to lessons stressing individual moral training and desirable modes of mainly personal social behavior whereas the Peking child is instructed in proper attitudes towards the state (basically the Party and Mao) and the handling of political power.

What differentiates the political socialization found so clearly in the Peking texts from the general socialization of the Hong Kong texts is the strong concern with developing positive attitudes towards the state and state power. These attitudes are only very weakly conveyed in the Hong Kong texts. While the Peking texts do stress correct social behavior, the models presented derive their meaning and significance from their proper relationship to the state. Without this relationship, i.e., without a proper political consciousness, the individual is defective and ineffectual. In the Hong Kong texts the behavioral models appear to derive their meaning and significance from their harmonious relationship with the surrounding society, - in other words, with the network of people with whom they interact and with whom they share mutual interests, shared institutions and a common culture. The dimension of this difference in basic orientation between the Peking and Hong Kong readers emerges more clearly in the sections of analysis which follow.

Before turning to a detailed analysis of each of the thematic categories, a few notes of explanation about the method of analysis should be given. First of all, this study was concerned with understanding the manifest themes consciously used in writing the texts and which would probably have been developed in classroom discussion. Accordingly the stories have not been read from an ironical, psychological or highly subtle viewpoint, but rather have been scored for what seems their central and apparent informational, political or behavioral concerns. Thus for example, the story "Chairman Mao at the Shisanling Reservoir Worksite" (Vol. 7, No.2), where a labouring soldier throws his shirt around a spade

used briefly by Mao and raises it into the air, reverently claiming that looking at the spade reminds him of Chairman Mao and fills him with determination to follow the Chairman in a lifetime of revolution, is treated seriously as a story meant to develop devotion to Mao as China's great leader. To a more subtle reader, the power and status of Mao rather than his revolutionary example may clearly be the most dominant theme. But from the standpoint of this analysis, the particular power relationships inherent in the story are irrelevant to its central concern of molding positive attitudes towards the revolutionary ethos represented by Mao. Such themes appear as latent themes rather than as manifest themes.

The first section of analysis concerns informational themes found in the Peking and Hong Kong texts. The titles of the informational theme categories are listed in Table 2-A. Those categories which have been modified from those used by Ridley et al. are noted by an asterisk. The rationalization for these modifications will be found in the appropriate section of the text discussing that particular theme.

Table 2-B-P. and Table 2-B-H.K. show the frequency of occurrence and distribution by volume of the informational themes and subthemes for the Peking and Hong Kong texts. The themes are listed in rank order by total frequency of occurrence. The underlined figures show the total number of lessons containing that particular theme as either a central or subtheme. The last two columns show the frequency of the particular theme (1) as a percentage of all informational themes and (2) as a percentage of all themes, including political and behavioral theme categories.

Table 2-C-P. and Table 2-C-H.K. show the frequency of occurrence

of central informational themes only, ranked according to frequency. The central themes identify the primary concerns of the texts without weighting for intensity given by the subthemes.

Each theme will be discussed separately.

Table 2-A Informational Theme Categories

1. Basic agricultural and/or farm knowledge.
- * 2. Knowledge about Chinese institutions, history, and/or personalities since 1919.
3. Knowledge about traditional Chinese history, culture, and/or personalities.
4. Basic scientific and technical knowledge.
5. Basic knowledge about physiology and/or hygiene.
6. Basic social knowledge and customs.
7. Basic knowledge about natural history.
8. Miscellaneous general knowledge.
- * 9. Knowledge about any non-Chinese historical figures.
10. Basic academic knowledge.
11. Basic knowledge about China.

* Category definition or interpretation has been modified from Ridley, Godwin and Doelin's study of 1964 readers the People's Republic of China. See text for discussion of category modification.

Table 2-B-P. Frequency and Distribution of Informational Themes

| <u>Theme</u> | <u>Distribution by Volume</u> | | | | | | | <u>% Total Info. Themes</u> | <u>% All Themes</u> |
|---|-------------------------------|-----------|-----------|-----------|-----------|-----------|------------|-----------------------------|---------------------|
| | <u>Total</u> | <u>#1</u> | <u>#5</u> | <u>#6</u> | <u>#7</u> | <u>#8</u> | <u>#10</u> | | |
| 1. Knowledge about Chinese constitutions, history and/or personalities since 1919 | 28 | 0 | 3 | 4 | 7 | 5 | 9 | 65.12 | 5.58 |
| Central Theme | 3 | 0 | 0 | 1 | 0 | 1 | 1 | | |
| Subtheme | 25 | 0 | 3 | 3 | 7 | 4 | 8 | | |
| 2. Basic Academic Knowledge | 5 | 1 | 1 | 1 | 0 | 1 | 1 | 11.63 | 1.00 |
| Central Theme | 4 | 0 | 1 | 1 | 0 | 1 | 1 | | |
| Subtheme | 1 | 1 | 0 | 0 | 0 | 0 | 0 | | |
| 3. Knowledge about traditional Chinese history, culture and/or personalities | 4 | 0 | 1 | 1 | 2 | 0 | 0 | 9.30 | 0.80 |
| Central Theme | 2 | 0 | 0 | 1 | 1 | 0 | 0 | | |
| Subtheme | 2 | 0 | 1 | 0 | 1 | 0 | 0 | | |
| 4. Basic knowledge about China | 3 | 1 | 0 | 0 | 0 | 1 | 1 | 6.98 | 0.60 |
| Subtheme only | 3 | 1 | 0 | 0 | 0 | 1 | 1 | | |
| 5. Basic agricultural and/or farm knowledge | 2 | 0 | 0 | 0 | 0 | 1 | 1 | 4.65 | 0.40 |
| Subtheme only | 2 | 0 | 0 | 0 | 0 | 1 | 1 | | |
| 6. Scientific/ Technical Knowledge | 1 | 0 | 0 | 0 | 0 | 1 | 0 | 2.33 | 0.20 |
| Subtheme only | 1 | 0 | 0 | 0 | 0 | 1 | 0 | | |

Total 100.01

Table 2-B-H.K.

Frequency and Distribution of Informational Themes

| Theme | Distribution by Volume | | | | | | | % Info. Themes | % All Themes |
|--|------------------------|----|----|----|----|----|-----|----------------|--------------|
| | Total | #1 | #5 | #6 | #7 | #8 | #10 | | |
| 1. Traditional Chinese history, culture and/or personalities | 42 | 0 | 8 | 10 | 4 | 10 | 10 | 36.84 | 7.85 |
| Central Theme | 1 | 0 | 0 | 0 | 0 | 0 | 1 | | |
| Subtheme | 41 | 0 | 8 | 10 | 4 | 10 | 9 | | |
| 2. Misc. General Knowledge | 15 | 9 | 3 | 2 | 1 | 0 | 0 | 13.16 | 2.80 |
| Central Theme | 9 | 7 | 0 | 1 | 1 | 0 | 0 | | |
| Subtheme | 6 | 2 | 3 | 1 | 0 | 0 | 0 | | |
| 3. Scientific/Technical Knowledge | 14 | 0 | 0 | 5 | 5 | 2 | 2 | 12.28 | 2.62 |
| Central Theme | 8 | 0 | 0 | 3 | 2 | 1 | 2 | | |
| Subtheme | 6 | 0 | 0 | 2 | 3 | 1 | 0 | | |
| 4. Non-Chinese leaders in history | 14 | 0 | 4 | 4 | 3 | 2 | 1 | 12.28 | 2.62 |
| Subtheme only | 14 | 0 | 4 | 4 | 3 | 2 | 1 | | |
| 5. Social Knowledge/Customs | 12 | 5 | 2 | 2 | 0 | 3 | 0 | 10.53 | 2.24 |
| Central Theme | 8 | 4 | 2 | 0 | 0 | 2 | 0 | | |
| Subtheme | 4 | 1 | 0 | 2 | 0 | 1 | 0 | | |
| 6. Natural History | 11 | 5 | 5 | 1 | 0 | 0 | 0 | 9.65 | 2.06 |
| Central Theme | 5 | 1 | 4 | 0 | 0 | 0 | 0 | | |
| Subtheme | 6 | 4 | 1 | 1 | 0 | 0 | 0 | | |
| 7. Basic Academic Knowledge | 3 | 0 | 0 | 1 | 0 | 0 | 2 | 2.63 | 0.56 |
| Central Theme | 2 | 0 | 0 | 0 | 0 | 0 | 2 | | |
| Subtheme | 1 | 0 | 0 | 1 | 0 | 0 | 0 | | |
| 8. Basic Knowledge About China | 2 | 0 | 1 | 1 | 0 | 0 | 0 | 1.75 | 0.37 |
| Central Theme | 1 | 0 | 1 | 0 | 0 | 0 | 0 | | |
| Subtheme | 1 | 0 | 0 | 1 | 0 | 0 | 0 | | |
| 9. Agricultural/Farm Knowledge | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0.88 | 0.19 |
| Subtheme only | 1 | 0 | 1 | 0 | 0 | 0 | 0 | | |

Total 100.00

Table 2-C-P. Central Informational Themes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|--|------------------------------|----------|
| | | <u>No.</u> | <u>%</u> |
| 1 | Basic academic knowledge | 4 | 44.44 |
| 2 | Knowledge about Chinese institutions, history and personalities since 1911 | 3 | 33.33 |
| 3 | Knowledge about traditional Chinese history/culture/personalities | 2 | 22.22 |
| | | 9 | 99.99 |

Hong Kong Texts

Table 2-C-H.K. Central Informational Themes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|---|------------------------------|---------------|
| | | <u>No.</u> | <u>%</u> |
| 1 | Miscellaneous General Knowledge | 9 | 26.47 |
| 2 | Scientific/Technical Knowledge | 8 | 23.53 |
| | Social Knowledge/Customs | 8 | 23.53 |
| 3 | Natural History | 5 | 14.71 |
| 4 | Basic Academic Knowledge | 2 | 5.88 |
| 5 | Traditional Chinese History/Customs/Personalities | 1 | 2.94 |
| | Basic Knowledge about China | 1 | 2.94 |
| | | <u>34</u> | <u>100.00</u> |

Informational Themes

Preliminary Observations: In looking at the Peking texts the first major observation is the near absence of material imparting basic knowledge about history, geography, science or even agriculture. The only informational theme which scored significantly resulted from stories which purported to be factual histories of modern Chinese communist martyrs. This finding is in marked contrast to the study of 1964 texts by Ridley et al. In that study more than 3% of all stories were found to contain basic agricultural or farm knowledge. In the present analysis, in no case was basic agricultural or farm knowledge a main theme, and it appeared as a subtheme in less than half of 1% of the stories. It is apparent that in the texts published after the Cultural Revolution, all purely or mainly informational stories have been deleted. This no doubt accounts in part for the short length of the texts. They appear to have been reduced in length by about one third from the 1964 texts. Probably this is due to both the shortened elementary school training period established after the Cultural Revolution and the decreased emphasis on academic learning which became the policy in the aftermath of the Cultural Revolution.

In the case of the Hong Kong texts, the analysis reveals quite a different profile. More than 20% of the text book material contain informational themes, and more than a third of the central informational themes deal with scientific and technical knowledge or natural history. When subthemes are considered, the Hong Kong texts reveal that almost 8% of the stories contain information concerning traditional Chinese history, customs or persons. This

is in contrast to less than 1% of the Peking stories showing a similar interest in traditional China. Thus Hong Kong appears to revere the past glories of Chinese tradition, at the same time that it stresses the importance of being familiar with some of the factual and cultural content of the modern industrial and scientific world.

Description

In what follows the category definition as used by Ridley, Gedwin and Doolin is given. Then, each category is discussed as to how the definition was interpreted for this particular study and with what results. In this study a number of these categories had to be reinterpreted and enlarged in order to be applicable to analysis of the Hong Kong texts. In no case however did overlapping categories result, i.e., categories have remained discrete. No category has been distorted in such a way that it becomes substantially different from what it was before. In this way the results of the study of the 1964 texts from China by Ridley et al. and the analysis of the present texts should be comparable.

1. Basic agricultural and/or farm knowledge. As the designation implies, this category refers to information about basic agricultural processes. A story having this theme may deal, for example, with methods of planting and caring for various types of crops or with matters related to agriculture and farm life.²

This definition was considered suitable for examining the Hong Kong texts as well as the Peking texts so was used without further interpretation. Whereas Ridley et al. found this to be a major informational theme in the pre-Cultural Revolution China

readers, the present study revealed this not to be the case in the post-Cultural Revolution Peking texts where it appeared only twice and then only as a subtheme. "The Story of Increasing Peasant Production" (Vol. 8, No. 14), is an example of a selection in this category. Ridley et al. found most attention given to this theme in the first six volumes with the highest concentration in volumes 5 and 6. After the Cultural Revolution (hereafter referred to as CR) many of these types of stories seem to have been removed. Thus in this analysis no content relating to this theme could be found in volumes 5 and 6. One can only surmise that in shortening the texts after the CR, the basically apolitical informational stories relating to agriculture and farming were deleted.

The Hong Kong texts, perhaps reflecting their urban milieu, had only one incidence of this informational theme though responsiveness to rural life was not uncommonly portrayed.

2. Knowledge about Chinese Communist institutions, history, and/or personalities. This category is meant to cover all selections in which there is factual information about any aspect of the Chinese Communist movement and the individuals involved in it, both before and after the establishment of the People's Republic of China in 1949.

This category was reinterpreted in several important ways in order that it could be used in examining the Hong Kong materials. First of all "knowledge about Chinese Communist institutions..." was changed to read "knowledge about modern Chinese institutions...". In addition the time phrase "since 1919" was inserted. The revised definition reads:

Knowledge about modern Chinese institutions, history, and/or personalities since 1919. This category is meant to cover all selections in which there is factual information about any aspect of modern Chinese history and the individuals involved in it. Included are all stories which are presented as being factual, even though it may be argued that they are more accurately identified as folklore or modern moral tales which are designed to give content to contemporary history and culture.

This extension of the category definition makes it useful for examining the Hong Kong materials but does not in essence distort the original category used by Ridley et al. The year 1919 was used as the cutoff date since contemporary Chinese history is generally considered to begin with the May Fourth Movement of 1919 and the new storm of ideas which that movement initiated. It is also from this date that the Chinese Communist movement begins, so that in the People's Republic of China all history after 1919 is considered to be part of the history of the Chinese Communist Party and cannot be separated from it. The modified category is in essence the same as that used by Ridley et al as far as applying it to analyzing the Peking texts goes.

The results of the present analysis reveal that this category is of main importance as an informational theme in the Peking texts. The reason for this is the large number of stories about Chinese communist martyrs, the contents of which are presented as factual accounts. Though the central theme is frequently political, the informational content is scored as a subtheme. There is some question however, as to how true these accounts really are. Should they be considered as presenting factual information or are they simply moralistic folktales? The authenticity of the

information in the stories is clearly brought into question by comparing the story "The Little Messenger" translated in the appendix of the study by Ridley et al. (Vol. 7, No. 11)⁴ with the story "The Little Spy, San Zuan" (Vol. 7, No. 8A) in the translations of selected Peking texts included in this study. Both stories are presented as being factual accounts. Moreover it is clear that both stories share a common origin. In both stories a little boy, acting as a spy for the People's Liberation Army, pretends to be collecting firewood while in fact collecting information on enemy movements. Discovered by the enemy, he claims to come from a nearby village which is under enemy control. They demand that he prove it by taking them to his home. The boy leads them to the village and, when he sees an elder woman coming out of one of the huts, he runs up to her and identifies her as his mother and says the enemy are accusing him of being a spy for the Communists and want to shoot him. The old woman, representative of the quick-witted and noble peasant masses, immediately cognisant of the situation, throws her arms around the boy, identifying him as her son and so disarming the enemy. The boy is subsequently able to complete his spying mission and report back to the Liberation Army who are then able to successfully route the enemy.

In both stories the plot is identical. But is it factual? If it were, then we would expect the identifying details of the two stories to be the same. But they are not. In the first story the boy's name is Ma-lin and he is a 14 year old messenger boy in the People's Liberation Army. The enemy are the Kuomintang. When the boy runs up to the woman, she identifies him as her son

and even calls him by her son's name which is "Camel". At the end of the story the People's Liberation Army annihilate the enemy and Ma-lin becomes known affectionately to the soldiers in the cavalry company as "Camel". The central question at the end of the lesson asks, "How did Ma-lin get his new name "Camel"?"

In the second story the boy's name is San Zuan and he is a 13 year old son of a poor peasant murdered by the Japanese. Because he lives near the camp of the Eighth Route Army he often works for them as a spy. The enemy are the Japanese Bandit Invaders. In the end the Japanese Bandits are successfully done in, but there is no mention of the name "Camel" at all. The central question at the end of the lesson asks, "How did the little spy San Zuan successfully complete his spying mission?" Are these two different factual accounts? It does not seem likely, especially as some of the sentences in the two stories are identical, which seems to suggest that the second story is a revision of the first. Thus the whole question of the authenticity of these stories as factual accounts is brought to one's attention. In the end it was decided to include them in this category of "knowledge about modern Chinese institutions, history, and/or personalities since 1919" since it is these stories which form much of the content of Peking children's understanding of Chinese history since 1919.

There is a close connection between informational content concerning Chinese communist martyrs or heroes and political thematic messages. This accounts for these stories being retained in the post-CR texts, while more apolitical informational stories such as

those dealing with basic knowledge about agriculture, science or hygiene have been largely deleted. There is a steady increase in the number of selections having this informational theme as a sub-theme as grade level rises, demonstrating the correlation between this theme and increasing emphasis on developing particular political attitudes at higher grade levels.

The Hong Kong texts did not score at all for this category. Perhaps the history of modern China since the turn of the century is still too fresh and filled with bitter controversy to appear in elementary school language texts. Probably reflected too is the Hong Kong education department's determination to remain politically uninvolved in the struggle over interpretations of Chinese history since the fall of the Ching dynasty in 1911. Living in a British colony, Chinese educators are discouraged from promoting any sort of modern Chinese nationalism. The British position, due to the colony's close proximity to mainland China and their desire to maintain good relations with Peking, is that Hong Kong should remain outside of the ideological struggle between the Communists and the Nationalists. The content of the Hong Kong texts clearly reflects this government policy.

3. Knowledge about traditional Chinese history, culture, and/or personalities. This refers to information about matters that would normally be considered to be a part of the lore of traditional China, and covers selections dealing with famous personalities, works of literature, or other material and cultural attainments of ancient China.⁵

This category was used without further interpretation or elaboration. An example from the Peking texts is the story of the Ming Dynasty pharmacologist Li Shi-zhen (Vol. 7, No. 10). This

story also appeared in the pre-CR texts but as lesson 23 in volume 8. The story has now been considerably revised, replacing the earlier emphasis on the contributions of traditional medicine to modern medicine with emphasis on the idea of practical experience being the only real source of knowledge. This new emphasis is, in turn, related to a quote from Mao which says that the reason Li Shi-zhen was able to write his book was because he first went to the mountains to personally collect herbs and so gained first-hand experience and knowledge.

It is clear in comparing the results of the present study with the one done by Ridley et al, that most of the stories with content relating to traditional China have been omitted from the new texts. Whereas Ridley et al found this category to appear as a central or subtheme a total of 13 times for volumes 5, 6, 7 and 8, the present study recorded only 4 accounts for the same volumes. Each story points out the present day lesson to be learned. Also missing from the new texts are selections of traditional poetry. A number of such poems had been included in the pre-CR texts. Only five poems appear in the new texts, all written by Mao. Outside of one story by Lu Hsun, there are no prose selections by any recognized Chinese writer other than those written by Mao. A total of ten lessons are excerpts from Mao's writings.

In the Hong Kong texts there are many lessons containing information about traditional China, such as stories relating incidents from the lives of famous Chinese personalities like Si Ma-guang, Li Po, the Emperor Han Wen and the military commander

Li Guang. While the stories generally illustrate certain desirable behavioral characteristics, such behavioral values are generally implicit rather than explicit.

A few stories in the Hong Kong texts about traditional Chinese figures, as well as some of the traditional fables, appear in the translations appended to the study by Ridley et al. Examples are the fables about the boy who called "wolf", and of the farmer who saved a poisonous snake from freezing to death only to be bitten by it; examples of traditional figures are the stories about Li Po talking to the old woman who was grinding a piece of iron into a needle, teaching him the value of perseverance, and about Si Ma-guang who saved his friend from drowning in an earthen jar by breaking it with a stone. Most of these stories have been deleted from the present Peking texts.

These traditional stories in the Hong Kong texts teach what are probably universally recognized as good moral values, such as, altruism, self-discipline, loyalty and perseverance. Roberta Martin in her study of Taiwan materials appears to interpret the appearance of this type of traditional story as an attempt to revitalize "the traditional Confucian system of social behavior and personal mores", as contrasted to Peking's promotion of a break with "the Confucian system" and the building of a new "socialist system".⁶ Martin appears to make two unjustified assumptions. One is that there is a direct overlap between the norms prescribed by the Chinese classics and actual attitudes and behavior. The second is that there is no overlap between Chinese classical

education and the educational materials used in the People's Republic of China. Martin fails to take into consideration that Taiwan (and by extension of the argument Hong Kong) have both undergone an industrial revolution which has forced traditional modes of thinking and acting to evolve in new ways under the impact of modernization. In this situation stories from the past may demonstrate certain moral virtues but no one is likely to identify too closely with the story itself. While there are numerous and colourful pictures in the Hong Kong texts showing past historical figures dressed in the clothes of a by-gone day, Hong Kong children are unlikely in real life to come across an old woman grinding a piece of iron into a needle or a man leading a horse and cart to market. What's past is past!

For Peking educators however, the "past" is much more problem-filled since the burden of history is still very real. The children who read the texts written in Peking are not so very far removed from the life of traditional China. More than 70% of the population still remain relatively poor peasants living much like their ancestors. Draft animals are still a major form of transportation. Men and women still pull huge loads. Most of the amenities of modern developed societies are still non-existent and much of the countryside is still very backward. Yet at least part of the legitimacy of the Peking government comes from its commitment to creating a new modern society free of the evils of the past. The virulence with which government campaigns against Confucianism continue to be carried out, even in the 1970's, attests to the continuing vigor of Confucian or traditional modes of

thinking in the absence of radical industrialization. In such a situation, past historical figures and incidents cannot be considered proper guides to present moral behavior, unless it can be demonstrated that they were also politically progressive.

4. Basic scientific and technical knowledge. This category involves selections concerning general scientific or technical knowledge.⁷

This theme appeared only once in the Peking texts, as a sub-theme in "The Story of Increasing Peanut Production" (Vol. 8, No. 14). As with the other informational themes, the kinds of stories which appeared under this category in the pre-CR study appear to have been deleted from the post-CR texts where emphasis is on politics over production or scientific study. The flood of criticisms attacking the "Gang of Four" since their overthrow have consistently argued precisely this - that production and scientific achievement suffered from the time the Gang of Four started wielding power after the Cultural Revolution until they, along with the repressive political policies they pursued, were overthrown.

On the other hand it should be kept in mind that only about 50% of rural students in China go on to post-elementary schooling. The other 50% become rural labourers in a countryside which is still relatively backward and where the tensions and strains of social change make political integration and social cooperation far more paramount than the demands for scientific or technical knowledge. This underscores a comment made earlier in this chapter suggesting that socio-economic factors may be at least a

partial factor determining the nature of the content included in elementary school language texts. It would be of real interest to see how the new policies being shaped in Peking are reflected in revisions of the textbooks now being carried out which presumably will stress economic and technical development.

The Hong Kong texts contain more stories having this theme than the Peking texts (14 incidents as compared to 1 for Peking) but less emphasis than might be expected in an industrial society. There are only a total of 14 stories having basic scientific and technical knowledge as a central or subtheme representing only 2.62% of all themes scored for the texts examined. On the other hand the behavioral element of this theme, under the title of "starting from reality" did score significantly higher, coming in 6th place in a ranking of all themes by frequency of occurrence in the Hong Kong texts as compared to 15th place for the same theme in the Peking texts.

5. Basic knowledge of physiology and/or hygiene. Selections in this category deal for the most part with techniques of sanitation or hygiene or basic human physiology.⁸

This theme was not found to occur at all in either the Peking or Hong Kong texts. In part this is no doubt because we have not examined volumes 2, 3 and 4 which, aimed at younger children, might be expected to give a higher priority to this type of informational theme. Nevertheless Ridley et al did find this as a central theme in five stories appearing in volumes 5 and 6, whereas now no such story could be found.

6. Basic social knowledge and customs. Selections in this category usually stress correct social procedure as related to the form of notes for various occasions, or as the designation implies, information about various social customs.⁹

Although this theme appeared in the pre-CR materials as the fourth most important central informational thematic category, it was not found to be present at all in the Peking texts examined in this study. A suspicious attitude in the wake of the CR towards all social formalities and customs, as being the residue of feudal and bourgeois patterns of thought and action, no doubt partially accounts for this absence.

In the Hong Kong materials this theme ranks second, along with technical and scientific knowledge, as a central informational theme. But when ranked with all other central and subthemes, it falls to 14th place. It may well be speculated that the young in Hong Kong are taught that knowing the correct social procedures is every bit as important as commanding modern scientific knowledge. In Peking, on the other hand, where various social customs were harshly criticized during the CR, it may be considered best not to mention them at all in order to avoid any criticism should the political climate change. It is, after all, considerably more difficult to hedge on information given about some social procedure or custom than it is on either political or behavioral values.

7. Basic knowledge about natural history.¹⁰

This category does not appear in the Peking texts examined. Like scientific and technical knowledge, it is a subject which

does not lend itself to illustrating political or behavioral values and so when it was decided to shorten the texts, these types of stories probably seemed the easiest to justify deleting. Even in the pre-CR texts this category had received minor emphasis.

In the Hong Kong texts this category appears most frequently in the lower levels in semi-objective descriptions of natural phenomena such as fire, oceans, wind (Vol. 3 , Nos. 9, 10, 11) and in stories such as the one about "How Seeds Travel" (Vol. 3 , No. 12).

8. Miscellaneous general knowledge. This category was designed to cover informational themes that did not fit other categories and that were not in themselves of any particular significance. It includes most selections made up of riddles, or other varied information not easily classified.¹¹

While this was a minor category in the pre-CR study of Ridley et al, it was scored as a central theme three times in volumes 5 and 6 whereas in the post-CR volumes it does not appear at all. Again in attempting to shorten the textbooks after the CR, all frivolous or miscellaneous material appears to have been dropped.

In the Hong Kong texts however these types of amusing or diversionary pieces are retained in order to change the pace and pick up the interest of the students especially at the lower levels. This accounts for the ranking of this category in first place as a central informational theme, though it ranks only 11th when compared to the occurrence of all other themes. An example of a lesson in this category is "Word Puzzles" (Vol. 3 , No.21).

9. Knowledge about non-Chinese leaders of the Communist movement.^{1 2}

This category definition was enlarged and modified to read "knowledge about any non-Chinese historical figure." It was recognized that this broader definition of the category might result in a higher score for this category than had been found in the study by Ridley et al. But the advantages of enlarging the category so that it could be applied to the Hong Kong materials out-weighed the disadvantages which could have resulted from creating an entirely new additional category to reflect the number of stories concerning non-Chinese personalities appearing in the Hong Kong texts.

Interestingly enough, even using this enlarged category, the Peking texts were found to contain no stories about identifiable non-Chinese persons whereas in the pre-CR texts this was identified as a subtheme in five stories appearing in volumes 5, 6, 7, and 8. The reason for this appears partly related to the Sino-Soviet split which throughout the 1960's and 70's has resulted in increasingly hostile relations between China and the Soviet Union. Subsequently stories previously included, such as those about Lenin and other Russian Soviet figures like Michurin, a famous horticulturist, do not appear. But oddly enough there are no stories at all about foreigners who are identifiable by name. Thus even respected non-Chinese figures, such as Norman Bethune, are not included. The only stories involving non-Chinese have been scored under the political theme "Internationalism" where they will be discussed in more detail. These stories do not identify any of the non-Chinese by name. The absence of this

theme in the texts seems to reflect the concern of the Chinese state in the post-CR period with internal policies and the rebuilding of state and party institutions to the general neglect of events outside of China. The frequent absence of knowledge or curiosity about anything outside of China, which I observed among China's youth during 1975-77, seems to lend credence to the conclusion coming out of the textual analysis.

In the Hong Kong texts, stories about non-Chinese historical personalities are fairly frequent appearing 14 times as a sub-theme. Examples of these stories include those about Thomas Edison, Isaac Newton (Vol. 3 , No. 5), Horatio Nelson, James Watt (Vol. 3 , No. 4), Abraham Lincoln (Vol. 3 , No. 19), Charles Darwin, George Stephenson (Vol. 3 , No. 31), Edmund Hilary and Tenzing Norkay (Vol. 4 , No. 3), William Parry, Albert Einstein, Socrates and Galileo. Generally these stories emphasize the special personal qualities of these famous people which fortified them in their efforts to achieve. Clearly the Hong Kong texts take more cognisance of the non-Chinese world than do the Peking texts. Since Hong Kong has a long history of contact with the West, it is not unexpected to find that Western influences have made themselves felt even in Chinese language materials. In fact the portrayal of the West in Chinese language materials has a history dating back to at least the turn of the century when China began to look to Europe and the United States for the roots of modern power. The history of this changing image of the West as represented in Chinese school texts would make a most interesting study in itself.

10. Basic academic knowledge ... covers for the most part selections dealing with writing and reading.¹³

Examples from the Peking text are "How to Use a Dictionary" (Vol. 5, No. 2B), "How to Write a Letter of Resolution" (Vol. 8, No. 12B) and "How to Take Notes on a Book" (Vol 10, No. 8A). Examples from the Hong Kong texts are "A Wall Newspaper" (Vol. 3, No. 15) and "Our Characters" (Vol 5, Nos. 17, 18) (on the origin and development of Chinese calligraphy). This theme occurs with a surprisingly low frequency. This is probably because each lesson in the readers is accompanied by vocabulary and writing exercises, whereas this category was only scored when the content of the lesson itself referred to some basic academic knowledge. In an overall ranking of all the themes, this category ranked in almost the same place (20th and 21st) for both the Peking and Hong Kong materials.

11. Basic knowledge about China. This category was reserved for selections dealing essentially with a physical description of China.¹⁴

This category scored with very low frequency in both the Peking and Hong Kong texts. This is probably explained in part by the fact that physical descriptions of China may be dealt with in separate geography classes. Still it was surprising that detailed objective physical descriptions of specific areas of China did not accompany stories which were primarily concerned with other themes.

Summary

From the foregoing description and discussion of informational themes in the readers, it can be seen that Peking readers since the CR have been substantially shortened by deleting many of the stories of an apolitical, informational nature. The result has been that the texts appear more dominantly oriented towards political socialization even though the actual number of stories devoted to political themes does not appear to have been increased. From notes taken on visits during 1975-77 to various schools in China where I had an opportunity to observe classes and talk to students and teachers, it seems to me that shortened texts must be a response to both a shortened period of elementary schooling from six years to the present five years, as well as a curriculum which emphasizes politics and labour over academic knowledge. Moreover, now everyone is expected to thoroughly master the texts themselves; that is to say the materials are aimed at a level where even the most disadvantaged rural students should be able to successfully complete the lessons, rather than including so much material that only the better students can adequately master it all. A quick glance at the required exercises at the end of each lesson (see the translations) reveals that very many lessons call for the student to memorize and recite the text, especially all of the lessons containing Mao's writings. The idea appears to be that all children completing elementary school in China should have mastered a basic uniform political catechism. The only informational content included then, is that which lends itself to the development of the desired political

values. Hence in the Peking texts it is those informational themes which relate to political acts and personalities from the history of China since 1919 and the beginning of communism in China that appear most frequently. By contrast, other modes of information are relatively insignificant. The elementary school pupil is thus presented with a highly one-sided, one-dimensional view of the world where there is little if anything worthy of consideration beyond the borders of China, or beyond the confines of history relating to the Chinese Communist Party. One wonders at this apparently deliberate narrowing of vision which appears to have taken place in the compilation of the new textbooks after the CR. By comparison with the pre-CR materials, they seem rather dull, plodding and repetitious. It is interesting to speculate whether or not this is the result of disgruntled educational bureaucrats conforming to the letter rather than the spirit of new educational policies promulgated after the CR. These policies, especially those reflecting ideological dogmatism, have become associated with the now discredited "Gang of Four", i.e., Chiang Ch'ing, Wang Hung-wen, Chang Chun-ch'iao, and Yao Wen-yuan who have been denounced for suppressing debate on educational issues. Mao apparently considered the problems which developed in the Great Leap Forward Campaign to have arisen largely because of passive resistance on the part of bureaucrats and intellectuals. One wonders whether the educational materials which came out in the early 70's may not well reflect another example of such passive resistance on the part of China's educational elite -- a large group of people whose expertise is crucial to the development of educational programs and materials in China.

The Hong Kong educators show considerably more inclination to include informational material within the lessons, and of a more varied nature, than their Peking counterparts. Moreover Chinese identity for children living in Hong Kong appears to be more closely linked to being able to identify Chinese traditional stories and personages than by identifying with contemporary politics. At the same time the variety of informational themes, including stories about non-Chinese found in the Hong Kong texts, tend to preclude a strong Chinese ethnocentrism. Rather Chinese elementary school students in Hong Kong come to see themselves as part of a larger, modern, scientific world where China's uniqueness is to be found in its long and rich traditional history. The present is shown as a given industrialized world, while the more complex problems of politics and modernization are largely ignored.

In the analyses of the political and behavioral themes that follow, we shall see how these preliminary observations are further developed and shaped into attitudes and standards of behavior which ideal young persons are encouraged to adopt as their own.

The second section of analysis concerns political themes found in the Peking and Hong Kong texts. The titles of the political theme categories are listed in Table 3-A. Those categories which have been modified from those used by Ridley et al. are noted by an asterisk.

Table 3-B-P. and Table 3-B-H.K. show the frequency of occurrence and distribution by volume of the political themes and subthemes for the Peking and Hong Kong texts. The themes are put in rank order by total frequency of occurrence. The underlined figures show the total number of lessons containing that particular theme as either a central or subtheme. The last two columns show the frequency of the particular theme (1) as a percentage of all informational themes and (2) as a percentage of all themes, including informational and behavioral theme categories.

Table 3-C-P. and Table 3-C-H.K. show the frequency of occurrence of central political themes only, ranked according to frequency.

Each theme will be discussed separately.

Table 3-APolitical Theme Categories

- *1. Devotion and allegiance to the society
- *2. Benevolence of the society
- *3. Glorification of the state leader
4. Evils of Republican (Kuomintang) China
5. Military conflict
- *6. Social conflict
- *7. Deception
8. Love for the people
9. Nationalism
10. Evils of traditional Chinese society
11. Anti-Japanese sentiment
12. Internationalism
13. Anti-Americanism
14. Anti-imperialism
15. Unity of theory and practice
16. Anti-capitalism
17. Dedication to the revolution of other peoples
18. Anti-Chiang Kai-shek sentiment
19. Liberation of women

*Category definition or interpretation was modified from that used by Ridley, Godwin and Doolin. See text of thesis for discussion of category modification.

Table 3-B-P. Frequency and Distribution of Political Themes

| <u>Theme</u> | <u>Distribution by Volume</u> | | | | | | | <u>% Total Polit. Themes</u> | <u>% All Themes</u> |
|---|-------------------------------|-----------|-----------|-----------|-----------|-----------|------------|------------------------------|---------------------|
| | <u>Total</u> | <u>#1</u> | <u>#5</u> | <u>#6</u> | <u>#7</u> | <u>#8</u> | <u>#10</u> | | |
| 1. Devotion and allegiance to the New Society | 65 | 11 | 12 | 9 | 12 | 12 | 8 | 23.27 | 12.75 |
| Central Theme | 22 | 2 | 3 | 3 | 4 | 5 | 5 | | |
| Subtheme | 42 | 9 | 9 | 6 | 8 | 7 | 3 | | |
| 2. Social Conflict | 37 | 2 | 9 | 8 | 5 | 7 | 6 | 13.45 | 7.37 |
| Central Theme | 16 | 2 | 4 | 2 | 2 | 5 | 1 | | |
| Subtheme | 21 | 0 | 5 | 6 | 3 | 2 | 5 | | |
| 3. Benevolence of the Society | 33 | 1 | 7 | 12 | 5 | 4 | 4 | 12.00 | 6.57 |
| Central Theme | 12 | 0 | 2 | 5 | 0 | 2 | 3 | | |
| Subtheme | 21 | 1 | 5 | 7 | 5 | 2 | 1 | | |
| 4. Evils of Kuomintang China | 26 | 2 | 5 | 7 | 1 | 5 | 6 | 9.45 | 5.18 |
| Central Theme | 3 | 0 | 1 | 2 | 0 | 0 | 0 | | |
| Subtheme | 23 | 2 | 4 | 5 | 1 | 5 | 6 | | |
| 5. Glorification of Mao | 23 | 9 | 2 | 3 | 2 | 2 | 5 | 8.36 | 4.58 |
| Central Theme | 12 | 4 | 2 | 1 | 1 | 2 | 2 | | |
| Subtheme | 11 | 5 | 0 | 2 | 1 | 0 | 3 | | |
| 6. Love for the People | 20 | 1 | 3 | 8 | 0 | 2 | 6 | 7.27 | 3.98 |
| Central Theme | 7 | 0 | 1 | 3 | 0 | 1 | 2 | | |
| Subtheme | 13 | 1 | 2 | 5 | 0 | 1 | 4 | | |
| 7. Nationalism | 12 | 2 | 2 | 4 | 1 | 0 | 3 | 4.36 | 2.39 |
| Central Theme | 7 | 1 | 2 | 0 | 1 | 0 | 3 | | |
| Subtheme | 5 | 1 | 0 | 4 | 0 | 0 | 0 | | |
| 8. Anti-imperialism | 11 | 0 | 1 | 2 | 3 | 2 | 3 | 4.00 | 2.19 |
| Central Theme | 2 | 0 | 1 | 0 | 1 | 0 | 0 | | |
| Subtheme | 9 | 0 | 0 | 2 | 2 | 2 | 3 | | |
| 9. Evils of traditional Chinese Society | 9 | 2 | 3 | 1 | 0 | 0 | 3 | 3.27 | 1.79 |
| Central Theme | 2 | 0 | 2 | 0 | 0 | 0 | 0 | | |
| Subtheme | 7 | 2 | 1 | 1 | 0 | 0 | 3 | | |

| Theme | Distribution by Volume | | | | | | | Total % Polit. Themes | % All Themes |
|-------------------------------------|------------------------|----|----|----|----|----|-----|-----------------------------|-----------------|
| | Total | #1 | #5 | #6 | #7 | #8 | #10 | | |
| 10. Anti-Japanese Sentiment | 9 | 0 | 0 | 1 | 1 | 2 | 5 | 3.27 | 1.79 |
| Subtheme only | 9 | 0 | 0 | 1 | 1 | 2 | 5 | | |
| 11. International- ism | 8 | 0 | 0 | 3 | 1 | 0 | 4 | 2.91 | 1.59 |
| Central Theme | 4 | 0 | 0 | 2 | 0 | 0 | 2 | | |
| Subtheme | 4 | 0 | 0 | 1 | 1 | 0 | 2 | | |
| 12. Military Conflict | 8 | 0 | 1 | 2 | 3 | 1 | 1 | 2.91 | 1.59 |
| Subtheme only | 8 | 0 | 1 | 2 | 3 | 1 | 1 | | |
| 13. Unity of Theory and Practice | 6 | 0 | 2 | 0 | 0 | 3 | 1 | 2.18 | 1.19 |
| Central Theme | 1 | 0 | 0 | 0 | 0 | 1 | 0 | | |
| Subtheme | 5 | 0 | 2 | 0 | 0 | 2 | 1 | | |
| 14. Anti-Chiang Sentiment | 3 | 0 | 0 | 0 | 2 | 1 | 0 | 1.09 | 0.60 |
| Subtheme only | 3 | 0 | 0 | 0 | 2 | 1 | 0 | | |
| 15. Liberation of Women | 3 | 1 | 1 | 0 | 1 | 0 | 0 | 1.09 | 0.60 |
| Central Theme | 1 | 0 | 1 | 0 | 0 | 0 | 0 | | |
| Subtheme | 2 | 1 | 0 | 0 | 1 | 0 | 0 | | |
| 16. Anti-capitalism | 2 | 0 | 0 | 0 | 1 | 0 | 1 | 0.73 | 0.40 |
| Central Theme | 1 | 0 | 0 | 0 | 1 | 0 | 0 | | |
| Subtheme | 1 | 0 | 0 | 0 | 0 | 0 | 1 | | |
| 17. Deception | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 0.36 | 0.20 |
| Central Theme only | 1 | 0 | 0 | 0 | 1 | 0 | 0 | | |
| Total | | | | | | | | 99.97 | |

Table 3-B-H.K. Frequency and Distribution of Political Themes

| <u>Theme</u> | <u>Distribution by Volume</u> | | | | | | | <u>% Polit. Themes</u> | <u>% All Themes</u> |
|--|-------------------------------|-----------|-----------|-----------|-----------|-----------|------------|------------------------|---------------------|
| | <u>Total</u> | <u>#1</u> | <u>#5</u> | <u>#6</u> | <u>#7</u> | <u>#8</u> | <u>#10</u> | | |
| 1.Social Conflict | 10 | 1 | 2 | 1 | 4 | 1 | 1 | 22.22 | 1.87 |
| Central Theme | 1 | 0 | 1 | 0 | 0 | 0 | 0 | | |
| Subtheme | 9 | 1 | 1 | 1 | 4 | 1 | 1 | | |
| 2.Military Conflict | 7 | 0 | 1 | 1 | 0 | 3 | 2 | 15.56 | 1.31 |
| Subtheme only | 7 | 0 | 1 | 1 | 0 | 3 | 2 | | |
| 3.Love for the People | 5 | 0 | 3 | 1 | 0 | 1 | 0 | 11.11 | 0.93 |
| Central Theme | 1 | 0 | 1 | 0 | 0 | 0 | 0 | | |
| Subtheme | 4 | 0 | 2 | 1 | 0 | 1 | 0 | | |
| 4.Benevolence of the Society | 5 | 0 | 1 | 2 | 0 | 1 | 1 | 11.11 | 0.93 |
| Subtheme only | 5 | 0 | 1 | 2 | 0 | 1 | 1 | | |
| 5.Devotion/Allegiance to Society | 4 | 0 | 2 | 0 | 0 | 0 | 2 | 8.89 | 0.75 |
| Central Theme only | 4 | 0 | 2 | 0 | 0 | 0 | 2 | | |
| 6.Deception | 4 | 0 | 0 | 2 | 0 | 2 | 0 | 8.89 | 0.75 |
| Central Theme | 3 | 0 | 0 | 1 | 0 | 2 | 0 | | |
| Subtheme | 1 | 0 | 0 | 1 | 0 | 0 | 0 | | |
| 7.Internationalism | 4 | 0 | 0 | 0 | 0 | 2 | 2 | 8.89 | 0.75 |
| Subtheme only | 4 | 0 | 0 | 0 | 0 | 2 | 2 | | |
| 8.Nationalism | 2 | 0 | 0 | 0 | 2 | 0 | 0 | 4.44 | 0.37 |
| Subtheme only | 2 | 0 | 0 | 0 | 2 | 0 | 0 | | |
| 9.Evils of Traditional Chinese Society | 2 | 0 | 0 | 2 | 0 | 0 | 0 | 4.44 | 0.37 |
| Subtheme only | 2 | 0 | 0 | 2 | 0 | 0 | 0 | | |
| 10.Unity of Theory and Practice | 2 | 0 | 1 | 0 | 0 | 1 | 0 | 4.44 | 0.37 |
| Subtheme only | 2 | 0 | 1 | 0 | 0 | 1 | 0 | | |
| <u>Total</u> | | | | | | | | 99.99 | |

Table 3-C-P. Central Political Themes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|--|------------------------------|---------------|
| | | <u>No.</u> | <u>%</u> |
| 1 | Devotion and Allegiance to the New Society | 22 | 24.18 |
| 2 | Social Conflict | 16 | 17.58 |
| 3 | Benevolence of the New Society | 12 | 13.19 |
| | Glorification of Mao | 12 | 13.19 |
| 4 | Nationalism | 7 | 7.69 |
| | Love for the People | 7 | 7.69 |
| 5 | Internationalism | 4 | 4.4 |
| 6 | Evils of Kuomintang China | 3 | 3.3 |
| 7 | Evils of Traditional Chinese Society | 2 | 2.2 |
| | Anti-imperialism | 2 | 2.2 |
| 8 | Unity of Theory and Practice | 1 | 1.1 |
| | Liberation of Women | 1 | 1.1 |
| | Anti-capitalism | 1 | 1.1 |
| | Deception | 1 | 1.1 |
| | | <u>91</u> | <u>100.02</u> |

Hong Kong Texts

Table 3-C-H,K. Central Political Themes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|------------------------------------|------------------------------|--------------|
| | | <u>No.</u> | <u>%</u> |
| 1 | Devotion and Allegiance to Society | 4 | 44.44 |
| 2 | Deception | 3 | 33.33 |
| 3 | Social Conflict | 1 | 11.11 |
| | Love for the People | 1 | 11.11 |
| | | <u>9</u> | <u>99.99</u> |

Political Themes

Preliminary Observations: In Table 1-A-P., when the proportion of Peking stories which were political was compared with those that were informational or behavioral in thematic content, it was found that political themes were by far the most dominant, occurring 20-40% more often than behavioral themes. This was a reversal of the pre-CR findings which revealed that behavioral themes occurred in stories about 10-15% more often than political themes. To see whether the absence of volumes 2, 3, and 4 could account for this shift in content emphasis, the pre-CR findings were compiled separately for volumes 5, 6, 7, and 8, and were then compared with the same level post-CR volumes. The results appear in Table 3-D. It was found that in these volumes the content does contain a larger number of stories with central political themes. More significantly, the number of central political themes as a percentage of all themes is, for both the third and fourth grade levels in the post-CR texts, about double the appearance of political themes in the pre-CR texts. So, not only have the actual number of stories with political themes been increased, but they have become a much larger proportion of all themes.

Table 3-D Comparative Analysis of Pre-CR and Post-CR Texts
Volumes 5, 6, 7, and 8 for Importance of Political
Themes

Grade Level 3: Volumes 5 and 6

| Political Themes | <u>Pre-CR Texts</u> | | | <u>Post-CR Texts</u> | | |
|------------------|---------------------|---------------------|-------|----------------------|---------------------|-------|
| | No. | Total All Themes | % | No. | Total All Themes | % |
| Central | 27 | 100 | 27.00 | 37 | 53 | 69.81 |
| Subthemes | 77 | 201 | 38.31 | 71 | 132 | 53.79 |
| TOTAL | 104 | 301 | 34.55 | 108 | 185 | 58.38 |

Grade Level 4: Volumes 7 and 8

| Political Themes | <u>Pre-CR Texts</u> | | | <u>Post-CR Texts</u> | | |
|------------------|---------------------|---------------------|-------|----------------------|---------------------|-------|
| | No. | Total All Themes | % | No. | Total All Themes | % |
| Central | 29 | 87 | 33.33 | 27 | 43 | 62.79 |
| Subthemes | 88 | 232 | 37.93 | 54 | 120 | 45.00 |
| TOTAL | 117 | 319 | 36.68 | 81 | 163 | 49.69 |

These political themes are primarily aimed at gaining the loyalty of the young Chinese. In view of the despondent and cynical mood of the masses at the end of the CR, it is interesting to be able to document at least one apparent attempt to shore up the deteriorating attitude towards the state and party apparatus -- through a revision of the educational materials, putting greater emphasis on devotion and allegiance to the state and its agencies as a central political theme.

The appearance of social conflict as a dominant political theme is another important observation. The CR recognized and unleashed a Pandora's box of social conflicts which probably had been building up from the time the euphoria of the initial years after Liberation had begun to wear off. The pre-CR texts did not acknowledge this conflict. But in those published after the CR, the theme of social conflict and "continuing class struggle" within China figures prominently as the second most important theme in the texts. Only the theme "devotion and allegiance to the state" has a higher frequency rating. In fact the two themes are closely linked since it is implied that only through devotion and allegiance to the state can the continuing class struggle result in a victorious conclusion for the proletariat.

In these political themes, almost exclusive emphasis is placed on the internal concerns of power handling within China. Devotion and allegiance to the state are coupled with themes stressing the benevolence of the new society and glorification of Mao Tse-tung as the leader most responsible for the new good life. This is contrasted to the evils of China before Liberation,

i.e., before the communist takeover of the state apparatus, and to the deviant visions of class enemies like Lin Piao, who is charged with wanting to restore the old society and capitalism (Vol. 5, No. 6A). Thus children are encouraged to develop very positive orientations towards the state and to be suspicious of anyone who does not conform to these positive attitudes.

Negative political themes, that is themes aimed at producing a negative attitude towards some group or political system, appear in the post-CR texts entirely in a Chinese setting. That is to say anti-imperialist or anti-Japanese sentiment is expressed only in stories located in and directly relating to China and not in stories set in other countries. No stories containing anti-American sentiment were found. At the same time the positive political attitudes expressed towards the Soviet Union in the pre-CR texts have been replaced by stories telling of the heroism of Chinese soldiers in repelling the "social imperialist's intrusion into Chinese territory" in 1969 (Vol. 5, No. 17; Vol. 7, No. 12).

In the Hong Kong texts obvious political themes seldom appear. When they do, it is usually in a rather oblique way, such as through animal stories or fables set in ancient China. The political content tends to be more often implicit than explicit with the political moral only being pointed out in the discussion questions at the end of the lesson. As a result the political themes which are scored in the Hong Kong texts are much more general than those in the Peking texts, with the most common being stories of social or military conflict, stories about the

goodness of the ordinary person or stories concerning community improvement. The Chinese educators in Hong Kong are faced with a peculiar situation in which it is extremely difficult to express in educational material any kind of easily identifiable political sentiments. To do so would be to come into conflict not only with the British authorities who still have authority over Hong Kong, but moreover with one or another group of Chinese in Hong Kong who can also make their influence felt. Hong Kong is a strange amalgam of Chinese capitalistic entrepreneurs and proletarian workers who are at once both proud patriots of what "new" China has achieved and at the same time jealous and prudent guardians of their own special freedoms and social values. Experience in Hong Kong, supported by evidence from the texts examined in this study, leads me to appreciate that what appears to hold Hong Kong together is not so much shared political values, which are in many ways very contradictory, but rather strongly represented behavioral values stressing social and personal responsibility. These values oblige the individual not to violate the public peace, which is in turn linked to the notion that in this way everyone can achieve more. People in Hong Kong, whether private entrepreneurs or factory workers, are keenly aware of the generally higher standard of living they enjoy as compared to the people living on the Chinese mainland.

Description

1. Devotion and allegiance to the new society. By this designation is meant any expression of devotion or allegiance to the society as a whole or to any individual organization that is a part of that larger society.¹⁵

The only adjustment made in this definition was to delete the word "new". This did not change the intent of the definition since in China it is unlikely that educational materials would reflect any sentiment of devotion and allegiance to the "old" society. In the Hong Kong materials, traditional or "old" China is clearly pictured as something in the past, so it is unnecessary to designate the present society as being "new". There was some question whether or not in this study the word "society" should not be changed to read "state" in order to be more sociologically accurate, especially since this is what the category refers to, particularly in the analysis of the Peking materials. Although in the end it was left unchanged, the reader should be aware that this category generally refers specifically to devotion and allegiance to the state and its institutions such as the Communist Party, the People's Communes, the People's Liberation Army, and to socialism and the new society, rather than to the idea of devotion to the set of social relationships and shared culture which are constructs of "society".

"Devotion and allegiance to society" occurred as a central theme in 22, or about 23%, of the total number of Peking stories having political themes as central themes. This is approximately the same proportion as in the pre-CR texts. But this category moved from a pre-CR level of about 32% of all themes to a level

in the post-CR texts of almost 48% of all themes. Within this theme category, major emphasis is on devotion to the Party and to the task of building up the new society. The story about Jin Shun-hua (Vol. 10, No. 18) is an example. In order to help in the protection and development of the border areas, he goes to the northeast of China to settle. There he dedicates himself to the service of the poor peasants as well as working hard at production and at studying Mao's works in order to improve himself. When the spring floods come, he drowns while trying to rescue some of the brigade's electric power poles which had been piled near the bank of the river. The story points out that he heroically sacrificed himself in order to save the nation's wealth. In the pocket of his shirt, left on the river bank, is found a copy of Mao's works, which the reader is told, he always studied. Finally the reader is led to recognize that Jin Shun-hua really listened to Chairman Mao's words and truly was Chairman Mao's "Little Red Guard". Although this short abstract of the story may make it sound as though "devotion to Mao" (the state leader), ought to be central theme, the details of the story make it clear that it is not devotion to Mao personally, but rather to the state and Mao's vision of the new society which is at the heart of the story. Jin Shun-hua actively commits himself whole-heartedly to participation in building China's new world and in protecting that world from either external or internal enemies. His willingness to give his life is symbolic of the ultimate degree of his devotion. The majority of stories which were scored under this category followed a similar pattern -- the main character expresses devotion and allegiance to the society, and often specifically

the Party, by a willingness to overcome any hardship in order to carry out social revolution and construction. Alternatively, the Party and society are pictured as worthy of devotion and allegiance because of the good things they have done (Vol. 10, No. 14). In the latter case this theme is most often closely linked to the theme of the benevolence of the state.

In the Hong Kong texts, where political themes find little overt expression, it is interesting to find that, "devotion and allegiance to society" also ranks in first place as a central political theme. But in these texts the types of stories using this theme are rather different from the Peking stories. Often they are set in traditional China and show how responsible citizens were committed to the welfare of their country. An example of this kind of story is "Moving Bricks" (Vol. 3 , No. 6). Every morning a man moves a hundred bricks out of his house, and every evening he moves them back in again. He does this regardless of wind, rain or cold. Others laugh at him and ask why he does it. He tells them that too much comfort spoils your health. When the country has a special need of its citizens, he wants to be in good shape to serve the nation so that is why he exercises by moving bricks. Sure enough, the time does come when the country faces difficulties. Then he is able to express his devotion to the society by offering his services and successfully carrying out the tasks given him. The central topic for discussion at the end of the lesson is, "Discuss how this man was able to shoulder responsibilities for the country by moving bricks and accustoming himself to hardship." Although

this story is set in traditional China, it clearly has implications not only for behavioral molding, but it also has a political theme aimed at developing in Hong Kong elementary school children a certain sense of devotion and allegiance to Chinese society in general. Clearly this devotion and allegiance is not to "old" China since the stories set in the past are obviously "historical", i.e., about a society which does not exist anymore. But this lesson does appear to prepare the Hong Kong child positively for the idea that although they are not called upon to do so now, they should always keep themselves prepared "as Chinese" to one day serve their society, should they be called upon to do so. In other words, they should continue to feel devotion and allegiance to the larger sense of being a part of the Chinese nation, even though they do not presently actively participate in that society outside of the confines of Hong Kong where final authority continues to rest with the colonial British government.

2. Benevolence of the new society ... The term refers to the generally benevolent character with which the Communist regime and its organs are portrayed. ... The two most important subcategories of this theme, [are] "improved conditions under the new society", and "modernization under the new society," ...¹⁶

The word "new" was committed from the definition of the category used in this study and "communist regime" was changed to read "state". This resulted in the category being acceptable for analyzing the Hong Kong materials as well as those from Peking.

In the Peking texts this theme ranked third as a central political theme, with "devotion and allegiance to society" and

"social conflict" taking first and second place. In a ranking of all central and subthemes "benevolence of the society" came fifth behind (1) "devotion and allegiance to society", (2) "social conflict", (3) "social and personal responsibility", and (4) "altruistic behavior", in that order. This is the same rank it holds in the pre-CR texts, but in those texts the rank ordering of all themes was (1) "devotion and allegiance to society", (2) "social and personal responsibility", (3) "achievement", and (4) "altruistic behaviour". The most dramatic shift in thematic content emphasis, as revealed by the present analysis, is that "social conflict" has moved from a pre-CR twelfth rank as a thematic category, to a post-CR second rank, while "achievement" has shifted from its pre-CR third rank to a post-CR twelfth rank. This observation will be taken up again later. At present the point to be noted is that while the actual rank ordering of "the benevolence of society" has not changed, its impact as a political theme is now shared by the theme of "social conflict".

Most stories scored under the category of "benevolence of the society" in the Peking texts, stress how modern and improved China is. A good example of this kind of story is "Notes on a Visit to Di An Men Fresh Food Market" (Vol. 5, No. 6) where the school children learn how rich and progressive China is, as evidenced by the market place which is bulging with food. This is compared to the "bad old society", where people had neither sufficient food to eat nor enough clothes to keep them warm. The story concludes by pointing out how the children have come to realize the profound good fortune which the socialist system has

brought to the working people. Moreover, they can now thoroughly criticize Lin Piao's reactionary fallacies such as his claim that China was a rich country but her people were poor, and that the national economy was stagnating rather than going forward.

In the Hong Kong texts this category appears only as a subtheme wherein the good things of Hong Kong are suggested. The story "An Account of a Tour of Victoria Garden" (Vol. 3 , No. 26) is an example. This is a public park and it is pictured as having many modern facilities such as tennis courts, a skating rink, a music pavilion, a swimming pool, etc. In addition, the reader is told that the whole park is itself well-laid out and well-organized. Other stories such as "Announcing the Campaign to Assist the Needy" (Vol. 3 , No. 30) suggest the concern of school children for helping those less fortunate in society as part of their social responsibility. But in general this theme is not of significance in Hong Kong texts where society as a whole or its representative agencies are not pictured as being particularly benevolent. Rather the emphasis is on individual responsibility.

3. Glorification of Mao.¹⁷

This category definition was modified to read "Glorification of the state leader" in order that it could be applicable to the Hong Kong as well as the Peking texts.

Appearing fairly evenly throughout the Peking materials, this theme is summed up in the words, "We must be obedient to Chairman Mao, we must be Chairman Mao's good students" (Vol. 1 No. 3). The stories using this theme tend to glorify Chairman

Mao per se, often with very little relation between the content of the lesson and the actual praise of Mao. An example of this is in "Happily Watching the Satellite Pass Over Peking" (Vol. 5, No. 2A). When the people who have been waiting in Tien An Men Square finally see the satellite, they all begin crying out, "Long Live Chairman Mao! Long Live Chairman Mao!"

Mention should be made of the prominence of Mao's quotations, poems, and prose writings throughout the texts, although they were not classified under the category "Glorification of the state leader". Most of Mao's writings are required to be memorized. There are at least fifteen lessons, or somewhat more than 11 percent of the total lesson material, devoted entirely to works by Mao. This is in marked contrast to the pre-CR texts where a quick perusal of the translated texts, (only about 40% of the total), revealed only two selections by Mao. If these were indeed the only works by Mao Tse-tung included in the texts before the CR, then they represent less than 1% of all the lessons. It is quite plausible that part of the reason for the inclusion of so many of Mao's works in the post-CR texts, is that so much material had become criticized for containing feudal or bourgeois elements during the CR period and afterwards, that the one "safe" thing to include in the lessons were selections written by Mao. While the attitude towards Mao is generally one of praise and adulation, there are a few stories such as the one "Chairman Mao at Yen-an Central Hospital" (Vol. 6, No. 1) where selected aspects of Mao's behaviour are set up as a model for others. In this story Mao is visiting an army officer in the hospital. A nurse, who does not

recognize the Chairman, tells him the patient must rest and asks Mao to leave. Mao does so willingly, at the same time going to some lengths to show his concern with the condition of the patient and also the situation of the nurses. The discussion at the end of the story says, "Tell how Chairman Mao showed concern for comrades, and how he abided by the system." The emphasis seems subtly different from the question which appeared at the end of the almost identical story in the pre-CR texts which asked, "How did Chairman Mao respect the system in the hospital and in what way was his attitude friendly?" The emphasis now seems less concerned with developing a particularly positive attitude towards Mao, and rather more concerned with pointing out correct conduct which can be modeled on this incident. In other words students should be like Mao and show concern for their comrades and respect the system. A number of the stories glorifying Mao, including this one, which ostensibly show the love of Mao for the people and show him, in spite of his status, not considering himself above the people, have in them, at the same time, a certain element of irony. Probably for elementary school students irony is not apparent but one is left to ponder whether or not the bureaucrats who write the texts were not aware of it, as it seems to come through even in the original Chinese text.

This category is entirely absent from the Hong Kong texts where no mention at all is made of Hong Kong government officials or leaders, or for that matter any contemporary government or state officials anywhere. Undoubtedly this relates at least in part to the very ambiguous role of Chinese representatives in the

governing of Hong Kong. If one keeps in mind the market orientation of Hong Kong, then the principles of laissez faire and of non-government interference in the daily affairs of the colony, probably are a further explanation. It is interesting to note the absence of this theme of glorification of state leaders since in traditional Chinese social organization, becoming a government official was the goal of most social striving and efforts at achievement. In a changed socio-economic situation, government position in Hong Kong does not appear to provide clear access to power and so disappears as appropriate content for language texts.

4. Evils of Kuomintang China. As the designation indicates, this refers to injustices portrayed as occurring during the period from 1911 through 1949.¹⁸

In the Peking texts only three stories were classified with this as a central theme, but 21 additional stories had this as a prominent subtheme. Most of these stories tell of the oppression that people suffered at the hands of Kuomintang "bandits" (soldiers) or show ruthless landlords mercilessly putting the squeeze on the poor peasants. An example of the latter type of story is "The Bloody Tears of Childhood" (Vol. 10, No. 14) recounting a childhood in "old KMT China" bitterly marred by starvation, brutality, oppression and exploitation.

In the Hong Kong texts there is no mention whatsoever of the Kuomintang or of the Communists. In fact the whole period from 1911 through 1949 is not reflected in the texts at all. There are only stories set in traditional China or set in modern Hong Kong or else in Western countries. Outright evil as a theme seldom appears in the texts although the bad consequences of

selfish, stupid, or careless action taken by individuals is portrayed.

5. Military conflict.¹⁹ This refers to any form of warfare.

Themes scored under this category appear slightly less frequently in the post-CR texts than in those written previous to the CR. Furthermore they now appear only as subthemes. Generally the theme of devotion and allegiance to society takes the dominant position in these military stories. Most stories involving military conflict are, interestingly enough, not against the Kuomintang but rather against external enemies, such as Japan during the War of Resistance, the Americans in Korea in 1952, and the Soviet Union in 1969. While the evils of Kuomintang China are not ignored, they are most often expressed in stories about ill-treatment meted out to the peasants and workers by social classes pictured as representing the Kuomintang rather than in stories involving actual military conflict. One of the stories already noted, "The Little Spy San Zuan" (Vol. 7, No. 8A), curiously, changes the enemy, from the Kuomintang in the pre-CR texts, to the Japanese in the post-CR texts. Why is there this apparent shift in the post-CR texts to an even stronger portrayal of external threat to China and the need for constant vigilance against invaders? One plausible explanation is that this theme is easily related to themes calling for greater devotion and allegiance to the state (in order to protect the motherland) and that this theme is seen as being of a very high priority. In addition, these stories also generally set up behavioral models of courage, bravery, and selfless service to the state -- models

which become more sharply defined by their contrast to morally inferior outsiders.

In the Hong Kong texts, military conflict figures only as a subtheme, but given that, it ranks as the second most frequent political theme, coming after social conflict. In an overall ranking of all themes, military conflict holds almost the same position in both the Hong Kong and Peking texts, taking respectively eighteenth rank (Hong Kong) and seventeenth rank (Peking). There is an important difference however. In the Hong Kong texts all of the military conflicts are set in traditional China, and rather than being linked to devotion and allegiance to society, they are most commonly linked to behavioral modeling stressing quick-wittedness in getting out of a difficult situation, or alternatively, altruistic behavior and responsibility for others. The military episode is an adventure story in the Hong Kong texts whereas in the Peking texts such stories are more clearly designed to show the power of the state and its communist ideology.

6. Social conflict.²⁰ ... Includes oppression of the weak by the strong, conflict with remnants of the old society and liberation of the masses.

This definition was expanded to include the theme of continuing class struggle. In the present Peking texts this is an important new aspect of social conflict. Many stories include content concerning continuing class struggle against enemies and their followers within the Party and state ranks, most notably Lin Piao and Liu Shao-ch'i. This perspective is quite absent from the texts written before the CR studied by Ridley et al. The appearance of contemporary social conflict as a theme in

Chinese language texts has its roots in a speech delivered by Mao Tse-tung in February 1957, titled "On the Correct Handling of Contradictions Among the People."²¹ In that speech Mao introduced two propositions. One was that there was a growing contradiction between the leadership and the led. Therefore the Party was not infallible and should be exposed to criticism from the people and more particularly from Mao as spokesman for the people. The second proposition was that class struggle continues under socialism and that it takes a primarily ideological form. Accordingly class struggle is subsequently a matter of a struggle between class ideologies and not between actual social classes. This opens the way to condemn as class enemies those who express incorrect ideas. Moreover, if class struggle now expresses itself in the ideological field, then ideological and policy conflicts within the Party could be interpreted as class conflicts, and the Party itself could become the political arena for class struggle. These views did not become fully politically explicit until the CR. For this reason it is only in the textbooks published after the CR that we find this new emphasis on continuing social conflict aimed at leading Party representatives of what are considered wrong policies derived from incorrect thinking. To see how significant a theme this is, it can be noted that more than 10% of all the stories in the Peking texts included material attacking Lin Piao. About half of those stories also included attacks against Liu Shao-ch'i. Of all the cases scored as having social conflict as a central or subtheme, about one third concerned conflict aimed at repudiating Lin Piao and Liu shao-ch'i as "capitalist-roaders" and "reactionaries" seeking to undermine

the nation and obstructing the dictatorship of the proletariat. These present class enemies are frequently linked to themes stressing the terrible past out of which comes the lesson of the need for great devotion and dedication to Mao, the Party, and the state, if the social good and the struggle for the dictatorship of the proletariat is to continue victorious. That social conflict is a major concern in China and that it is closely linked to concerns for devotion and allegiance to the state is revealed by looking at the ranking of all central themes in the texts and the ranking of all central and subthemes together, according to frequency of occurrence. In both cases "devotion and allegiance to society" ranks first and "social conflict" ranks second. In the pre-CR texts "social conflict" ranked twelfth. This is much closer to the ranking of "social conflict" as a theme in the Hong Kong texts where it places sixteenth.

In the Hong Kong texts the dominant political theme is "social conflict". However this occurs mainly as a subtheme. When only central political themes are considered, then the themes of "devotion and allegiance to society" and "deception" precede "social conflict" in rank order of frequency of occurrence. When social conflict does appear as a theme in the Hong Kong texts it is usually in the form of a fable or else is set in traditional China. There was only one story involving social conflict set in present day Hong Kong, the one called "Writing My Diary" (Vol. 3 , No. 20). In this story a young boy records how he was run into and knocked down by a much bigger and older youth fooling around. He angrily asked the older boy what the big idea was, at which point the older boy politely apologized, causing

the younger boy to lose his anger and also apologize. Clearly this incidence of social conflict involving "the big guy" versus "the little guy" is aimed at behavioral modeling and teaching the need for individual responsibility in promoting social harmony. The other stories, though with quite different settings, usually also have individual behavioral modeling as their central theme rather than the socializing of the child towards a particular set of political values, which is more clearly the aim of the Peking readers.

7. Deception ... any story in which the ends desired by the characters are attained by means of a clever stratagem making use of deception.^{2 2}

In the present study the interpretation of this category differs somewhat from that of Ridley et al. They scored both positive and negative forms of deception under this category. That is to say, they scored both clever stratagems used by the "good guys" with positive results, and deceitful plots used by the "bad guys" resulting in failure, under the same category (providing at the same time an additional breakdown showing the number of themes in each sub-category). In this study, only clever stratagems used by the "good guys" were scored. While this had made up sixty-five per cent of the "deception" category in the pre-CR texts (17 out of 29 "deception" themes), it could be found to occur only once in the present set of texts. This was in the story already mentioned of "The Little Spy San Zuan" (Vol. 7, No. 8A) where the young boy, San Zuan, outsmarts the Japanese soldiers who suspected that he is a spy for the Communists. Generally, in the present Peking texts, the "good guys" are

no longer portrayed as using deception to achieve their positive ends. Rather, deception most often characterizes destructive elements within society, and, as such, is closely linked with social conflict and class struggle. It is interesting to speculate as to whether or not the changing of the enemy from the Kuomintang to the Japanese in the story "The Little Spy San Zuan", is tied up with the idea that techniques of deception are now only acceptable against "outsiders", i.e., foreigners, but are not characteristic of the "good guys" in dealing with other Chinese. The unresolved contentions which continued after the CR, may well have made it important to the new leaders to promote the notion of themselves as being free from any association with using various techniques of "deception", a charge which is frequently made against "class enemies" such as Liu Shao-ch'i and Lin Piao.

As a central political theme, "deception" ranks in second place in the Hong Kong texts after "devotion and allegiance to society". It appears that using deception to outwit an opponent against whom one is competing or struggling has a background in Chinese historical tradition. The stories generally show it as a mark of intelligence and cleverness to be able to outsmart an equally astute adversary. A good example of this type of lesson, which is generally set in traditional China is the story, "The Calm and Steady Li Guang" (Vol. 4 , No. 4), in which General Li Guang repels the attack of the Huns by feigning military superiority. Deception is thus generally pictured as a good way to avoid the costs of outright confrontation when one finds oneself in a difficult situation.

In neither the Peking nor the Hong Kong texts, however, does this mode of political behavior appear as a dominant theme.

8. Love for the People. ... [Include stories expressing] a feeling of trust in the wisdom of the peasant. ... In general, stories classified under this theme show the peasant to be a noble, hard-working and essentially ingenious individual worthy of respect and love.²³

This category was understood to include any overt expressions of concern for the welfare of the common people. This theme occurs four times more frequently in the Peking texts as compared to the Hong Kong texts. Examples of this kind of story are "Two Trys at Applying Fertilizer" (Vol. 5, No. 8A), "Forever Being An Ordinary Worker" (Vol. 6, No. 11) and "Revolutionary Seed" (Vol. 8, No. 11). In a basically agrarian nation where the majority of the population are still peasants with little opportunity for upward mobility, it is clearly a major task to develop among the children of peasants a more positive and progressive view of their own place in society. At the same time, more sophisticated urban children are encouraged to develop attitudes of respect and appreciation for the peasants who form the labour base for China's agricultural production. It is interesting to note that the rather idealized image of the wise peasant is present not only in the Peking texts but in the Hong Kong texts as well (though with less frequency). In the Hong Kong texts the ordinary person is most often presented as comprehending reality in a simple and straight forward manner and hence is free of much of the artifice surrounding higher office or social position. Thus the good official or worthy person acquaints himself with the real conditions of the ordinary people

and responds in a generally responsible but usually paternalistic way. Lessons such as "The Story of An Zi" (Vol. 3 , No. 29) and "The Announcement for Raising Funds for the Poor" (Vol. 3 , No. 30) are examples.

9. Nationalism. This theme is restricted to overt expressions of love for or pride in China.²⁴

Nationalism as a theme is seen in Peking stories such as "Old Wang and His 38 Caliber" (Vol. 10, No. 6A), in the expressions of concern with protecting the glorious motherland with its "fine rivers and mountains". Generally the evoking of nationalist sentiment and pride in the Chinese people is linked to defending the country from external enemies. In the Hong Kong texts nationalism most often appears in stories of traditional China where the hero extols the greatness of China and its accomplishments, for example, the early invention of paper. This kind of sentiment appears only as a subtheme in the Hong Kong texts.

Although overt expression of nationalistic sentiment is not scored frequently in either the Peking or Hong Kong texts, nevertheless many of the themes described in this analysis have a pervading sense of culture-centrism which gives them a nationalistic flavour even without their specifically expressing love for or pride in the country. Throughout Chinese history, emphasis in teaching has been more on pride in, and a deep respect for, Chinese culture and learning, than on specific attachment to the country or nation as such. Thus in China today, nationalistic sentiment, i.e., attachment to the nation itself, is still a relatively new and contrived phenomena. In part, a better appreciation of what might be called the "culturism" of China

could go a long way towards improving our understanding of the special problems and responses of China to the challenges of modernization. For the People's Republic of China today, the difficulties of how to handle "nationalism" and "culturism" is still a very real and complicated question which can be found reflected in the textbook materials.

10. Evils of traditional Chinese society. Selections in this category emphasize the oppression and suffering of the people of ancient China at the hands of either harsh rulers or cruel feudal lords.²⁵

This category was interpreted to include selections containing material directed against Confucius and Mencius, whose ideas in the post-CR Peking materials are often held up to ridicule as exemplifying an ideology which was used to oppress the masses. An example of this kind of lesson from the Peking texts appears in the story "Deceiving People With the Nonsensical Idea That 'Human Nature is Basically Good'" (Vol. 5, No. 6A). In this story it is illustrated how a landlord who promoted this philosophy, at the same time ruthlessly oppressed the poor peasants. This campaign against the thought of Confucius began in the early 1970's and was linked to the campaign against Lin Piao.

In the Hong Kong texts this category appears only as a subtheme. An example is the story "The King's Chopsticks" (Vol. 3, No. 8), where students are introduced to the harsh arbitrary actions of the feudal King of Zhou. But in the Hong Kong texts, the stories illustrating evil aspects of life in traditional China seldom tie those perceptions directly to

current Hong Kong realities. In the Peking texts, on the other hand, stories concerning the evils of life in traditional China, are clearly a foil for themes aimed at molding the child's present day value structures.

11. Anti-Japanese sentiment. ... Any stories expressing highly antagonistic attitudes ... toward the Japanese.²⁶

In the Peking texts this theme appears with the same frequency as themes concerned with the evils of traditional China, though anti-Japanese sentiment appears only as a subtheme. Both these findings are the same as in the study of the pre-CR texts. Usually occurring in conjunction with stories about the War of Resistance against Japan, the principle object of hostile attitudes are the Japanese soldiers who are depicted as plundering and murdering the masses wherever they go. An example of the type of story containing anti-Japanese sentiment is "The Goose Feather Brigade" (Vol. 6, No. 21A), in which the peasant brigade succeeds in routing the militarily superior Japanese by using guerrilla tactics. Generally, these types of stories also have implicit in them certain nationalistic attitudes in that, in the stories, the "Japanese bandits" are out-witted and ultimately defeated by the Chinese people led by Chairman Mao and the Chinese Communist Party. In the post-CR texts there is one lesson, "Spontaneously Singing for the Motherland" (Vol 10, No. 10A), in which modern Japanese workers (who are on strike) are represented as honouring the Chinese proletariat who send a ping-pong team to perform for Japanese labourers. But even in this lesson the emphasis is on how the workers of other

countries honour China and of how proud the Chinese ping-pong players are of the "New China".

Expressions of anti-Japanese sentiment are totally absent from the Hong Kong texts which contain no content related to Japan at all, either positive or negative in orientation. In a sense this is a curious omission considering the close relationship which has for many centuries existed between China and Japan and the known record of Japanese occupation of Hong Kong during World War II.

12. Internationalism. ²⁷

Whereas Ridley interpreted this category in the rather narrow sense of "proletarian" internationalism, or expressions of solidarity and common interests of the "oppressed" peoples of the world, a rather wider view was taken in the present study. Accordingly, "internationalism" as a theme category was considered to include any expressions of common concerns and friendships shared with non-Chinese. An example of this kind of story in the Peking texts is "The Olive Tree" (Vol. 6, No. 17) which illustrates the friendliness of the Albanian people to the Chinese and how they honour and look up to the Chinese. Another example is "The Story of the Buoy" (Vol. 6, No. 18) which shows how the Chinese help out a Korean boat in difficulty and the warm gratefulness of the Koreans towards the Chinese who in return say, "The people of our two countries are close comrades-in-arms and members of one family!"

Although the Hong Kong texts contained considerably more material relating to foreign countries, little of it could be

scored under the "internationalism" category of political themes since there was no direct link to shared concerns and friendship with Chinese people or the Hong Kong state. Although these lessons illustrated some ideas which Chinese students could utilize, they did not posit a clear relationship between Chinese and non-Chinese and therefore were not scored under the category "internationalism" as political themes. There were only two stories (Vol. 4 , No. 16, 17; Vol. 5 , No. 3, 4; both were recorded in two parts) which were scored for this category. Both stories were concerned with unnamed foreigners carrying out difficult struggles against the natural elements (in one story, crossing the sea in a raft, in the other, crossing the desert by camel). Since these stories did not, a priori, preclude Chinese participation, they were scored as having "internationalism" as a subtheme in that Chinese students reading these stories would be vicarious participants in the adventure rather than strictly outsiders gathering information and ideas.

13. Anti-Americanism²⁸

This category was re-titled "Anti-foreignism" to pick up any sentiment directed against non-Chinese people in general, excluding sentiment specifically directed against Japanese soldiers or foreign imperialists. Interestingly this theme appears to be absent from both the Peking and Hong Kong texts. Whereas Ridley et al. found general anti-American sentiment in eight lessons in the pre-CR texts, no incidents could be found in the present texts. What sentiment there is against foreigners in the Peking texts is specifically linked to either foreign

soldiers or to imperialists as a general category. One result of this, observed from my visits to schools, is that many Chinese students appear to have difficulty in knowing how to relate to foreigners, especially Caucasians. Their expectation is that in Western countries there are just soldiers, imperialists and workers. If you are unable to definitely define yourself as a worker, then students appear to feel somewhat uneasy. The result is, of course, that most foreigners going to China identify themselves as workers. The fact that Chinese students apparently continue oblivious of the complexity of the social structure of most foreign countries seems to be ignored by Chinese educators writing language text stories about Chinese people's experiences with foreigners.

The other point to note is that, while there is no overt general anti-foreign sentiment expressed in the Peking texts, non-Chinese are generally depicted as honouring the Chinese and the new China which is implicitly recognized as being the morally superior participant in the relationship. Before dismissing this observation as a perhaps to be expected illustration of Sino-centric great-nation chauvinism, one must keep in mind that in fact China has a very long and glorious history as a highly developed civilization. Chinese leaders have centuries of sophisticated political tradition to draw upon which helps make them today perhaps the world's masters at the game of politics and social finesse. Their view of themselves as superior partners in international relations with other much younger countries is not entirely based on simple chauvinistic impulses.

14. Anti-Imperialism²⁹

In the post-CR texts, anti-imperialism appears as a much more dominant theme than in the pre-CR texts. The best example of a lesson containing this theme is the selection by Mao Tse-tung, "All imperialists and reactionaries are paper tigers!", titled in the text "A Talk With the American Journalist, Anna-Louise Strong" (Vol. 7, No. 11). In the post-CR texts from Peking, imperialism generally appears as a foil for the correctness and fortitude of the Chinese Communist Party and the Chinese people who are portrayed as staunch fighters against imperialism and the "running dogs" of imperialism. In these texts, too, we find, for the first time, stories directed against the Soviet revisionists and social imperialists, i.e., the Russians, linked specifically to the Sino-Soviet conflict over the border along the Amur. The Russians are not specifically identified but rather referred to as "the enemy revisionists and imperialists" whose March 2, 1969 invasion of Chinese territory, Zhen Bao Dao, was repelled by the heroic Chinese Army.

This theme does not appear at all in the Hong Kong texts which for the most part eschew any overtly political topics.

15. The unity of theory and practice.³⁰

The rationale of Ridley et al for setting up this theme category was that it was a basic doctrine of Chinese Communism. The position taken in this study is that most modern educators place emphasis on the need for theory to be put into practice in order that the viability of the theory may be tested. This broader

interpretation of the theme would result in its more properly being placed under behavioral themes. However, as a general theme, "the unity of theory and practice" is seldom discussed directly. Where there are direct statements made about this theme, then an argument may be made that the theme is intended to be more specifically directed at political socialization of certain attitudes than at behavioral molding in general. The quotation from Chairman Mao in Vol. 8, No.13 is an example, where he states, "true knowledge only comes from direct experience with reality", and then ties it in with the illustration of learning the theory and methods of revolution by taking part in revolution.

16. Anti-Capitalism.³¹

Interestingly, this theme hardly occurs in the present Peking texts. Only two incidences were found. One occurrence is in the story "Little Eagle" (Vol. 7, No. 6). In this story a young boy exposes his uncle's capitalistic ideas when the uncle tries to hide some communal lumber scraps for his own use. The other occurrence is in the story "The Sage and the Genius" (Vol. 10, No. 13) where the villain Lin Piao is alleged to have tried to restore capitalism. In neither case do we have the traditional "oppressive" character of capitalist enterprises portrayed such as was to be found in pre-CR stories having themes scored under "anti-capitalism". This is no doubt in part explained by the fact that since the CR there are ostensibly no capitalistic enterprises left in existence in China. In part it is probably also explained by the fact that the CR revealed socialist enterprises to be not all that much more successful than capitalist enterprises in solving

the problems of labour.

As might be anticipated anti-capitalism does not appear as a theme in the Hong Kong texts.

17. Dedication to revolution of other peoples. This category depicts dedication of peoples of other nations to revolution.³²

Whereas the pre-CR texts recognized the dedication of people in other countries to revolution, the post-CR texts no longer contain this theme. Where there are stories about other countries, they are developed to show the friendship of these countries towards China and the question of revolution or politics is not mentioned. An example is the story "Friendship Road" (Vol. 10, No. 10), which tells something of the drama involved in the building of the railroad between Tanzania and Zambia, a major project in which Chinese aid played an important part. But the story is interestingly devoid of obvious political rhetoric and could almost as well be about Tanzania and Canada as about China and Tanzania.

In the Hong Kong texts, there are no stories dealing with the question of revolution in contemporary times.

18. Anti-Chiang sentiment. Feeling against Chiang Kai-shek.³³

This sentiment only appears as a subtheme in three selections. Two of the selections are by Mao in which Chiang Kai-shek is treated as a "reactionary paper tiger", (Vol. 7, No. 11), and as a "national traitor", (Vol. 8, No. 2). The third selection is a

poem, "I have Taken Up This Gun," (Vol. 7, No. 14), in which a new soldier explains the suffering of his family in the old China, including how Chiang's "bandit soldiers" came to their village where they forcefully conscripted his older brother and shoved the distressed mother to the ground. As a young boy he gritted his teeth and angrily thought, "if only I had a gun."

This theme category does not appear in the Hong Kong texts.

19. Liberation of women ... This liberation involves legal equality in such matters as marriage, divorce, ownership of private property, as well as the necessary affirmation of their rights to work outside of the home ... No clear distinction is made between the types of role that men and women or boys and girls play in the stories.³⁴

This theme appears mostly in latent form rather than as an overt theme. The implication of the stories is that Liberation in 1949 was for both men and women, both of whom had been oppressed and exploited by the old system. Thus women are often shown taking leadership roles and working for the country. For example in the story "The Sounding Call of the Conch Shell" (Vol. 7, No. 12A), we learn of the mother of the girl in the story playing a leading role as militia company commander and as a party member. In Mao's poem "Militia Women" (Vol. 5, No. 16), we see women honored as militia soldiers who "love their battle array, not silks and satins", and in the selection "The Whole Family Studies With Enthusiasm" (Vol. 1, No. 21), we see mother going off to study at evening school. But though women are to some extent liberated to take up non-traditional roles, there is little evidence in the stories that men are expected to share any of the roles which were traditionally assigned to women. Thus, though

women's roles have been expanded, they do not necessarily share tasks which are frequently considered to be more specifically the responsibility of women, such as looking after the household and raising the children. There appears to be no change from pre-CR materials as far as the portrayal of women goes.

In the Hong Kong texts there are no stories specifically aimed at the question of women being liberated from traditional roles. In fact the stories and more especially the pictures in the Hong Kong texts tend to support male-female role stereotypes. Thus for example in the story "Little Sister Laughs" (Vol. 1 , No. 15), little sister gets a doll to play with, while little brother gets an airplane. "Mother" in the Hong Kong texts always wears a dress, never slacks, and looks after the cooking and sewing. Girls, too, only wear dresses or skirts and blouses and tend to giggle, whereas the boys are generally more imaginative and thoughtful. "Father" generally wears suits and deals with the more serious affairs of economics, philosophy and outside social relations. But at the same time one must keep in mind that women in the Hong Kong texts are generally portrayed more like modern bourgeois Western women, than like traditional Chinese women, and so in fact there is a liberation of sorts from traditional Chinese stereotypes of women. The texts appear to have replaced the traditional Chinese female stereotype with borrowed Western bourgeois stereotypes as models for modern women. Thus the Chinese school teacher is pictured as a modern young woman attired in contemporary Western skirt and blouse. (Vol. 1 , No. 5). The modern mother even wears a swim suit and

goes swimming at the beach with the rest of the family. But by far the majority of the stories are about boys and men and their experiences, with women and girls seldom appearing in the stories except as part of the backdrop. One cannot help but wonder whether girls going through the Hong Kong educational system do not come out either being very submissive and non-visible, or, alternatively, quite assertive by having had to reinterpret the stories in a way to make them meaningful to themselves. Another possible explanation is that while the female stereotype for the Hong Kong girls seems to be the bourgeois women of the 1950's West, the male stereotype for boys in the Hong Kong texts seems to be more closely attuned to the traditional Chinese notion of the "gentleman" who is courteous and refined. Thus in fact Hong Kong girls may find that they have a rather wider range of options of behavior models than do Hong Kong boys. The whole question of changing male-female stereotypes in Chinese society, both in Peking and Hong Kong is an area which would be of particular interest to investigate.

Summary

The major thrust of the political themes appearing in the Peking texts of the mid-70's has been to influence the young so that they will be dedicated to the Chinese Communist state, seeing the political system and its agencies as working for the good of the common people, while at the same time maintaining a watchful and suspicious eye for deviants who question this positive vision. This latter theme of social conflict and continuing "class struggle" within China is the most apparent shift in content from

pre-CR text materials.

This observation lends credence to the view (one that I got from conversations with Chinese students and teachers in Peking during 1975-77), that it was in the decade after the CR, that the political system became increasingly repressive in handling political dissidence. This perhaps accounts in part for the apparently widespread support of the move which overthrew the "Gang of Four" and ushered in a somewhat more "relaxed" social and political atmosphere. Subsequently there appears to have been more attention paid to achieving economic well-being and less attention to the achievement of political conformity.

The portrayal of Mao seems to have shifted from the pre-CR view of a "great figure who is humble and yet a virtually divine eminence from which all the child's present good fortune derives", to a view which sees Mao's teachings as directing the young to serve the state heart and soul and without question in order that the proletariat can be successful in the struggle against class enemies and the visions of communism be realized. In the new version Mao appears less as a saintly revolutionary than as a figure whose leadership provides the state with its legitimacy.

Other political themes, though occurring with less frequency, are nonetheless important in supporting the dominant concerns. The student learns to have a high sense of regard and esteem for China. This is fostered by recognizing the courage and integrity of the Chinese people during wartime. It is also fostered by sensing the superiority of Chinese civilization, both traditional and contemporary, when weighed against the apparent shallowness

and callowness of life in non-Chinese and more especially non-Chinese Communist spheres, even when those countries are "friends of China". The political themes expressed in these texts seem to demonstrate an even further shift towards Sinocentric views. This appears to have resulted from the fading of the notion of a series of revolutions in the underdeveloped countries patterned after the Chinese revolution.

Pre-CR anti-American sentiment has been replaced with hostility towards the Soviet Union, and deception has become a tactic to be used with discretion, and then, only in dealing with "bad guys" trying to cause harm to China.

In the Hong Kong texts political themes are generally only covertly expressed and are seldom specific in nature. Making use almost entirely of stories set in traditional China or else using animal fables, the young person in Hong Kong is taught in these language texts to be aware of social conflict and consequently of the importance of striving for social harmony in order that everyone benefit. Deception is acceptable as a means to avoid outright conflict. One should maintain a benevolent and somewhat paternalistic attitude towards "lesser men", but this is portrayed as basically a matter of individual concern rather than the responsibility of government. Though one should be aware of the world and use whatever is worthwhile in it to best advantage, there is little sense of active participation in shaping this world. Through an awareness of the richness of Chinese tradition one should be proudly Chinese, but to exist in the modern world the Hong Kong texts clearly portray that a knowledge and grasp of things

"modern", i.e., Western, is essential. The whole problem of interpreting the dilemmas of Chinese history over the past century are avoided by ignoring them. The families portrayed in the stories usually live in modern Hong Kong and, look and act like model Western liberal middle-class bourgeoisie. They are polite, well-meaning and cautious and live in harmony with their neighbors. Although a few somewhat lower class persons exist in these stories, they are never developed and there is no suggestion of class conflict as such. Subsequently political themes are, to the extent they appear, very moderate and low key.

But another set of values to which the young person in China and Hong Kong is exposed must be looked at -- values which are designed to help understand how one ought to behave in contemporary China and Hong Kong.

The third section of analysis concerns behavioral themes found in the Peking and Hong Kong texts. The titles of the behavioral theme categories are listed in Table 4-A. The categories are those used by Ridley et al.

Table 4-B-P. and Table 4-B-H.K. show the frequency of occurrence and distribution by volume of the behavioral themes and subthemes for the Peking and Hong Kong texts. The themes are put in rank order by total frequency of occurrence. The underlined figures show the total number of lessons containing that particular theme as either a central or subtheme. The last two columns show the frequency of the particular theme (1) as a percentage of all behavioral themes and (2) as a percentage of all themes, including informational and political theme categories.

Table 4-C-P. and Table 4-C-H.K. show the frequency of occurrence of central behavioral themes only, ranked according to frequency.

Each theme will be discussed separately.

Table 4-ABehavioral Theme Categories

1. Social and personal responsibility
2. Achievement
3. Altruistic behavior
4. Collective behavior
5. Prosocial aggression
6. Conquest of natural environment
7. Role acceptance
8. Starting from reality
9. Esthetic aspects of nature and/or farm life
10. Willingness to accept advice and criticism
11. Love of labour
12. Bad consequences of improper behavior
13. Behavioral techniques for resisting aggression
14. Internal reward and satisfaction
15. Love of study
16. Responsiveness to and affiliation for nature
17. Anti-superstition

Table 4-B-P. Frequency and Distribution of Behavioral Themes

| Theme | Distribution by Volume | | | | | | | Total % Behav. Themes | % All Themes |
|--|------------------------|----|----|----|----|----|-----|-----------------------------|-----------------|
| | Total | #1 | #5 | #6 | #7 | #8 | #10 | | |
| 1. Social and Personal Res- ponsibility | 36 | 5 | 5 | 7 | 7 | 4 | 8 | 19.56 | 7.17 |
| Central Theme | 1 | 1 | 0 | 0 | 0 | 0 | 0 | | |
| Subtheme | 35 | 4 | 5 | 7 | 7 | 4 | 8 | | |
| 2. Altruistic Behavior | 34 | 1 | 3 | 5 | 8 | 7 | 10 | 18.48 | 6.77 |
| Central Theme | 12 | 0 | 0 | 2 | 6 | 1 | 3 | | |
| Subtheme | 22 | 1 | 3 | 3 | 2 | 6 | 7 | | |
| 3. Collective Behavior | 24 | 1 | 8 | 7 | 5 | 2 | 1 | 13.04 | 4.78 |
| Central Theme | 3 | 0 | 0 | 2 | 1 | 0 | 0 | | |
| Subtheme | 21 | 1 | 8 | 5 | 4 | 2 | 1 | | |
| 4. Love of Study | 17 | 8 | 2 | 1 | 1 | 4 | 1 | 9.24 | 3.39 |
| Central Theme | 5 | 4 | 1 | 0 | 0 | 0 | 0 | | |
| Subtheme | 12 | 4 | 1 | 1 | 1 | 4 | 1 | | |
| 5. Achievement | 13 | 1 | 1 | 2 | 5 | 3 | 1 | 7.07 | 2.59 |
| Central Theme | 1 | 0 | 0 | 1 | 0 | 0 | 0 | | |
| Subtheme | 12 | 1 | 1 | 1 | 5 | 3 | 1 | | |
| 6. Starting from Reality | 10 | 0 | 2 | 1 | 2 | 2 | 3 | 5.43 | 1.99 |
| Central Theme | 7 | 0 | 2 | 1 | 1 | 1 | 2 | | |
| Subtheme | 3 | 0 | 0 | 0 | 1 | 1 | 1 | | |
| 7. Internal Reward and Satisfaction | 8 | 1 | 4 | 2 | 1 | 0 | 0 | 4.35 | 1.59 |
| Subtheme only | 8 | 1 | 4 | 2 | 1 | 0 | 0 | | |
| 8. Prosocial Aggression | 7 | 0 | 1 | 2 | 1 | 2 | 1 | 3.80 | 1.39 |
| Central Theme | 1 | 0 | 0 | 0 | 0 | 1 | 0 | | |
| Subtheme | 6 | 0 | 1 | 2 | 1 | 1 | 1 | | |
| 9. Conquest of the Natural Environ- ment | 6 | 0 | 1 | 1 | 2 | 1 | 1 | 3.26 | 1.19 |
| Central Theme | 1 | 0 | 0 | 0 | 1 | 0 | 0 | | |
| Subtheme | 5 | 0 | 1 | 1 | 1 | 1 | 1 | | |

| Theme | Distribution by Volume | | | | | | | Total % Behav. Themes | % All Themes |
|--|------------------------|----|----|----|----|----|-----|-----------------------------|-----------------|
| | Total | #1 | #5 | #6 | #7 | #8 | #10 | | |
| 10. Bad Consequences of Improper Behavior | 6 | 0 | 1 | 1 | 2 | 2 | 0 | 3.26 | 1.19 |
| Central Theme | 1 | 0 | 1 | 0 | 0 | 0 | 0 | | |
| Subtheme | 5 | 0 | 0 | 1 | 2 | 2 | 0 | | |
| 11. Willingness to accept advice/criticism | 6 | 0 | 2 | 3 | 0 | 0 | 1 | 3.26 | 1.19 |
| Subtheme only | 6 | 0 | 2 | 3 | 0 | 0 | 1 | | |
| 12. Responsiveness to nature/farm life | 5 | 2 | 0 | 0 | 1 | 1 | 1 | 2.72 | 1.00 |
| Central Theme | 1 | 0 | 0 | 0 | 1 | 0 | 0 | | |
| Subtheme | 4 | 2 | 0 | 0 | 0 | 1 | 1 | | |
| 13. Behavior for resisting the enemy | 5 | 0 | 0 | 1 | 1 | 0 | 3 | 2.72 | 1.00 |
| Subtheme only | 5 | 0 | 0 | 1 | 1 | 0 | 3 | | |
| 14. Role acceptance | 4 | 3 | 0 | 0 | 0 | 0 | 1 | 2.17 | 0.80 |
| Central Theme | 1 | 0 | 0 | 0 | 0 | 0 | 1 | | |
| Subtheme | 3 | 3 | 0 | 0 | 0 | 0 | 0 | | |
| 15. Love of Labour | 3 | 0 | 1 | 0 | 1 | 0 | 1 | 1.63 | 0.60 |
| Subtheme only | 3 | 0 | 1 | 0 | 1 | 0 | 1 | | |
| Total | | | | | | | | 99.99 | |

Table 4-B-H.K.

Frequency and Distribution of Behavioral Themes

| Theme | Distribution by Volume | | | | | | | Total % Behav. Themes | % All Themes |
|--|------------------------|----|----|----|----|----|-----|-----------------------------|-----------------|
| | Total | #1 | #5 | #6 | #7 | #8 | #10 | | |
| 1. Social and Personal Responsibility | 80 | 18 | 13 | 12 | 18 | 9 | 10 | 21.28 | 14.95 |
| Central Theme | 28 | 7 | 5 | 6 | 4 | 3 | 3 | | |
| Subtheme | 52 | 11 | 8 | 6 | 14 | 6 | 7 | | |
| 2. Achievement | 53 | 6 | 9 | 9 | 8 | 13 | 8 | 14.10 | 9.91 |
| Central Theme | 21 | 2 | 1 | 4 | 4 | 5 | 5 | | |
| Subtheme | 32 | 4 | 8 | 5 | 4 | 8 | 3 | | |
| 3. Responsiveness to Nature | 28 | 6 | 6 | 4 | 6 | 3 | 3 | 7.45 | 5.23 |
| Central Theme | 8 | 1 | 0 | 1 | 5 | 1 | 0 | | |
| Subtheme | 20 | 5 | 6 | 3 | 1 | 2 | 3 | | |
| 4. Role Acceptance | 27 | 12 | 2 | 4 | 5 | 2 | 2 | 7.18 | 5.05 |
| Central Theme | 4 | 3 | 0 | 1 | 0 | 0 | 0 | | |
| Subtheme | 23 | 9 | 2 | 3 | 5 | 2 | 2 | | |
| 5. Starting from Reality | 25 | 1 | 4 | 4 | 4 | 8 | 4 | 6.65 | 4.67 |
| Central Theme | 14 | 1 | 2 | 2 | 2 | 6 | 1 | | |
| Subtheme | 11 | 0 | 2 | 2 | 2 | 2 | 3 | | |
| 6. Bad Consequences of Improper Behav. | 24 | 0 | 4 | 6 | 7 | 4 | 3 | 6.38 | 4.49 |
| Central Theme | 17 | 0 | 3 | 3 | 5 | 3 | 3 | | |
| Subtheme | 7 | 0 | 1 | 3 | 2 | 1 | 0 | | |
| 7. Collective Behavior | 24 | 7 | 3 | 2 | 6 | 1 | 5 | 6.38 | 4.49 |
| Central Theme | 6 | 1 | 2 | 1 | 1 | 1 | 0 | | |
| Subtheme | 18 | 6 | 1 | 1 | 5 | 0 | 5 | | |
| 8. Esthetic Aspects of Nature | 23 | 9 | 3 | 1 | 4 | 3 | 3 | 6.12 | 4.30 |
| Central Theme | 16 | 7 | 2 | 1 | 1 | 2 | 3 | | |
| Subtheme | 7 | 2 | 1 | 0 | 3 | 1 | 0 | | |
| 9. Love of Study | 21 | 4 | 2 | 9 | 3 | 1 | 2 | 5.59 | 3.92 |
| Central Theme | 8 | 3 | 0 | 3 | 2 | 0 | 0 | | |
| Subtheme | 13 | 1 | 2 | 6 | 1 | 1 | 2 | | |

Table 4-B-H.K.

Continued

| Theme | <u>Distribution by Volume</u> | | | | | | | Total % Behav. Themes | % All Themes |
|---|-------------------------------|----|----|----|----|----|-----|-----------------------------|-----------------|
| | Total | #1 | #5 | #6 | #7 | #8 | #10 | | |
| 10. Altruistic Behavior | 19 | 1 | 4 | 6 | 3 | 2 | 3 | 5.05 | 3.55 |
| Central Theme | 9 | 0 | 2 | 3 | 1 | 2 | 1 | | |
| Subtheme | 10 | 1 | 2 | 3 | 2 | 0 | 2 | | |
| 11. Willingness to accept criticism, advise | 19 | 1 | 6 | 4 | 4 | 4 | 0 | 5.05 | 3.55 |
| Central Theme | 6 | 0 | 2 | 2 | 1 | 1 | 0 | | |
| Subtheme | 13 | 1 | 4 | 2 | 3 | 3 | 0 | | |
| 12. Behavior for resisting the enemy | 13 | 3 | 3 | 1 | 1 | 2 | 3 | 3.46 | 2.43 |
| Central Theme | 6 | 1 | 2 | 0 | 0 | 1 | 2 | | |
| Subtheme | 7 | 2 | 1 | 1 | 1 | 1 | 1 | | |
| 13. Internal Reward and Satisfaction | 8 | 1 | 1 | 1 | 3 | 1 | 1 | 2.13 | 1.50 |
| Central Theme | 2 | 1 | 0 | 0 | 1 | 0 | 0 | | |
| Subtheme | 6 | 0 | 1 | 1 | 2 | 1 | 1 | | |
| 14. Anti-superstition | 4 | 0 | 0 | 1 | 1 | 2 | 0 | 1.06 | 0.75 |
| Subtheme only | 4 | 0 | 0 | 1 | 1 | 2 | 0 | | |
| 15. Conquest of the Natural Environment | 4 | 0 | 0 | 0 | 2 | 2 | 0 | 1.06 | 0.75 |
| Subtheme only | 4 | 0 | 0 | 0 | 2 | 2 | 0 | | |
| 16. Prosocial Aggression | 3 | 0 | 2 | 0 | 0 | 1 | 0 | 0.80 | 0.56 |
| Subtheme only | 3 | 0 | 2 | 0 | 0 | 1 | 0 | | |
| 17. Love of Labour | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0.26 | 0.19 |
| Central Theme only | 1 | 1 | 0 | 0 | 0 | 0 | 0 | | |

Total 100.00

Peking Texts

Table 4-C-P. Central Behavioral Themes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|---------------------------------------|------------------------------|-------|
| | | No. | % |
| 1 | Altruistic Behavior | 12 | 35.29 |
| 2 | Starting from Reality | 7 | 20.59 |
| 3 | Love of Study | 5 | 14.71 |
| 4 | Collective Behavior | 3 | 8.82 |
| 5 | Social and Personal Responsibility | 1 | 2.94 |
| | Achievement | 1 | 2.94 |
| | Prosocial Aggression | 1 | 2.94 |
| | Conquest of the Natural Environment | 1 | 2.94 |
| | Bad Consequences of Improper Behavior | 1 | 2.94 |
| | Responsiveness to Nature/Farm Live | 1 | 2.94 |
| | Role Acceptance | 1 | 2.94 |
| | | 34 | 99.99 |

Hong Kong Texts

Table 4-C-H.K. Central Behavioral Themes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|--|------------------------------|-------|
| | | No. | % |
| 1 | Social and Personal Responsibilities | 28 | 19.18 |
| 2 | Achievements | 21 | 14.38 |
| 3 | Bad Consequences of Improper Behavior | 17 | 11.64 |
| 4 | Esthetic Aspects of Nature | 16 | 10.96 |
| 5 | Starting from Reality | 14 | 9.59 |
| 6 | Altruistic Behavior | 9 | 6.16 |
| 7 | Love of Study | 8 | 5.48 |
| | Responsiveness to Nature | 8 | 5.48 |
| 8 | Collective Behavior | 6 | 4.11 |
| | Willingness to accept advice/criticism | 6 | 4.11 |
| | Behavior for resisting the enemy | 6 | 4.11 |
| 9 | Role Acceptance | 4 | 2.74 |
| 10 | Internal Reward and Satisfaction | 2 | 1.37 |
| 11 | Love of Labour | 1 | 0.68 |
| | | 146 | 99.99 |

Behavioral Themes

Preliminary Observations: Behavioral themes in the Peking texts measured by the frequency of occurrence of both central and subthemes, emphasize "social and personal responsibility", "altruistic behavior", and "collective behavior". If only the frequency of central themes is used as the measure of emphasis, then the order of priorities changes and "altruism" becomes the most dominant behavioral theme, followed by the themes of "starting from reality", love of study" and "collective behavior". The interesting thing to note is that these behavioral themes are all variations on the basic concern with inculcating values of duty and loyalty to society, whereas individual initiative appears to be played down. Achievement, one of the principle values of a society seeking to promote rapid modernization appears to have been given a much lower ranking than in the pre-CR texts. In those texts it took third place in a frequency ranking of central themes, after "altruistic behavior" and "social and personal responsibility", and second place in a frequency ranking of both central and subthemes together regarding behavior, scoring behind "social and personal responsibility". Thus, it appears that the post-CR texts have gone even further than the pre-CR ones in stressing the central importance of creating a dutiful citizen as contrasted to creating an achievement-oriented citizen.

In the Hong Kong texts, the behavioral theme emphasis, measured by frequency of occurrence, is clearly directed towards "social and personal responsibility" and "achievement". These two themes are linked together, in that, by accepting social and personal responsibility for maintaining social harmony,

everyone has a better opportunity to achieve more individually. This lesson is implicit in most of the Hong Kong lesson material. Many of the other behavioral themes, especially those stressing "role acceptance", "starting from reality", "bad consequences of improper behavior" and "collective behavior", act as supporting themes for this basic behavioral value tenet -- 'accept your responsibilities for social harmony, and you'll get ahead in the world'.

1. Social and personal responsibility ... themes in this category are generally concerned with the relationship between the behavior of the individual and his group or society as a whole. ... In general, these themes stress the obligation of the individual to the good of the overall group or of society.³⁵

In the Peking texts this theme seldom appears as a central concern. However it does appear very often as a subtheme supporting a dominant political theme. Thus, for example, political themes such as "devotion and allegiance to society" and "the benevolence of society", and even "social conflict", are often linked to behavioral themes stressing the appropriate conduct which should result from a proper appreciation of the dominant political theme. An example might be "A Test Question" (Vol. 6, No. 15), in which a foreign researcher visiting a grade five class, asks a student to rank from one to three, the three items out of five, she loves most. The five items are 'nationalism', 'money', 'truth', 'courage', and 'prettiness'. The child, thinking about this question, finds numerous visions stirring in her breast. She thinks of the courageous sacrifices made by the earlier communist revolutionaries in the struggle for Liberation, and the

glorious Long March, and the teachings of Chairman Mao concerning truth and nationalism and courage. Looking at the picture of Chairman Mao on the wall, she sees him nodding and smiling at her and then without hesitation she marks 'truth', 'nationalism' and 'courage' 1, 2 and 3. When asked why, she says that the most beautiful things are created by the working people and that she wants to learn from the working people and to use her own hands to create these most beautiful things. Although this appears to be a somewhat irrelevant answer, the foreign guest is impressed and says, "We can see the future of the new China by looking at new China's children." In this story social and personal responsibility is powerfully linked to political values of devotion and allegiance to the state and to Mao and Mao's visions about Chinese society.

In the Hong Kong texts social and personal responsibility is generally oriented towards the idea of personal discipline and the obligation of the individual to promote social harmony. An example might be the story "Swinging on a Swing" (Vol. 1 , No. 34), where the children are reminded to be "little friends playing together -- playing, not quarrelling." The importance of correct ethical behavior is continuously stressed in the Hong Kong texts appearing as a theme in almost 15% of all lessons and taking first place in a ranking of all themes. In part this probably reflects the traditional Chinese and especially Confucian emphasis on ethical behavior and the cultivating of virtue as the qualities of a gentleman (and leading ultimately to the assuming of official position). At the same time it should be noted that

while the Hong Kong texts continue the traditional emphasis on the family as the basic unit of loyalty, there is some effort to shift the focus of social and personal responsibility beyond the family to include one's classmates and near neighbours. When social and personal responsibility extends beyond these limits to incorporate the larger community or society, it tends to be "benevolent" and "paternalistic" in orientation.

2. Achievement. ... A story was scored for achievement when it dealt with examples of actual achievement or with expression of the desire to achieve.³⁶

In the Peking texts themes relating to personal achievement and personal glorification seldom occur as central themes. Where this theme is scored as a subtheme, it is achievement directed at attaining wider social goals for the good of the whole society which is set up as a desirable behavioral model. Whereas the pre-CR texts appear to have stressed perseverance, diligence, and hard work as the key to individual progress, the post-CR texts appear to play down any form of personal achievement, unless it is either an example of martyrdom resulting from selfless devotion to the state, i.e., Lei Feng (Vol. 8, No. 4) or is an example of the greatness of Chinese culture, such as the efforts of the writer Lu Hsun (Vol. 7, No. 9), or the Ming dynasty pharmacologist Li Shi-zhen (Vol. 7, No. 10). Thus in a ranking of all themes in the Peking texts, "achievement" falls to ninth position from a third rank position in the pre-CR texts.

In the Hong Kong texts on the other hand, "achievement" heads up second position in a ranking of all themes, coming only after "social and personal responsibility". This shows its central

position in promoting values buttressing the attitudes desired in achievement-oriented citizens. Such citizens are essential to the running of a market economy, the survival of which depends upon motivated workers carrying out modernized production for trade. At the same time "achievement" is frequently linked to the theme of "social and personal responsibility". Many examples can be seen in the traditional stories contained in the Hong Kong texts. A good illustration is in "Cutting Pickles and Drawing Porridge" (Vol. 3, No. 6), where Tan Zhang-yan lived frugally, studied diligently and ignored personal interest with the result that he became a prime minister in the Sung dynasty, famous for his virtue. In the Hong Kong texts the lesson is repeated over and over -- success is achieved through patience, perseverance and diligence. Virtue is rewarded. Only lack of proper effort stands in the way of achievement. This is the same lesson which appeared in the pre-CR China mainland texts according to Ridley et al., but which the newer post-CR Peking texts have largely deleted in favour of unalloyed devotion and allegiance to the state as the only achievement worthy of recognition.

- 3. Altruistic behavior. ... includes heroic self-sacrifice, service to others, and sacrifice of egoistic motives for higher goals.³⁷

Altruistic behavior takes third place in a ranking of all central themes for Peking texts demonstrating its pivotal importance in inculcating behavioral values stressing duty and loyalty. These values are linked in turn to the idea of complete devotion to the state expressed in selfless service carried, if necessary, to the ultimate end of sacrificing one's life. There are numerous

heroic figures in the Chinese pantheon of revolutionary martyrs, many of whom have been eulogized as model heroes whose fine lives are held up for emulation. Lei Feng (Vol. 8, No. 4), Zhang Si-de (Vol. 7, No. 3) and Liu Hu-lan (Vol. 10, No. 8B) , are a few noteworthy examples which readily come to mind, but there are many more. These model heroes tend to become dull and uninteresting stereotypes since repeated re-writings, making them more and more perfect representatives of devotion and allegiance to the beneficent and virtuous state as represented by Chairman Mao and the Chinese Communist Party, have made them less and less real as human beings. The moving altruism of some pre-CR heroes has lost a lot of punch in the exaggerated caricatures of the post-CR stories.

In the Hong texts, altruistic behavior, like social and personal responsibility is frequently linked to achievement themes. In other words, it is as if by acting in a selfless way and helping others, one gains merit which ultimately will be translated into significant social and personal benefits. To the extent that escape from the prison of self, i.e., from one's own ego, may open up new opportunities for self-discovery, personal growth, and inner peace -- which is a very real "achievement", this may be a valuable insight. But most often the stories suggest a more tangible gain such as attaining significant public office or, alternatively, avoiding some misfortune. An example is the story "Mulberries for Feeding Mother" (Vol. 3 , No. 9), in which Cai Shun, fatherless and faced with starvation, goes to the hills everyday to collect mulberries for himself and his old mother. The sweet black berries he puts aside for his mother, leaving the sour red ones for himself.

A robber comes by and snatches the fruit. Cai Shun pleads with him to take the red ones but to leave the black berries so painstakingly picked for his poor mother. The robber, moved by Cai Shun's story of self-sacrifice, decides to return all of the berries. What's more, Cai Shun grows up to become a scholar. Virtue is rewarded.

4. Collective Behavior. ... that is doing things as part of a group rather than by oneself.³⁸

By frequency, "collective behavior" ranks as the third most important behavioral theme in the Peking texts. Throughout the materials, this theme is emphasized, though most often as a sub-theme. Cooperation in achieving a collective goal is the most common setting in which this theme appears. The foremost example is Mao's retelling of the old Chinese tale of "The Foolish Old Man Who Removed the Mountains" (Vol.6, No.22), which demonstrates that if one has faith in the efficacy of cooperative effort then anything can be achieved. Even mountains can be moved.

In the Hong Kong texts "collective behavior" also figures prominently as a behavioral theme. Individuals participate and experience things with other individuals, not alone. It is in the group experience that the individual finds something to respond to. Stories also demonstrate that through cooperation everyone benefits, and conversely through individual selfishness everyone loses. The story "A Cooperative Library" (Vol.3, No.20), illustrates how all the students benefit by pooling their leisure reading books to form a small classroom library. In contrast, the story, "Four People Who Were Determined Not to Lose Out" (Vol.5, No.23), tells of four people, all of whom got nothing to eat, even though they had food

set out in front of them, because of their unwillingness to work together cooperatively and collectively.

5. Prosocial aggression. Prosocial aggression can be defined as "morally righteous" aggression. ... It is, thus, any form of aggressive behavior that is conceived of as functioning for the social good. As such, it is opposed to murder or beating up a classmate for no good reason, which are examples of antisocial aggression.³⁹

In the present Peking texts this theme shows a dramatic drop in frequency from that which it had in the pre-CR materials. Then the theme of "prosocial aggression", i.e., the right to rebel, occupied eighth place in a ranking of all themes by frequency of occurrence. Now it holds eighteenth place in such a ranking. It seems a great irony that the CR which ostensibly set out to liberate Chinese society from the bureaucratic grip which Mao perceived to be tightening around it, concluded, according to all the indicators revealed by the present analysis of post-CR textbook content, by curtailing, or seriously circumscribing, many of the political and social values it had claimed to be seeking to promote. The few cases of prosocial aggression in the present texts clearly are aimed at old enemies, such as, the Kuomintang and the Japanese.

In the Hong Kong texts "prosocial aggression" is a minor theme. Where it does appear, it suggests that in some instances one should not tolerate bullies gladly. An example is the story, "The Monkey Who Got Soaked" (Vol.3 , No.13), where an elephant gives an irritating monkey, who had been throwing pebbles at the elephant while he was relaxing in the mud, a good soaking with a trunkful of water.

6. Conquest of the natural environment. ... The importance of this theme lies in the fact that it goes against the traditional Chinese philosophical view of man as "being" in nature by asserting that man can by his efforts control nature.⁴⁰

This theme occurs with much less frequency in the language materials than would perhaps be expected considering that both Hong Kong and Peking are societies committed to rapid modernization which involves mastering and exploiting the natural environment for industrial use. In the Peking texts this theme occurs only once as a central theme and in five instances as a subtheme. This is much less frequently than in the pre-CR texts where this theme was recorded as appearing in 28 lessons. No doubt this reflects in part the major shift in the post-CR materials to greater emphasis on overtly political themes at the expense of informational or behavioral themes.

In the Hong Kong texts, this theme appears only four times and then only as a subtheme. In contrast, the more traditional Chinese emphasis on "responsiveness to nature" and "esthetic aspects of nature" occur as themes 28 times and 23 times respectively. Since Hong Kong is clearly a modern industrial and trading society, it is interesting to note in these educational materials the continuing effort to socialize Hong Kong children towards an appreciation of and responsiveness to a natural, unpretentious and simple landscape and lifestyle. This will be considered further in category 9, "esthetic aspects of nature".

7. Role acceptance. A selection has been assigned this theme when it contains some expression indicating that the central character of the selection accepts his status or role within society.⁴¹

In the Peking texts this theme appears only four times making it a relatively minor theme. During the CR there was substantial criticism of the notion that people had particular roles which

training or background prepared them to fulfill. Rather, everyone was supposed to see themselves as an undifferentiated part of the proletariat, prepared to steel themselves through class struggle to serve the people in whatever ways the proletariat, represented by the Party, demanded of them. Thus no one should have any expectations as to status or role within society but rather seek to follow the correct line as interpreted by Party leaders. This view appears to be reflected in the present Peking texts. It is most explicit at the lower educational levels. Thus, first grade primary school children, for example, memorize and recite phrases like, "We love Chairman Mao very much." "We love the Party very much." "We will follow the Party forever."

In the Hong Kong texts on the other hand, role acceptance appears as an important behavioral theme occurring in a total of 27 lessons. This theme appears most frequently in the first year text. Generally students seem to be socialized into accepting sex-role stereotypes based largely on Western bourgeois role models combined with Chinese role stereotypes relating to age and less explicitly to socio-economic status. Frequently animal fables are used to show how an unwillingness to accept one's status in society leads to bad consequences. An example is the story "The White Crow" (Vol.4 , No.4). A crow paints himself white in order to disguise himself as a pigeon, hoping that he will get fed the way they do. In the end he is discovered and cast out, not only by the pigeons, but also by the crows, who now also reject him. Another story called "Little Chick Learns to Fly" (Vol.4 , No.2), tells of a little pheasant, who frustrated and exhausted with efforts at learning to fly and fend for itself, asks its father, "Why do we

have such a hard life? Look at the chickens in the farmer's yard. They are fed and cared for without any effort on their part. How I envy such a fortunate and good life!" A few days later the father pheasant tells his youngster to have a good look at what is presently going on in the farmer's yard. The little chick looks and sees that the farmer is chopping off the chicken's head in preparation for the cooking pot. It would seem that stories such as these socialize the Hong Kong child, not only to the idea that one should not be envious of others, but moreover, to sense that too much tampering with the natural state of affairs, i.e., the market mechanism and the status quo, may lead to unforeseen and undesirable consequences.

8. Starting from reality. This theme includes two categories, the theme of 'scientific attitude of investigation and research' and the theme of 'solution of conflict through study of the actual situation.' ⁴²

This theme appears with much greater frequency in the Hong Kong texts than in the Peking texts, assuming sixth place in a frequency ranking of all themes in the Hong Kong materials as compared to fifteenth place in a ranking of all themes in the Peking materials. In the pre-CR Peking materials this theme ranked sixteenth. Clearly in the Peking texts there are other political and behavioral themes which receive higher priority as important values for children to absorb. While Ridley et al. suggest that a "scientific attitude of investigation and research" in dealing with problems is an important element of Maoist thought, it is clear that this mode of thinking is equally a part of the cognitive patterns encouraged in any society seriously seeking to carry out the tasks of industrialization.

In the Peking texts this theme is clearly set out by Mao's statement that correct ideas result only from experience with three kinds of social reality: the struggle for production, the class struggle, and scientific experiment (Vol.5, No.7). This view is then used as the theme around which stories in other settings are developed.

In the Hong Kong texts this theme finds frequent expression in stories about famous scientists from Western tradition such as James Watt, inventor of the steam engine (Vol.3 , No.26), Thomas Edison, American inventor (Vol.3 , No.4), and George Stephenson, builder of the steam locomotive and the first railway (Vol.3 , No.31). At the same time, however, there are numerous examples also taken from Chinese tradition so that the student is able to link Chinese scientific tradition with modern scientific attitudes of investigation and research.

9. Esthetic aspects of nature and/or farm life. ... The presentation of nature in esthetic terms is bound up with traditional Chinese attitudes toward nature that have played a predominant role in Chinese art and literature and in accordance with which the natural world is pictured in idyllic terms. Thus, this theme, which is exemplified by selections depicting nature in its esthetic aspects, is opposed to the theme of 'conquest of the natural environment', in which nature appears in her most violent aspects and in which man is wrestling with nature in an attempt to overcome her.⁴³

In the present Peking texts this theme has been eliminated altogether, probably reflecting the harsh attack on traditional culture and values produced by the CR. Thus, for example, no traditional poetry appears in the present texts whereas, before the CR, a number of selections were included. Where nature is portrayed, it always involves individuals responding in a positive manner toward farm life and the natural world, rather than a generalized esthetic

appreciation. Such cases have therefore been scored under the category "responsiveness to nature" instead of being scored here.

In the Hong Kong texts this theme appears frequently, ranking eighth among behavioral themes and also taking eighth place in a ranking of all themes. An example of this type of generalized appreciation of nature may be seen in the selection "The Autumn Wind Blows" (Vol.1 , No.17), describing the falling leaves and the blooming of the yellow autumn chrysanthemums, or the selection "The Moonlight is Bright" (Vol.1 , No.18), telling of the brilliance and radiance of the moonlight.

Roberta Martin in her study of Taiwanese textbooks done in 1975 took the position that such expressions of an esthetic appreciation of nature found in Chinese textbooks, could be interpreted as an attempt to revitalize traditional values. I would argue that such a conclusion may be incorrect, resulting from insufficient consideration of the roots of the "traditional" value itself. Taking esthetic appreciation of and responsiveness to nature as an example, it is worth noting that this value developed through Chinese literature written at times when Chinese thinkers perceived rigorous social change to be threatening the sensitivity and responsiveness of people in the society to the meaning of life around them. It may be equally argued that educators in Hong Kong today, perceiving the danger of callousness, insensitivity, and alienation arising with the rapid growth of urban, industrial life, seek to promote a counterbalance stressing appreciation of, and responsiveness to the natural world of which man is a small but nevertheless integral part. It seems clear that it is at that point when a society begins to perceive the danger of being alienated and cut off from the natural

world, that it will begin to promote the values of truly appreciating and being one with nature. Cave men and peasants do not appear to have been compelled to write eulogies to nature. Pioneers have been the ones to extol the wonder of conquering the natural environment. And it has been people living in cities who, being aware of the growing sense of alienation about them, have found wonder and beauty and truth in nature.

If in the next decade or so Peking textbooks should show a new emphasis on appreciation of and responsiveness to nature, this should not be interpreted simply as a revitalization of traditional Chinese values. Such a phenomena may perhaps equally be understood as a rejoinder to the problems presented by rapid industrial growth and urbanization.

10. Willingness to accept advice and criticism. ... This theme stresses the wisdom of accepting advice and criticism from others willingly and depicts either the beneficial results that result from heeding advice or the unfortunate consequences of not doing so.⁴⁴

Interestingly this theme occurs much more frequently in the Hong Kong texts than in those from Peking. This suggests that the virtue of humility and a willingness to defer to the advice of others is perhaps much less a reflection of Maoist populism than it is a latent value in traditional Chinese thinking which has surfaced in response to currently felt needs.

In the Peking texts this theme is most commonly related to the need to learn from the peasants and workers, who, because of their experience in production and class struggle, have a true grasp of reality. This is clearly illustrated in the story "Two Tries at Spreading Fertilizer" (Vol.5, No.8A). In this story the school

children plant cotton. Because of incorrect fertilizing the first time, the plants begin to die. Then they rush to Old-Poor-Peasant Han, who patiently instructs them how to properly look after the plants. With his guidance the children finally manage a rich harvest. At the end of the lesson the students are asked why the two attempts at growing cotton had different results. It is clear that at least part of the answer lies in the school children's willingness to seek and accept advice and criticism from Old-Poor-Peasant Han.

In the Hong Kong texts, stories having this theme are frequently set in traditional China. An example is the story "Yang Zi's Chariot Driver" (Vol.3 , No.12). The chariot driver is criticized for his arrogant attitude by his wife who is asking for a divorce. Shaken, the chariot driver quite reforms himself, and in the end is praised and eventually recommended for an official position. There is a subtle difference to be noted between the Hong Kong and Peking understanding of the virtue of humility and a willingness to accept advice and criticism. In the Hong Kong texts the students are taught to mold their personal behavior in response to feedback from others so as to better manage their social relationships. In the Peking texts on the other hand, virtue is more clearly illustrated as submitting to the leadership and guidance of those who have a correct understanding of reality resulting from their participation in production and/or class struggle.

11. Love of labour. ... This may be a direct statement of love of labour ... or the association of the accomplishment of a piece of work with a psychological state of satisfaction and happiness.⁴⁵

This theme appears very infrequently in both the Peking and Hong Kong texts, three times in the former texts and only once in

the latter materials. In the pre-CR texts this theme held eighteenth place in a ranking of all themes whereas it has fallen to twenty-second rank in the present Peking texts. This may in part be a result of eliminating stories which suggest asserting oneself, even in terms of seeking satisfaction and happiness through labour, rather than following the leadership of the Party. Thus, though there are many stories placed in a setting involving manual labour, there are few direct statements about loving labour. Rather the statements are about loving Chairman Mao and the Party and the motherland. Another partial explanation may be that participating in manual labour has become an accepted norm, expressed in stories such as "Open-Door Schooling is Good" (Vol.8, No.12A). Hence there is no longer any need to promote this as a behavioral value needing to be internalized by the student. Instead other political themes have become more dominant.

12. Bad consequences of improper behavior. This theme stresses the bad results that follow from failure to comply with rules or from failure to heed advice.⁴⁶

An example of this kind of story is the Aesop fable "The Farmer and the Snake" (Vol.5, No.10), where a farmer, taking pity on a poisonous snake freezing to death on the road, puts the snake in his coat only to be bitten as the snake recovers.

In the Hong Kong texts many of the stories having this theme also make use of fables to illustrate that bad behavior leads to bad consequences. "The Arrogant Wild Horse" (Vol.3, No.30) is an example. The wild horse, jealous of the deer living nearby, asks a hunter to destroy the deer. In the end the horse becomes the slave of the hunter and ruefully realizes, "I am a fool. Only because I did not want to live with others on an equal basis did I

eventually lose my own freedom."

This theme ranks seventh in a listing of all themes by frequency for the Hong Kong texts. In the Peking texts it ranks in nineteenth place and in the pre-CR study it stood in twenty-second place.

13. Behavioral techniques for resisting enemy invasion and occupation. ... A selection was scored for this theme if it showed forms of behavior that would be applicable to situation that might occur during a period of enemy occupation.⁴⁷

This category was interpreted to include any selections indicating techniques for self-preservation in times of danger.

In the Peking texts this category appeared only five times and then as a subtheme only. In these stories the hero, usually in time of military conflict, bravely uses his courage and skill to outwit the enemy. His integrity and pureness of purpose, coupled with his cleverness, usually ensure a victorious outcome. Guerilla warfare is promoted as a most effective tactic (Vol.6, No.21A).

In the Hong Kong texts on the other hand, the stories having this theme, are all set either in traditional China or are animal tales. Generally the technique illustrated in the stories is to cause the enemy to think you are stronger than you really are, in order that he may be dissuaded from actually carrying the planned attack any further, e.g., (Vol.4 , No.4).

14. Internal reward and satisfaction. ... 'Satisfaction from accomplishment of a task' and 'happiness in doing what is right'.⁴⁸

This appears as a subtheme only, in the Peking texts, and is usually expressed in terms of joy and excitement gained from carrying out work which contributes to the building of the country. An

example is the story "Growing Castor Oil Plants" (Vol.5, No.8), where the children enthusiastically participate in growing castor oil beans which they give to the country for supporting socialist reconstruction.

In the Hong Kong texts "doing what is right" most often results in tangible rewards even if it is suggested that such rewards may only come about in the long term. Thus most of the stories set in traditional China, good and virtuous action is rewarded by a person's eventually attaining of official position or recognition. On the other hand there are some instances, such as "The Story of Si Ma-guang" (Vol.3, No.14), where honest forthright action, when deceit would have been easily possible, is followed by feelings of happiness and no other concrete reward.

15. Love of Study.⁴⁹

In the Peking texts, this theme is in fourth rank as a behavioral theme and in a ranking of all themes it stands in eleventh position. This is a rather marked reverse from the pre-CR study which recorded this theme in twenty-ninth position in a ranking of all themes. It occurs most frequently in the first grade where children are encouraged to "be Chairman Mao's good students" and to "happily go to school" and to "put one's heart into studying." But at other levels too, there are stories encouraging diligence in study. An example is the story, "The Diligent Student, Uncle Ma" (Vol.5, No.4). At the end of the story Old Uncle Ma, himself having only recently started learning to read and write, solemnly tells the children,

In the old society, the poor didn't even have enough to eat, much less go to school to study. Without Chairman Mao and the Communist Party, then we couldn't have our fortunate life today. You ought to diligently study Chairman Mao's works so that in the future you can be a successor to the revolution and follow Chairman Mao in continuing revolution.

Whereas in the pre-CR texts, learning and study were clearly linked to solving concrete problems and working for the ends of national reconstruction, in the present Peking texts, study appears more closely linked to political themes stressing devotion and allegiance to the state and the Party.

In the Hong Kong texts, "love of study" ranks ninth among all themes. The stress is on diligence in study in order to achieve, though generally one must combine diligence and responsibility with a spirit of selflessness in order to really receive praise and recognition. This value combination is most clearly illustrated in "Electing a Class Leader" (Vol.3, No.2). Ou Yang-zhen, who, in addition to achieving well academically, is sincere in helping others and in accepting responsibility, is elected over Kong Dong whose primary merit is high academic achievement. The teacher encourages the disappointed Kong Dong to learn from Ou Yang-zhen's good points and always to try his best. Then sometime in the future he may get elected class leader by his classmates.

16. Responsiveness to and affiliation for nature and farm life. ... The selections included in this category are usually ones in which individuals are portrayed as responding in a positive manner toward farm life and the natural world.⁵⁰

In the Peking texts this is still a minor theme as it was in the pre-CR texts. In a ranking of all themes it falls in twentieth position. Other than a responsiveness to farm life reflected in the first level text, all other instances in this category are Mao's poems, all of which are responses to the elements of heaven

and earth as they shape people's lives. An example is the poem "The Long March" (Vol.10, No.3).

In the Hong Kong texts, this is a major category, ranking fourth in a listing of all themes by frequency. It is necessary to clearly distinguish this category from "esthetic aspects of nature" in that this category is not a generalized appreciation of nature but rather portrays a particular person's specific response to actually experiencing the natural environment. Thus, this category is an active response experience as contrasted to the "esthetic" category which is interpreted here as being more abstract and non-personal. The stories "Inviting Cousin for a Picnic at Quan Wan" (Vol.3 , No.24), and "Cousin's Letter in Reply" (Vol.3 , No.25) are examples of stories having "responsiveness to nature" as a subtheme.

17. Anti-superstition.⁵¹

This theme is absent from the Peking texts. Even in the pre-CR texts it appeared only four times. In the Hong Kong texts it also appears with low frequency -- only four times, all in stories set in traditional China, where superstitions are dispelled by those who challenge them. This theme is linked to the theme of "starting from reality" and hence to the idea of having a scientific attitude of investigation and research.

Summary In this analysis of behavioral themes it can be seen that both Peking and Hong Kong educationalists appear to place primary emphasis on developing behavioral attitudes related to the theme of social and personal responsibility. Whereas this is an important central theme in the Hong Kong texts, intensified by the high frequency of subthemes scored under this category, in the Peking texts it scores most frequently as a subtheme, usually underlining more explicit political themes such as devotion and allegiance to the state.

The Peking texts then go on to stress altruistic behavior, especially attitudes of service and sacrifice for the state, whereas the Hong Kong texts emphasize personal achievement and recognition. In the pre-CR texts achievement scored considerably higher in frequency, though it should be noted that such achievement themes were not designed to create goals of personal achievement, but to develop values related to wider social goals. Collective behavior is emphasized in both the Peking and Hong Kong texts.

The Hong Kong texts appear to value a responsiveness to nature and an appreciation of the esthetic qualities of nature. The Peking texts give this a much lower priority. Pure esthetic appreciation of nature is an attitude which appears to have been dispensed with altogether.

All in all, the present Peking texts seem to reflect a shift from the findings of the study by Ridley et al. of pre-CR materials, towards a rather narrower range of acceptable behavioral attitudes. Behavioral themes stressed are more carefully limited to those intended to develop attitudes which best complement the more definite

political attitudes previously discussed. Thus for example, the theme "love of study" has become a much more frequent theme in the present set of texts than in those written before the CR. However, the emphasis of the content of this theme has changed. Whereas previously, study was oriented towards the construction of a new China, it is now primarily directed towards following the correct line set down by the Party as representative of the proletariat. In the Hong Kong texts on the other hand, "love of study" is a theme closely related to that of achievement.

The Hong Kong texts, while positively reinforcing good behavior by showing how it is rewarded, also make use of negative reinforcement by pointing out the bad consequences of improper behavior. Generally, the Peking texts reserve bad consequences for those who are clearly incorrigible class enemies. Their improper behavior is pictured as resulting from a false grasp of objective reality. In order to correctly grasp reality, the student is encouraged to study the works of Mao and to follow the Party which leads the continuing, but inevitably victorious, ideological struggle of the proletariat.

In the Hong Kong texts, the theme of starting from reality links a traditional Chinese spirit of objective inquiry with modern scientific methodology as the basis for developing systematic approaches to problem solving.

Finally, it should be noted that in the aftermath of the CR, prosocial aggression, as a theme, appears to have declined considerably in emphasis. No longer are students in China encouraged to actively fight for just causes. Instead they are persuaded to follow the Party in carrying out directed ideological struggle.

Table 5, Table 5-P. and Table 5-H.K. provide a rank ordering of all themes (central and subthemes combined) by frequency of occurrence for the pre-CR texts from China (based on the study by Ridley et al. and for the present texts from Peking and Hong Kong.

Table 6-P. and Table 6-H.K. provide a rank ordering of all central themes by frequency of occurrence in the Peking and Hong Kong texts, while Table 7-P. and Table 7-H.K. give the ranking for all subthemes.

Table 5 Total of All Central and Subthemes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|---|------------------------------|-------|
| | | No. | % |
| 1 | P Devotion and Allegiance to Society | 138 | 10.04 |
| 2 | B Social and Personal Responsibility | 135 | 9.82 |
| 3 | B Achievement | 118 | 8.58 |
| 4 | B Altruistic Behavior | 97 | 7.05 |
| 5 | P Benevolence of the Society | 79 | 5.75 |
| 6 | B Collective Behavior | 75 | 5.45 |
| 7 | I Basic Agricultural/Farm Knowledge | 45 | 3.27 |
| 8 | P Glorification of Mao | 43 | 3.13 |
| | B Prosocial Aggression | 43 | 3.13 |
| 9 | I Knowledge about China since 1919 | 41 | 2.98 |
| 10 | P Evils of KMT China | 37 | 2.69 |
| 11 | P Military Conflict | 35 | 2.55 |
| 12 | P Social Conflict | 32 | 2.33 |
| 13 | P Deception | 29 | 2.11 |
| 14 | I Knowledge about Traditional China | 28 | 2.04 |
| | B Conquest of the Natural Environment | 28 | 2.04 |
| 15 | B Role Acceptance | 26 | 1.89 |
| 16 | B Starting from Reality | 25 | 1.82 |
| | B Esthetic Aspects of Nature | 25 | 1.82 |
| 17 | B Willingness to Accept Advice/Crit. | 22 | 1.60 |
| 18 | B Love of Labour | 21 | 1.53 |
| 19 | P Love for the People | 20 | 1.45 |
| 20 | P Nationalism | 19 | 1.38 |
| 21 | B Bad Consequences of Improper Behavior | 18 | 1.31 |
| 22 | B Behavior for Resisting the Enemy | 17 | 1.24 |
| | I Basic Scientific Knowledge | 17 | 1.24 |

Cont'd.

Table 5Continued

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|---|------------------------------|--------|
| | | No. | % |
| 23 | B Internal Reward and Satisfaction | 16 | 1.16 |
| 24 | I Basic Knowledge of Physiology/ Hygiene | 15 | 1.09 |
| 25 | I Basic Social Knowledge/Customs | 13 | 0.95 |
| 26 | P Evils of Trad. Chinese Society | 11 | 0.80 |
| | P Anti-Japanese Sentiment | 11 | 0.80 |
| 27 | P Internationalism | 10 | 0.73 |
| 28 | B Love of Study | 8 | 0.58 |
| | B Responsiveness to Nature/Farm Life | 8 | 0.58 |
| | P Anti-Americanism | 8 | 0.58 |
| 29 | I Basic Knowledge about Natural Hist. | 7 | 0.51 |
| | I Misc. General Knowledge | 7 | 0.51 |
| | I Knowledge About Non-Chinese Leaders | 7 | 0.51 |
| <u>30</u> | P Anti-imperialism | 6 | 0.44 |
| | P Unity of Theory and Practice | 6 | 0.44 |
| | P Anti-capitalism | 6 | 0.44 |
| 31 | B Anti-superstition | 4 | 0.29 |
| | P Dedication to Revolution of Others | 4 | 0.29 |
| | P Anti-Chiang Sentiment | 4 | 0.29 |
| | I Basic Academic Knowledge | 4 | 0.29 |
| | I Basic Knowledge About China | 4 | 0.29 |
| 32 | P Liberation of Women | 3 | 0.22 |
| | | 1375 | 100.03 |

Table 5-P. Total of All Central and Subthemes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|--|------------------------------|-------|
| | | No. | % |
| 1 | P Devotion and Allegiance to Society | 64 | 12.75 |
| 2 | P Social Conflict | 37 | 7.37 |
| 3 | B Social and Personal Responsibility | 36 | 7.17 |
| 4 | B Altruistic Behavior | 34 | 6.77 |
| 5 | P Benevolence of the Society | 33 | 6.57 |
| 6 | I Knowledge about China since 1919 | 28 | 5.58 |
| 7 | P Evils of Kuomintang China | 26 | 5.18 |
| 8 | B Collective Behavior | 24 | 4.78 |
| 9 | P Glorification of Mao | 23 | 4.58 |
| 10 | P Love for the People | 20 | 3.98 |
| 11 | B Love of Study | 17 | 3.39 |
| 12 | B Achievement | 13 | 2.59 |
| 13 | P Nationalism | 12 | 2.39 |
| 14 | P Anti-imperialism | 11 | 2.19 |
| 15 | B Starting from Reality | 10 | 1.99 |
| 16 | P Evils of Traditional Chinese Society | 9 | 1.79 |
| | P Anti-Japanese Sentiment | 9 | 1.79 |
| 17 | P Internationalism | 8 | 1.59 |
| | P Military Conflict | 8 | 1.59 |
| | B Internal Reward and Satisfaction | 8 | 1.59 |
| 18 | B Prosocial Aggression | 7 | 1.39 |
| 19 | B Conquest of the Natural Environment | 6 | 1.20 |
| | B Bad Consequences of Improper Behavior | 6 | 1.20 |
| | B Willingness to accept advice/criticism | 6 | 1.20 |
| | P Unity of Theory and Practice | 6 | 1.20 |
| 20 | B Responsiveness to Nature/Farm Life | 5 | 1.00 |
| | B Behavior for resisting the enemy | 5 | 1.00 |

Cont'd.

Table 5-P. Continued

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|-------------------------------------|------------------------------|--------|
| | | No. | % |
| 21 | I Basic Academic Knowledge | 5 | 1.00 |
| | B Role Acceptance | 4 | 0.80 |
| | I Knowledge About Traditional China | 4 | 0.80 |
| 22 | I Basic Knowledge About China | 3 | 0.60 |
| | P Anti-Chiang Sentiment | 3 | 0.60 |
| | P Liberation of Women | 3 | 0.60 |
| | B Love of Labour | 3 | 0.60 |
| 23 | I Basic Agricultural/Farm Knowledge | 2 | 0.40 |
| | P Anti-capitalism | 2 | 0.40 |
| 24 | P Deception | 1 | 0.20 |
| | I Scientific/Technical Knowledge | 1 | 0.20 |
| | | 502 | 100.02 |

Table 5-H.K.

Total of All Central and Subthemes by
Frequency of Occurrence

| Order | Theme | Number of Occurrences | |
|-------|--|-----------------------|-------|
| | | No. | % |
| 1 | B Social and Personal Responsibility | 80 | 14.95 |
| 2 | B Achievement | 53 | 9.91 |
| 3 | I Traditional Chinese History/ Culture/People | 42 | 7.85 |
| 4 | B Responsiveness to Nature | 28 | 5.23 |
| 5 | B Role Acceptance | 27 | 5.05 |
| 6 | B Starting from Reality | 25 | 4.67 |
| 7 | B Bad Consequences of Improper Behavior | 24 | 4.49 |
| | B Collective Behavior | 24 | 4.49 |
| 8 | B Esthetic Aspects of Nature | 23 | 4.30 |
| 9 | B Love of Study | 21 | 3.93 |
| 10 | B Altruistic Behavior | 19 | 3.55 |
| | B Willingness to Accept Advice/ Criticism | 19 | 3.55 |
| 11 | I Miscellaneous General Knowledge | 15 | 2.80 |
| 12 | I Scientific/Technical Knowledge | 14 | 2.62 |
| | I Non-Chinese Leaders in History | 14 | 2.62 |
| 13 | B Behavior for resisting the enemy | 13 | 2.43 |
| 14 | I Social Knowledge/Customs | 12 | 2.24 |
| 15 | I Natural History | 11 | 2.06 |
| 16 | P Social Conflict | 10 | 1.87 |
| 17 | B Internal Reward and Satisfaction | 8 | 1.50 |
| 18 | P Military Conflict | 7 | 1.31 |
| 19 | P Love for the People | 5 | 0.93 |
| | P Benevolence of the Society | 5 | 0.93 |

Cont'd.

Table 5-H.K. Continued

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|---------------------------------------|------------------------------|--------|
| | | No. | % |
| 20 | B Anti-superstition | 4 | 0.75 |
| | B Conquest of the Natural Environment | 4 | 0.75 |
| | P Devotion and Allegiance to Society | 4 | 0.75 |
| | P Deception | 4 | 0.75 |
| | P Internationalism | 4 | 0.75 |
| | 21 | I Basic Academic Knowledge | 3 |
| 22 | B Prosocial Aggression | 3 | 0.56 |
| | P Nationalism | 2 | 0.37 |
| | P Evils of Traditional Society | 2 | 0.37 |
| | P Unity of Theory and Practice | 2 | 0.37 |
| | I Basic Knowledge about China | 2 | 0.37 |
| 23 | I Agricultural/Farm Knowledge | 1 | 0.19 |
| | B Love of Labour | 1 | 0.19 |
| | | 535 | 100.01 |

Table 6-P. All Central Themes by Frequency of Occurrence

| Order | Theme | Number of Occurrences | |
|-------|---|-----------------------|---------------|
| | | No. | % |
| 1 | P Devotion and Allegiance to the Society | 22 | 16.42 |
| 2 | P Social Conflict | 16 | 11.94 |
| 3 | P Benevolence of the New Society | 12 | 8.95 |
| | P Glorification of Mao | 12 | 8.95 |
| | B Altruistic Behavior | 12 | 8.95 |
| 4 | P Nationalism | 7 | 5.22 |
| | P Love for the People | 7 | 5.22 |
| | B Starting from Reality | 7 | 5.22 |
| 5 | B Love of Study | 5 | 3.73 |
| 6 | P Internationalism | 4 | 2.98 |
| | I Basic Academic Knowledge | 4 | 2.98 |
| 7 | P Evils of Kuomintang China | 3 | 2.24 |
| | B Collective Behavior | 3 | 2.24 |
| | I Knowledge about Chinese institutions/history/personalities since 1911 | 3 | 2.24 |
| 8 | P Evils of Traditional Society | 2 | 1.49 |
| | P Anti-imperialism | 2 | 1.49 |
| | I Knowledge about traditional Chinese history/culture/personalities | 2 | 1.49 |
| 9 | P Unity of Theory and Practice | 1 | 0.75 |
| | P Liberation of Women | 1 | 0.75 |
| | P Anti-capitalism | 1 | 0.75 |
| | P Deception | 1 | 0.75 |
| | B Social and Personal Responsibility | 1 | 0.75 |
| | B Achievement | 1 | 0.75 |
| | B Prosocial Aggression | 1 | 0.75 |
| | B Conquest of the Natural Environment | 1 | 0.75 |
| | B Bad Consequences of Improper Behavior | 1 | 0.75 |
| | B Responsiveness to Nature/Farm Life | 1 | 0.75 |
| | B Role Acceptance | 1 | 0.75 |
| | | <u>134</u> | <u>100.00</u> |

Table 6-H.K. All Central Themes by Frequency of Occurrence

| Order | Theme | Number of Occurrences | |
|-------|---|-----------------------|-------|
| | | No. | % |
| 1 | B Social and Personal Responsibility | 28 | 14.81 |
| 2 | B Achievement | 21 | 11.11 |
| 3 | B Bad Consequences of Improper Behavior | 17 | 8.99 |
| 4 | B Esthetic Aspects of Nature | 16 | 8.47 |
| 5 | B Starting from Reality | 14 | 7.41 |
| 6 | B Altruistic Behavior | 9 | 4.76 |
| | I Miscellaneous General Knowledge | 9 | 4.76 |
| 7 | B Love of Study | 8 | 4.23 |
| | B Responsiveness to Nature | 8 | 4.23 |
| | I Scientific/Technical Knowledge | 8 | 4.23 |
| | I Social Knowledge/Customs | 8 | 4.23 |
| 8 | B Collective Behavior | 6 | 3.17 |
| | B Willingness to accept advice/criticism | 6 | 3.17 |
| | B Behavior for resisting the enemy | 6 | 3.17 |
| 9 | I Natural History | 5 | 2.65 |
| 10 | B Role Acceptance | 4 | 2.12 |
| | P Devotion and Allegiance to Society | 4 | 2.12 |
| 11 | P Deception | 3 | 1.59 |
| 12 | B Internal Reward and Satisfaction | 2 | 1.06 |
| | I Basic Academic Knowledge | 2 | 1.06 |
| 13 | B Love of Labour | 1 | .53 |
| | P Social Conflict | 1 | .53 |
| | P Love for the People | 1 | .53 |
| | I Traditional Chinese History/Customs/Personalities | 1 | .53 |
| | I Basic Knowledge About China | 1 | .53 |
| | | 189 | 99.99 |

Table 7-P. All Subthemes by Frequency of Occurrence

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|--|------------------------------|-------|
| | | No. | % |
| 1 | P Devotion and Allegiance to the New Society | 42 | 11.41 |
| 2 | B Social and Personal Responsibility | 35 | 9.51 |
| 3 | I Knowledge about China since 1919 | 25 | 6.79 |
| 4 | P Evils of Kuomintang China | 23 | 6.25 |
| 5 | B Altruistic Behavior | 22 | 5.98 |
| 6 | P Social Conflict | 21 | 5.71 |
| | P Benevolence of the Society | 21 | 5.71 |
| | B Collective Behavior | 21 | 5.71 |
| 7 | P Love for the People | 13 | 3.53 |
| 8 | B Love of Study | 12 | 3.26 |
| | B Achievement | 12 | 3.26 |
| 9 | P Glorification of Mao | 11 | 2.99 |
| 10 | P Anti-imperialism | 9 | 2.45 |
| | P Anti-Japanese Sentiment | 9 | 2.45 |
| 11 | P Military Conflict | 8 | 2.17 |
| | B Internal Reward and Satisfaction | 8 | 2.17 |
| 12 | P Evils of Traditional Chinese Society | 7 | 1.90 |
| 13 | B Prosocial Aggression | 6 | 1.63 |
| | B Willingness to accept advice/criticism | 6 | 1.63 |
| 14 | P Nationalism | 5 | 1.36 |
| | P Unity of Theory and Practice | 5 | 1.36 |
| | B Conquest of the Natural Environment | 5 | 1.36 |
| | B Bad Consequences of Improper Behavior | 5 | 1.36 |
| | B Behavior for resisting the enemy | 5 | 1.36 |
| 15 | B Responsiveness to Nature/Farm Life | 4 | 1.09 |
| | P Internationalism | 4 | 1.09 |

Cont'd.

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|-------------------------------------|------------------------------|-------|
| | | No. | % |
| 16 | I Basic Knowledge about China | 3 | 0.82 |
| | P Anti-Chiang Sentiment | 3 | 0.82 |
| | B Starting from Reality | 3 | 0.82 |
| | B Role Acceptance | 3 | 0.82 |
| | B Love of Labour | 3 | 0.82 |
| 17 | P Liberation of Women | 2 | 0.54 |
| | I Knowledge about traditional China | 2 | 0.54 |
| | I Basic Agricultural/Farm Knowledge | 2 | 0.54 |
| 18 | I Basic Academic Knowledge | 1 | 0.27 |
| | I Scientific/Technical Knowledge | 1 | 0.27 |
| | | <hr/> | |
| | | 368 | 99.75 |
| | | <hr/> | |

Table 7-H.K. All Subthemes by Frequency of Occurrence

| Order | Theme | Number of Occurrences | |
|-------|---|-----------------------|-------|
| | | No. | % |
| 1 | B Social and Personal Responsibility | 52 | 15.03 |
| 2 | I Traditional Chinese History/ Customs/Personalities | 41 | 11.85 |
| 3 | B Achievement | 32 | 9.25 |
| 4 | B Role Acceptance | 23 | 6.65 |
| 5 | B Responsiveness to Nature | 20 | 5.78 |
| 6 | B Collective Behavior | 18 | 5.20 |
| 7 | I Non-Chinese Leaders in History | 14 | 4.05 |
| 8 | B Love of Study | 13 | 3.76 |
| | B Willingness to accept advice/ criticism | 13 | 3.76 |
| 9 | B Starting from Reality | 11 | 3.18 |
| 10 | B Altruistic Behavior | 10 | 2.89 |
| 11 | P Social Conflict | 9 | 2.60 |
| 12 | B Bad Consequences of improper behavior | 7 | 2.02 |
| | B Esthetic Aspects of Nature | 7 | 2.02 |
| | B Behavior for resisting the enemy | 7 | 2.02 |
| | P Military Conflict | 7 | 2.02 |
| 13 | B Internal Reward and Satisfaction | 6 | 1.73 |
| | I Miscellaneous General Information | 6 | 1.73 |
| | I Scientific/Technical Knowledge | 6 | 1.73 |
| | I Natural History | 6 | 1.73 |
| 14 | P Benevolence of the Society | 5 | 1.45 |
| 15 | B Anti-superstition | 4 | 1.16 |
| | B Conquest of the Natural Environment | 4 | 1.16 |
| | P Love for the People | 4 | 1.16 |
| | P Internationalism | 4 | 1.16 |
| | I Social Knowledge/Customs | 4 | 1.16 |

Cont'd.

| <u>Order</u> | <u>Theme</u> | <u>Number of Occurrences</u> | |
|--------------|--|------------------------------|--------|
| | | No. | % |
| 16 | B Prosocial Aggression | 3 | 0.87 |
| 17 | P Nationalism | 2 | 0.58 |
| | P Evils of Traditional Chinese Society | 2 | 0.58 |
| | P Unity of Theory and Practice | 2 | 0.58 |
| 18 | P Deception | 1 | 0.29 |
| | I Basic Academic Knowledge | 1 | 0.29 |
| | I Basic Knowledge about China | 1 | 0.29 |
| | I Agricultural/Farm Knowledge | 1 | 0.29 |
| | | 346 | 100.02 |

FOOTNOTES: CHAPTER 4

1. Ridley et al., 87.
2. Ibid., 93.
3. Ibid., 94.
4. Ibid., 315.
5. Ibid., 94.
6. Martin, 260.
7. Ridley et al., 95.
8. Ibid., 95.
9. Ibid., 95.
10. Ibid., 96.
11. Ibid., 96.
12. Ibid., 96.
13. Ibid., 96.
14. Ibid., 96.
15. Ibid., 104.
16. Ibid., 106.
17. Ibid., 110.
18. Ibid., 114.
19. Ibid., 114.
20. Ibid., 114.
- 21.
22. Ridley et al., 116.
23. Ibid., 118.
24. Ibid., 119.
25. Ibid., 119.
26. Ibid., 119.
27. Ibid., 121.
28. Ibid., 123.
29. Ibid., 125.
30. Ibid., 126.
31. Ibid., 126.
32. Ibid., 126.
33. Ibid., 127.
34. Ibid., 127.
35. Ibid., 139.
36. Ibid., 140.
37. Ibid., 142.
38. Ibid., 144.
39. Ibid., 144.
40. Ibid., 145.
41. Ibid., 146.
42. Ibid., 146.
43. Ibid., 147.
44. Ibid., 149.
45. Ibid., 150.
46. Ibid., 150.
47. Ibid., 150.
48. Ibid., 151.
49. Ibid., 152.
50. Ibid., 153.
51. Ibid., 153.

CHAPTER 5

CONCLUSIONS

This thesis describes and contrasts the social and political attitudes embedded in the elementary school Chinese language texts used in Peking and Hong Kong during the period 1974-76. The method used has been a thematic content analysis modeled on the study done by Charles Ridley, Paul Godwin, and Dennis Doolin, published in 1971. In that study, elementary school language readers from the People's Republic of China, published in 1964, were examined. The profiles resulting from their investigation of pre-CR texts have offered opportunities to make revealing contrasts with the present content analysis of Peking texts as they have been rewritten since the CR.

This research has attempted to incorporate an instrumental model, in other words a preliminary historical and philosophical understanding of the subject under investigation, into the description and interpretation resulting from the analysis. It is anticipated that in this way the inferences which have been made may be more accurate, explicit and meaningful.

Both the language texts used in Peking and those used in Hong Kong are strongly didactic in tone and it is clear that they are intended to serve a dual purpose, i.e., to inculcate certain social

and political attitudes in addition to teaching the child to read. Traditionally, education in China has been perceived as essentially the teaching of moral values. The task of this research has been to try and understand something of the substance of these moralistic messages.

The instrumental model outlined in Chapter 3 posited that the Hong Kong texts would express more tentative attitudes towards good and bad values, with a greater emphasis on purely individualistic goals. At the same time it was anticipated that the Peking texts would portray a stricter dichotomy between good and bad values along with a greater emphasis on the goals of a planned communalistic society. Furthermore, it was suggested that in the People's Republic of China the efforts at rebuilding and strengthening the state and the Party in the decade since the Cultural Revolution would be reflected in the texts by greater emphasis being placed on the importance of devotion and allegiance to the state and, by extension, the Chinese Communist Party. The historical background suggested that political themes would be stressed more strongly in the present post-CR Peking texts than in the 1964 texts analyzed by Ridley, Godwin and Doolin. At the same time the problem of continuing conflict and struggle within China was recognized as an important element of the post-CR period. Background to the Hong Kong educational situation showed the dominance of Anglo-Chinese schools which seek to provide an education attuned to the needs of a modern industrial and trading society while still nurturing the cultural roots which provide Hong Kong youth with their sense of Chinese identity. These then were some of the understandings brought to this study. These

preliminary views can be compared with the actual attitudes which analysis revealed to be embedded in the texts as outlined below.

In the Peking texts, a set of core values emerge which provide students with a definite orientation towards their society. Primary emphasis is given to developing an attitude of steadfast devotion and allegiance to the state, especially so in the face of ongoing social conflict and continuing ideological struggle within China.

Social conflict has assumed an importance as a theme in the present Peking texts which was quite absent from those used before the CR. The present texts appear to reflect the efforts, in the decade since the CR was terminated, to reestablish the supremacy of the Party and the central state apparatus as the only appropriate institutions to guide the country. Even the reverence given to Mao Tse-tung appears not so much directed towards an appreciation of his unique personality and leadership, such as was evident in the pre-CR texts, as to a new emphasis on using the name and person of Mao to legitimize the authority of the Party and the state apparatus.

The benevolence of the new society as contrasted to the evils of the old Kuomintang China continues in the present texts as a basic social maxim.

The students are taught in these texts that they have a pre-eminent responsibility to learn the teachings of Chairman Mao and follow the leadership of the Party. Something of the individual spontaneity of action apparent in the pre-CR texts seems absent from the present texts. The decline in frequency of themes such

as "achievement" and "prosocial aggression" from pre-CR ranks of third and eighth position to their present ranks of twelfth and eighteenth position respectively, suggests that these values have been depreciated.

Altruistic and collective behavioral values continue in the present texts, as they were in the pre-CR ones, to be central themes around which students are encouraged to mold their patterns of social interaction. In contrast, the theme "love of study" appears much more frequently in the present texts than in the pre-CR ones. However, rather than being oriented towards studying in order to solve concrete problems and work for national reconstruction, the emphasis seems to be on studying Mao's works in order to become a self-disciplined worker of the state.

The factual knowledge in the present texts appears to have been placed in almost complete subservience to definite desired political values with the result that stories concerned with basic agricultural or scientific knowledge not amenable to carrying moral messages have been entirely extirpated. In the pre-CR texts these informational themes had a very real importance in orienting the student towards farm and technical skills.

On the whole the present texts appear even more Sinocentric in their orientation than the ones used before the CR. The result is that the non-Chinese world comes through only very hazily. Foreigners are pale figures existing only in countries which either look to China for aid and support or express jealous hostility towards China's socialist progress.

Finally in looking at the Peking texts, it is interesting to note that a number of the inconsistencies and value contradictions found by Ridley et al. in their study of 1964 texts appear to have been eliminated, or at least, toned down.

One of the basic conflicts they found was between themes of achievement versus themes of self-sacrifice. The depreciation of achievement in the present texts as a desirable behavior goal goes some way to reducing this conflict. In these texts students are more clearly expected to follow Mao and the Party than they are to take initiative in works of reconstruction. One facet of this is that the conflict between themes of ingenuity in solving problems versus themes of obedience to rules and deference to authority identified in the earlier study has now been definitely weighted in favour of the latter behavioral model. The message now is definitely, -- obey the rules and defer to authority.

Another conflict identified by Ridley et al. was between themes of altruism, kindness and consideration for others versus themes of "prosocial Aggression" allowing unlimited aggression against those deemed to be enemies of society. The current texts heavily weight this issue in favour of the former theme. Where instances of "prosocial aggression" do take place, they are usually presented as responses sanctioned by Party authority rather than as the result of individual analysis and initiative.

Another set of conflicting themes, concerns nature as something to be conquered versus nature as something of beauty to be enjoyed. This conflict has largely been solved by eliminating those lessons reflecting on the beauty of nature. The few selections

containing some sense of responsiveness to nature which have been included in the texts are Mao's poems, which by their very association with a great revolutionary figure, as well as their particular historical content related to the revolution, are precluded from being interpreted as simply fostering esthetic responses to the beauty of nature.

Conflict between themes stressing the evils of traditional China versus themes of the accomplishments made in China's past, now appears to have been settled in favour of the traditional past having been considerably more evil than good, even considering the accomplishments of the past. Poems from classical sources have been eliminated. Achievements such as the ancient Zhao Zhou bridge are presented as accomplishments resulting from the intelligence and ability of the working people in spite of the oppression of feudal rulers.

Lastly, the contradiction between Mao Tse-tung as supreme father figure versus Mao as a simple, down-to-earth man of the people has been dealt with by portraying Mao more clearly as a figure whose power and wisdom provide the Chinese Communist Party and the state with legitimacy. One studies the works of Mao and emulates Mao's devotion to the people, the state, and the Party.

While it may be argued that the present Peking texts are much more internally consistent than those published in 1964 before the CR, it must at the same time be recognized that it seems quite probable that the result has been to aggravate contradictions between the values expressed in the readers and what may be actual social practice. A key conflict of this sort is that between

enunciated communist moral values stressing the subordination of individual interests to those of the collective good versus the actual behavior of persons in authority positions.

While it is unlikely that the elementary school pupil would be aware of such contradictions at higher levels, children are very perceptive of such inconsistencies in their experiences with the authority figures around them, many of whom, in the aftermath of the CR, have been noted as being sullen and cynical. Moreover, the benevolence of the new society expressed in the readers must at times come into conflict with inputs received from family and friends recording seemingly unjust actions occurring during and after the CR, actions which often must reveal official approaches to problems as being rather more dogmatic and subjective and less scientific and truly moral than they purport to be.

In the end one is left to ponder whether the texts used in Peking after the CR and before the overthrow of the "Gang of Four" haven't resulted in producing students who are cautious and manipulative, aware of the discrepancy between public theory and private practice. If the image of the benevolent state has been tarnished, one wonders whether or not perhaps a new and different appreciation of the family as the repository of moral values hasn't quietly asserted itself. Without further investigation, the total impact on the students of the themes expressed in the readers as contrasted to other value inputs the children receive, cannot be assessed.

Turning to the Hong Kong texts, a rather different set of core values and problems emerge. These provide the student with a special orientation towards Hong Kong society in particular and Chinese

society in general. Primary emphasis is given to the individual's responsibility for promoting social harmony. At the same time the student is encouraged to be highly achievement oriented, -- an orientation which tends to result in competitive attitudes and personal ambition. While this drive is ameliorated by the individual's sense of responsibility for the social good, it is clear that this is at best a compromise between two basically antagonistic values. The scales are tipped somewhat in favour of social harmony in that role acceptance is an important theme in these texts. The role model portrayed seems based on a modern bourgeois Hong Kong middle class, who are seen as somewhat Westernized and yet familiar with Chinese tradition and custom. For many Hong Kong children, this model probably doesn't correspond all that closely with reality.

Identifying oneself as Chinese is encouraged by promoting a familiarity with Chinese traditional figures and culture. But the past is quite clearly detached from the present. Nevertheless, in this present, the student is faced with a conflict of sensibilities which are in fact derived from an appreciation of traditional values. This is a conflict between a subjective responsiveness to the beauty of nature versus an objective, rational, scientific approach to investigating the nature of things. The informational themes tend to stress the latter value, especially in exposing the student to the non-Chinese world. Yet in the texts, the characteristic which tends to stand out as the distinctive quality of being Chinese, is the attitude of having a special sensitivity to the natural world of which man is seen as being a part.

The student is made aware of social and military conflict in traditional Chinese history, and yet at the same time is presented with lessons illustrating the benevolence of the state and the basic goodness of some men.

Clearly then, the Hong Kong child is presented with a number of value conflicts, or perhaps they should be seen as alternative behavioral strategies, from among which the child must make choices. The possibilities for latent confusion and anxiety in the minds of Hong Kong students is certainly there. And yet from another perspective, it may be argued that such contradictions and ambiguities are perhaps a more accurate reflection of real life than would be texts rewritten to remove such inconsistencies. The Peking texts, for example, appear to have been rewritten after the CR in such a way as to make them more internally consistent with the requirements of a Marxist-Leninist planned state. But it seems possible that the consequences may have been to make the texts less credible to students as a reliable guide to what one should value and expect in life. While there may be less confusion and anxiety in the minds of Peking students, one can't help but wonder whether there isn't also the potential for greater cynicism and apathy towards the educational and social system.

Leaving that question aside, what emerges from the texts is a picture of a Peking student who is deeply committed to the state and the country, keenly aware of the responsibility to follow the lines laid down by Mao and the Party in the struggle against those who would threaten the achievements of socialist China, and yet who is cautious in acting independently. Contrast this with the

picture of a Hong Kong student who is caught in a conflict between a keen desire to achieve, be affluent, modern, objective, scientific, and western, versus an equally keen sense of responsibility to promote social harmony, to accept one's place humbly and to be sensitive to nature and to Chinese tradition and culture.

In carrying out this analysis, the content categories used have been those set up by Ridley, Godwin and Doolin in their study of 1964 texts from the People's Republic of China. They do not explain how the thematic categories used were arrived at although it is implied that the categories were derived from careful examination of the intent of the stories found in the texts. This lack of a discussion of how the content categories were set up is a major shortcoming of their study since there is no way to follow through this early but crucial stage of the research. The categories seem quite adequate, though as noted earlier in this thesis, certain minor modifications were made so that they would be appropriate to an analysis of the Hong Kong texts as well as those from Peking. It is difficult to come up with any substantial improvements though themes concerned with developing attitudes towards such central values as loyalty, filial piety, kindness, trustworthiness, and justice, seem only obliquely included in the present set of thematic categories. Without knowing more specifically how the categories were arrived at, it is not easy to suggest major revisions with any assurity that they will indeed give any better results.

During the coding of the stories in the present investigation, it was found that the definition of some categories was so broad

and open to extension that it was really difficult trying to decide whether or not a story should be scored for containing that theme, especially as a subtheme. Some examples of such difficult to apply themes are, 'social and personal responsibility', 'role acceptance', 'love for the people', and 'unity of theory and practice'. However, on the whole, the thematic category definitions used by Ridley, Godwin and Doolin were sufficiently rigorous and specific that they were quite manageable and useful tools for this research. Thus, it should be the case that if the analysis were done again by another researcher, the results would be substantially the same. The central themes are seldom difficult to identify but subthemes are often less explicit and so more problematic to score.

In concluding, some of the limitations of this study should be born in mind. First of all, the inferences that can be drawn from this analysis of textbooks are limited in that the experience of the students beyond that of the texts has not been taken into consideration. In other words, the additional or conflicting socialization influences that affect the student such as those from the home, the school, and the social environment are not taken into account. Secondly, there has been no attempt in this study to determine with any precision the kinds of responses children have made to the values and value structures which the analyses reveals to be embedded in the texts.

Nevertheless, research such as was carried out in this study is clearly worth doing. It is able to provide further evidence of what a society is actually like. By revealing the kinds and structures of values reflected in the texts, it is possible to come to a

clearer understanding of what kind of person the society and its educators see as desirable. The text content does have considerable influence on students at this preadolescent stage of life when basic orientations to the state and society are being learned. It is possible to perceive what values students are exposed to and in comparative analysis over time, such as was possible in the Peking texts, to discern shifts in emphasis regarding value priorities.

It appears clear from this investigation that in a Marxist-Leninist society, such as China, the social planners concerned with education consider the inculcation of the young with the desired value system of the state as being the paramount task of education. No progress can be made towards a better society until the special values of various groups in society have been replaced by those sanctioned by the leaders of the state. This elite see themselves as correctly perceiving the direction of history which will lead to a social organization bringing the greatest welfare and happiness for all human beings.

While all states are concerned with the socialization of the young and their integration into the value system of the state, there is a difference of degree. In a market society, such as Hong Kong, the social planner concerned with education also seeks to integrate the young into the vision of the ruling elite. But the process and goals appear to be considerably less well organized and subsequently more open-ended and flexible.

To the extent that this study throws further light on the nature of these alternative systems of thinking and acting, it is

worth doing and hopefully promotes a better appreciation and understanding of the behavior of human beings and societies in which they live.

APPENDIX A

A DESCRIPTION OF THE DATA SOURCES USED

THE DATA SOURCES

The materials which are the subject of this study consist of twelve elementary school language texts, six used in Peking and six used in Hong Kong during 1974-76. They are the basic texts for conducting instruction in "kuo-yü", which is the standard modern written and spoken Chinese language, i.e., not classical or colloquial language. Normally a complete set of Peking texts would be comprised of ten volumes covering the first five grades of school, there being two volumes per year. However, the Peking series is incomplete with only six of ten volumes being available (volumes two, three, four and nine are missing). Subsequently, in order for comparability, only the corresponding volumes of the Hong Kong texts, i.e., vols. 1(1), 5(3), 6(3), 7(4), 8(4), and 10(5), have been analyzed in this study. The selected Peking volumes contain about 520 pages in total while the corresponding volumes from Hong Kong contain about 570 pages.

The data, publisher and place of publication of the texts is as follows:

Hong Kong Series:

| | | | |
|-----------|-------|---------------------|------------------------------|
| volume 1 | (1) | 1968, First Edition | Ling Kee Pub. Co., Hong Kong |
| volume 5 | (3) | 1973, New Edition | Ling Kee Pub. Co., Hong Kong |
| volume 6 | (3) | 1973, New Edition | Ling Kee Pub. Co., Hong Kong |
| volume 7 | (4) | 1973, New Edition | Ling Kee Pub. Co., Hong Kong |
| volume 8 | (4) | 1973, New Edition | Ling Kee Pub. Co., Hong Kong |
| volume 10 | (5) | 1973, New Edition | Ling Kee Pub. Co., Hong Kong |

Peking Series:

| | | |
|----------|--|--------------------|
| volume 1 | Used 1975-76 | Kuangtung Province |
| | (this volume is in the Journal "Chinese Education", Spring 1977. Note: pages 25-42 of the 78 pages primer were missing when received. This text will be treated in the context of this study as though it were a Peking text.) | |

| | | |
|-----------|---|--|
| volume 5 | January, 1975. First printing of January, 1975 edition. | Edited by the Curriculum Group of Peking Municipal Education Bureau. Peoples Publishing House, Peking |
| volume 6 | June, 1975. Second printing of second edition. First edition. June, 1973 | " |
| volume 7 | January, 1976. First printing of first edition. | " |
| volume 8 | June, 1976. First printing of first edition. | " |
| volume 10 | June, 1974. First printing of second edition. First edition, June, 1973 | " |

DETAILED DESCRIPTION OF THE TEXTS

There is considerable difference in the presentation of materials in the Hong Kong Series compared to the Peking Series of texts, and between the materials in volumes 1 through 4 (grades one and two) and those in volumes 5 through 10 (grades three through five).

The Hong Kong texts are printed on high quality paper in traditional Chinese style -- that is the characters are printed in a vertical sequence from top to bottom and in columns moving from right to left. The text begins at what Westerners could consider the back of the book and is written in traditional complicated characters. The books use colour illustrations with at least one picture per lesson at the lower levels, decreasing slightly at the higher grades. The Chinese characters in volumes 1 and 2 are quite large in size, gradually decreasing subsequently, so that by volume 5 a student is reading regular size printing.

Each text costs about forty cents Canadian.

The Peking texts are printed on lightweight paper in contemporary Western style -- that is the Chinese characters are written in a horizontal sequence from left to right and in rows moving from top to bottom. Simplified characters are used throughout. What illustrations there are, appear as black and white line drawings depicting a particular new word or central person in the story. They are used mainly in volumes 1 through 4 where instruction is concerned with the acquisition of basic literacy skills. Beginning with volume 5, instruction becomes directed more at the development of reading comprehension skills and there are few illustrations. These texts have an average cost of about ten cents Canadian.

Both the Peking and Hong Kong texts appear to differentiate the learning of basic decoding skills, which volumes 1-4 concentrate on, from comprehension skills which becomes the focus of volume 5-10.

Volumes 1 Through 4 (Grades One and Two)

Peking texts: volume 1, containing 24 lessons, introduces the student to the "pinyin" (or phonetic) alphabet which is used in teaching the national language in an effort to universalize and standardize the pronunciation of Chinese according to the what is basically used in Peking. First the letters and combinations of the pinyin alphabet are introduced along with pictures representing words in which the sound is a prominent phonetic element. Subsequently the picture of the word to be learned along with the Chinese character and its pinyin tran-

scription are presented together. Finally, the characters which have become familiar are presented without pinyin transcription or illustration. For unfamiliar characters, the "pinyin" is printed directly above the character. Brief exercises without romanization are gradually introduced which may involve aural/oral exercises, making a sentence using a given word, or memorizing and writing a particular phrase such as "We go to school to learn. We study for the revolution." Occasionally the student is presented with a series of four pictures and asked to tell the story which the pictures suggest. While volumes 2, 3, and 4 of the Peking series are not available for inclusion in the present study, they have been perused in Peking and the pattern is essentially the same. Approximately ten characters are introduced in each lesson.

Hong Kong texts: volumes 1 and 2 (grade one) each contain 40 lessons, introducing six to seven new characters per lesson. The phrases generally rhyme in order that they can be easily memorized and recited. There is no use of a phonetic or romanized alphabet in the texts. At the bottom of each page are written the new characters which have been introduced in the lesson. There are no exercises in these two volumes though there are frequent reviews of the characters learned in the previous lessons. Volumes 3 and 4 (grade two) follow basically the same pattern but rhyming is less frequent as the sentences become longer and more complex. At the end of each lesson two questions are introduced, usually testing recall and reasoning skills.

Volumes 5 Through 10 (Grades Three Through Five)

Having completed the first four volumes, the students are now introduced in both the Hong Kong and Peking texts to longer and more complex materials.

The Peking texts generally have a story or poem followed by questions calling for elaboration of the text demonstrating internalization of the viewpoint of the story. For example: "From what aspects of the story can you see that the little red guards have a boundless love for Chairman Mao?" These types of questions are then frequently followed by practical language exercises such as explaining the meaning of certain phrases or the differences in meaning of similar characters or combinations of characters. Occasionally there are memorization or dictation exercises.

The senior Hong Kong texts emphasize recall of the content of the text along with quite long and detailed language exercises demanding the student demonstrate an ability to understand and use words and phrases correctly. Occasionally there are exercises calling for demonstration of an ability to reason logically.

COMMENT

It should be noted that these texts are public documents available in Hong Kong and Peking respectively. At the same time, Jonathan Unger in the Spring 1977 issue of Chinese Education points out that very few samples of elementary school reading materials from the People's Republic of China have been available in the West over the past decade. In that sense the texts from Peking are perhaps unique documents. Hopefully, this study will

be an example of the increasing opportunities available to Chinese and Canadian researchers, as communications between our two countries continue to improve, to learn more about each other's society.

APPENDIX B
TRANSLATIONS OF SELECTED
HONG KONG AND PEKING TEXTS

These selected translations include all of the stories mentioned in the text of the thesis as well as three samples from each set of texts. These samples are accompanied by the original Chinese text. In total somewhat less than a hundred stories are included, representing approximately 30% of the stories found in the texts. The translations are provided as a resource for non-Chinese readers to use in order to be able to better deal with the thesis. Originally the intention was to provide a complete translation of all the lessons, however, the time factor involved in that undertaking made it unfeasible.

The analysis itself has been based on the original Chinese texts. Clearly content analysis cannot be carried out without a knowledge of the language the material was originally in. In other words, translations are not a suitable data base for analysis utilizing content analysis. This is because translations can seldom, if ever, fully reproduce the content contained in the original message. Some difficulties I encountered in trying to render the Chinese texts into English were: (1) it is difficult to refine and reproduce the tone and mood of the Chinese texts in appropriate English, (2) connotations and denotations of Chinese words do not always have the same connotations and denotations as in English, (3) there is a rhetorical style often used in Chinese which is not commonly used in contemporary English and which is difficult to translate into modern English, (4) there are certain cultural manners and styles of speaking which are difficult to translate into the language of a different cultural background, e.g., the poetry of politics is different for different languages.

HONG KONG TEXTS: VOLUME 1 E

Lesson 3 Mother Loves Me

Mother loves me.
I love mother.
Mother makes new clothes for me.

Lesson 5 Respecting the Teacher

We go to school.
We read new books.
The teacher teaches me to read.
I honour the teacher.

Lesson 14 The Water Buffalo Plows the Field

The water buffalo plows the field.
The horse pulls the cart.
The rooster crows in the morning.
The cat chases mice.
Elder brother and younger brother
Go off to school to study.

Lesson 15 Little Sister Laughs

Papa buys a little doll.
Little sister laughs with delight.
Mama buys a small airplane.
Little brother gives a big smile.

Lesson 17 The Autumn Wind Blows

The autumn wind blows.
The yellow leaves float.
The yellow leaves float down and cover the ground.
The autumn wind blows.
The yellow flowers blossom.
The yellow flowers blossom all over the stem.

Lesson 18 The Moonlight is Bright

The moon is bright.
The moon is radiant.
The brilliant moonlight illuminates earth.
The moon is radiant.
The moon is bright.
The brilliant moonlight shines everywhere.

Lesson 19 The Little Stars

Little stars, little stars.
 Countless, numberless.
 I love the wonderful moon.
 I love the little stars.
 Oh stars like eyes.

Lesson 23 The Little Crow

The little crow cannot fly
 So the old crow catches worms to feed him.
 When the old crow cannot move to fly,
 The little crow feeds him with worms.

Lesson 24 Maternal Grandma Comes to Our Home

Maternal grandmother comes to our home.
 She says, "Good little boy,
 What do you love to do?"
 I say, "I love to read and write,
 And I also love to sing."

Lesson 34 Swinging On A Swing

We go swinging in the park.
 Forward, backward -
 Little friends playing together -
 Playing, not fighting.

HONG KONG TEXTS: VOLUME 3E

Lesson 2 Electing A Class Leader

One day our homeroom teacher, Teacher Li, said, "We now need to elect a classmate who is good at his studies as well as in his behaviour to be our class leader and who will serve everyone. You should first nominate candidates and then one person will be elected by a show of hands."

Chen Ming stood up and said, "Kong Dong has achieved well academically. He can be our class leader."

Zhang Da-nian also stood up and said, "Ou Yang-zhen has good conduct. Let him be the class leader!" The teacher said, "O.K. Let's now decide!" The result of the decision was that Ou Yang-zhen was elected.

Kong Dong felt very sad and his eyes were red. He looked as if he were going to cry. The teacher went to him and said, "Don't be sad. Your academic achievement is good and everyone knows about it. But Ou Yang-zhen treats others well and is willing to accept responsibility and is sincere in helping others. Therefore he was elected. If you also learn from his good points, in the future your classmates may elect you. Always try your best."

Lesson 4 Hatching An Egg

One hundred years ago there was a little boy in the United States, who whenever encountering anything unusual would concentrate on researching the matter with great interest, only stopping when everything was thoroughly clear.

One day he saw a hen sitting on some eggs out of which little chicks hatched. He didn't understand the reason for this, so he went and bought several eggs and put them on the straw. Then he gently sat over them to try and hatch the eggs and waited to see what the result would be.

This family couldn't find him anywhere and thought he must have gone to a far off place to play. Eventually they found him silently squatting in the chicken coop trying to hatch some eggs. Everyone laughed!

We shouldn't laugh! Do you know who he was? He was later known as the famous inventor Thomas Edison. Because of this kind of searching spirit, he was able to invent many things of use to everyone and so eternally receive respect and thanks from everyone.

Lesson 6 Moving Bricks

One thousand six hundred years ago, there was an official of the Jin dynasty living in Guangzhon by the name of Tao Shi-hang. This life was one of hardship. Every day when he got up, he carried one hundred bricks out of his house and at night he carried them back into the house, no matter whether the weather was windy, rainy, cold or hot. Every day he did this without fail.

People of that time thought this practice was really laughable. Thus someone asked: "What is the use of spending so much energy in this way?" He replied: "If your life is too comfortable, your health will be ruined. If your health is not good, how could you shoulder the responsibilities of the nation? I use this method of carrying the bricks to exercise my body. If in the future the country faces some difficulty, I can contribute my effort."

Later the Jin dynasty was faced with a chaotic situation. Tao Shi-hang became a general and restored peace.

Lesson 5 Two Holes: A Big One and A Small One

Tonight we are going to have a welcoming party with a play performance. Two classmates will act out the story of Isaac Newton. The name of the play is: "Two Holes: A Big One and A Small One". Li Ping will play the role of the great scientist, Newton. Wang Zai-sheng will play the role of the guest. The setting is a sittingroom. At the bottom of the wall on the left hand side of the room are two holes, a big one and a small one. When the curtains are drawn, Newton and his guest are sitting in the room. The guest is pointing to the two holes.

Guest: Heh! How come there are two holes cut in this good wall?

Newton: Because I have two cats and these are for them to come to and fro.

Guest: Why is there a big one and a small one?

Newton: Well, one is a big cat and the other is a small cat. The big one is for the big cat and the small one is for the small cat.

Guest: Wouldn't one hole be enough?

Newton: Can the big cat go through a small hole?

Guest: Can't the little cat go through the big hole?

Newton: You're right! How muddle-headed! Thanks for your instruction.

The curtains were drawn. Everyone clapped in appreciation.

Lesson 9 A Big Strange Object

There's a big strange object which constitutes more than 70% of the earth's surface area. Its body is soft and it has no definite form of its own. If we lack this object, all living things will die.

When it is calm, it is very tranquil and it appears to be very lovely. But when it throws a temper it is very frightful. At such a time, its whole body thrashes and thunders like mountains pouring towards us. The fields, the houses, the people, the animals, all can be swept away in front of its force. Only the birds in the sky can escape from it.

Ordinarily it is very powerful and can carry huge freighters on its back. However, sometimes it can become so light it can float into the sky covering the sun and moon. It also can transform itself into small silvery particles fluttering in the wind, or forming together into a huge hard piece obstructing harbours and rivers. All in all we can see it everywhere. Do you know its name?

Lesson 10 A Big Strange Object

There is another big strange object. People can only hear its call but cannot see its body.

This big strange object has a changeable nature. In the spring it is warm and lovely. The grass, the trees, the leaves, the bees all like it. In the summer it is fresh and caressing. When it comes everyone welcomes it. In the fall it is very temperamental. When it encounters the trees and grass, it will purposely destroy them by tearing at them. In the winter it is dark and frightening, and everyone needs to put on more clothes to resist it.

It can mobilize big huge sailboats, enabling them to travel across the water. It can also turn a windmill in order to work for the people. In addition, it can assist little children to fly kites, sending them into the sky.

When it is angry it can become extremely fierce, lifting trees, knocking houses down, hurling sand up into the air, turning boats over and performing all sorts of other bad things. At that time we can only hide in our homes and avoid it. Little friends, do you know its name?

Lesson 11 A Big Strange Object

There is another big strange object. Its whole body is red and it appears to be very fierce. Those who dare to touch it will have a hole burned in their clothes or a black mark burned in their skin. Mercilessly it will give you a painful lesson!

This big strange object often gets angry. It can turn a whole street of houses into dust or a whole mountain of trees into ashes. At that time whatever it encounters will be destroyed. It acts ruthlessly and nobody can control it! We can only use the power of water to control it.

However, this strange object, apart from getting angry, can be very beneficial to men. It can make light which wipes out darkness. It can give out heat for us to cook food. When winter comes, although people are afraid of it and avoid touching it, all love to sit near to it in order to get rid of feeling cold. Little friends, do you know its name?

Lesson 12 The Journey of the Seeds

The seeds of some plants are extremely naughty. They love to use the method of travelling to extend their growing territory. Cattle burrs is one of them. These plants grow wild and approximately four to five feet high. The leaves are wide and covered on the underpart with white hair. In the early summer they bear purple flowers in the shape of bamboo trunks. When we go to the countryside for recreation, whenever passing through areas with cattle burrs, our clothes, shoes and socks will have many of these round-shaped seeds stuck to them. The outside of the seeds are covered with little pricks which pierce through our clothing and attach themselves. Without any noise they grab hold of our clothing.

After travelling for some distance, we discovered that these little prickly seeds were stuck to our clothing. We felt uncomfortable from the pricks and so with determination we picked them out and threw them on the ground. Without any conscious effort the seeds managed to achieve their goal of travelling.

Lesson 13 The Monkey Who Got Soaked

Among all the animals, the monkeys are the most mischievous. They like to tease all kinds of wild animals. The more angry and annoyed the other animals become, the happier the monkeys are.

Once there was an elephant strolling on the sandy shore by the edge of the forest. He was seen by the monkey. The monkey hid behind a tree and picked up a piece of stone. Aiming at the elephant he threw it over with force and hit the elephant on the head.

The elephant was angry and looked east and west to see who had done this awful deed. The monkey laughingly climbed to the top of the tree and wagged his head in glee. The elephant saw the monkey climbing high up in the tree. He went to the river and filled his trunk with water. Then he returned to where the monkey was up in the tree. He straightened his trunk and, aiming at the monkey, sprayed a column of water straight at the

rascal. The monkey wasn't sitting steadily and tumbled off the tree, falling soaking wet to the ground. Then he turned and ran off without stopping to look back.

Lesson 14 The Story of Si-ma Guang

Si-ma Guang was a very honest person. Throughout his life he never lied, so everyone trusted him. What follows is a story which illustrates the kind of person he was.

Si-ma Guang had a sick horse. Although you could still ride it, it didn't have too much energy and couldn't run a great distance. Therefore he asked his servant to take the horse and sell it at the market place. He told his servant: "The body of this horse has a number of scars, it has something wrong with its lungs causing it to wheeze in the summer and it cannot run a long way. It can only do some light work in the fields. You have to point out these few defects to the one who wants to buy the horse. After he understands these things, then arrange the price. Never, never try to deceive others."

The servant followed his instructions and so sold the horse at a cheap price. Si-ma Guang was very happy and praised the servant for being so competent.

Lesson 20 Writing a Diary

At night everyone was in the sitting room watching T.V. Sung Sheng finished his homework and then went to his bedroom. He did not come out again. Sung Sheng's elder brother thought it was unusual and went in to have a look. There he found Sung Sheng concentrating on writing a diary. Sung Sheng's elder brother said: "What are you recording? Can I have a look?" Sung Sheng gave the diary to his brother. In it was written the following:

The ninth of November. Wednesday. The weather was fine. This afternoon at the playground, a student from the upper level was horsing around and knocked me down very roughly.

I was quite angry and said accusingly, "What's the big idea bullying other people around? !" He immediately helped me up and said, "Sorry. Pardon me. Please excuse me. It wasn't intentional. As he was talking, his face showed his sincerity. My anger disappeared and I replied, "Never mind. Perhaps I wasn't careful enough." Strangely enough we ended up by becoming good friends. We left the school gate together.

Lesson 26 The Utilization of Steam

In eighteenth century England there was a youth by the name of James Watt. One day he was sitting by the stove trying to get warm. On top of the stove, there was a kettle of water. No sooner had the water started to boil, than steam came out of the spout and from around the rim of the lid of the kettle. The lid incessantly rattled up and down.

This phenomena could often be seen but nobody thought anything about it, except for James Watt. He thought, "The energy of the steam is not too small. It can lift up the lid of the kettle. If the steam is not allowed out and is stored up and then released,

wouldn't that power be very great. Could this energy be utilized in the service of the human race?"

From then on James Watt continuously worked on researching this question. The result was that in 1764, Watt discovered the steam engine. After the discovery of the steam engine, other discoveries like the locomotives for ferries and trains developed. He opened the road to industrialization and made a major contribution to mankind.

Lesson 29 The Story of An Zi

One day snow was falling outside. Duke Jing of the Qi dynasty was in the palace wearing a leather cape, standing near a stove, eating steaming hot beef and drinking wine. After eating for awhile, he felt very hot and went outside for some fresh air. Talking to An Zi, who was standing beside him, he said, "It is hard to imagine that on a day with such heavy snow, it could be so warm."

An Zi smiled and said, "It isn't because of the warm weather! It's because you are wearing very heavy clothes and eat so well. Your majesty's food and clothing have been contributed by the masses. Presently, you the king have excess, but the common people don't have enough. You ought to consider them and save the masses from cold and hunger."

Duke Jing of Qi felt that An Zi was right and ordered the people to get food and clothing from storage to alleviate the hardship of the masses. The people of Qi were very happy and they all lined up to receive this relief and said that An Zi was a good prime minister.

Lesson 30 The Announcement of the Campaign to Assist the Needy

Dear Classmates:

The new year is coming and the weather is getting colder everyday. We have plenty to wear and plenty to eat and live in comfortable houses. Therefore we don't realize the terribleness of bitter cold. But there are innumerable poor people who live on the street or in broken houses without sufficient food or clothing. That is a great pity! Their perception of the bitter cold is different from ours! Please don't forget: among the poor people are many children whose age is similar to ours and who are presently experiencing a bitter livelihood. Classmates! Everyone has sympathy. Even though we are young, we have the duty to assist others. How could we ignore their suffering? Please take out all your old clothes and the pocket money you have saved up everyday and give them to the Students' Society which will in return deliver them to the Benevolent Society for distribution to the poor. With something to wear, something to eat, then everyone can have a happy new year.

Thanks to all of you!

Signed by

Guang Ming Elementary School Students' Assoc.

Lesson 31 The Winter of Hong Kong

Hong Kong is within the tropics and the winter is not very cold. Even though the grass is yellow and many leaves have fallen from the trees, the temperature is still approximately 15 degrees centigrade. One sweater is enough to resist the cold and it is not necessary to pass the winter by the fireplace.

Only when a cold front attacks Hong Kong and the north wind blows and the temperature falls low, do our hands and feet feel so cold that it hurts. Only then do we realize the terribleness of the bitter winter. At that time people on the street will wear winter coats and have scarves around their necks. Even the pace of walking is a little faster. Winter is still winter, even if it is within the tropics. You can taste what winter is like.

If you were in the north, the conditions would be different: the rivers would be frozen and on the ice horse carriages could be drawn. Very often there are snow storms so severe that people cannot even open their eyes. At that time it is necessary to have a fire in the house. If there isn't a fire, the hands and feet will be numb and you can't do anything. Comparing Hong Kong with the north, the winter in Hong Kong can be considered to be so warm as to be spring.

HONG KONG TEXTS: VOLUME 3

Lesson 6 Cutting Pickles and Drawing Porridge

Fan Zhang-yan was a virtuous prime minister in the Northern Sung dynasty. He was very poor when he was young and his father passed away during his early childhood.

At the time when Fan Zhang-yan was studying, he did not have enough to eat. Every day he only cooked one bowl of porridge. When the porridge was cold, it was cut into four pieces. Two were eaten in the morning, two in the afternoon, usually supplemented with pickles. He passed his life in a "half-full half-hungry" state, but with full attention on his studies. This, then, was the origin of the famous saying, "cutting pickles and drawing porridge".

Fan Zhang-yan had a hard life, but his aspirations were high. He considered the matters of his country as his personal responsibility. He often proclaimed one should "grieve before others and seek enjoyment after others". You can see that he worked hard in his studies and ignored personal interest.

Later, he led the army to the northwestern frontier, to resist the attack of the Huns. On seeing the keen organization and the austere discipline of Fan's army, the Huns passed the word: "Fan must have prepared several million soldiers." And subsequently they never dared to challenge the frontier.

Soon Fan Zhang-yan became a prime minister. He handled every matter in a just manner and thus earned the title of being a virtuous prime minister.

Lesson 8 The King's Chopsticks

Ji Zi of the Shang dynasty was informed that the Zhou King wanted to have a pair of ivory chopsticks made. This made him very anxious and worried.

He thought: If the king starts to use ivory chopsticks, then soon all the porcelain bowls and dishes will be discarded, and in their places golden goblets, silver bowls, jade plates and dishes will have to be used to complement the chopsticks. Following that, the food will have to be more exotic. Clothes will have to be more elegant, and the palace will have to be enlarged! Thus, talking to himself, Ji Zi said: "There is no limit to luxury. It is like a worm. When it bites, though the bite looks small, it affects the whole body." Since the Zhou King never listened to him he could not advise.

As expected, the Zhou King became increasingly extravagant. He even built a "wine fountain" and a "meat forest" to manifest his playfulness. Those officials who offered frank comments were branded with rods of hot bronze. Ji Zi pretended to be crazy and stealthily fled the city.

Several years later, the Chou dynasty overthrew the Shang dynasty. The first king who used ivory chopsticks in the end burnt himself to death.

Lesson 9 Mulberries for Feeding Mother

Cai Shun was a scholar in the late Han period. Soon after he was born, his father passed away and he and his mother were the only two left in the family. Ever since he was young, he was very devoted to his mother. Every morning, he boiled water and took it to his mother for washing her face. He also helped in daily cooking, washing clothes and other household chores.

One year, there was a serious famine. There was no rice at home and so everyday he picked mulberries in the hills for food. The ripe mulberries were black and the not ripe ones were red. He put them in two baskets -- the black ones for his mother and the red ones for himself.

One day, he picked two full baskets of mulberries. When he was half way down the hill, he encountered a robber who insisted on snatching the fruit. Cai Shun begged earnestly, saying: "I have an old mother at home. These mulberries were for her as food. Please do not take them away."

The robber said: "Why did you have a basket of black berries and a basket of red ones?" Cai Shun replied: "The black ones, which are sweet are for my mother. The red ones which are sour are for myself."

On hearing this, the robber's heart was moved and he returned the mulberries to him.

Lesson 12 Yan Zi's Chariot Driver

One day, Yan Zi, the prime minister of Qi, took his carriage out. His chariot driver was sitting in the front driving the horses. Along the way, the chariot driver in high spirits yelled out at the top of his lungs at all those they passed, calling attention to himself. He felt that being the prime minister's chariot driver, he ought to put on an arrogant air in order to impress others and in this way live up to his status. Unexpectedly, however, this behavior was observed by his wife.

That very afternoon, when the chariot driver returned home, he found his wife packing up. He quickly asked her what the matter was and she replied, "I want a divorce." Alarmed, the chariot driver forthwith inquired what the reason was.

She replied: "Yan Zi is the prime minister of Qi and everywhere his name is known. As he rode in the carriage, he looked calm and humble without any air of arrogance. But you, you intentionally brayed out in every direction, as if there were no one as fine as you in the whole world. To go through life with a person like you, means there would be no way I could look others in the face or bear their mocking laughter.

The chariot driver thought this over for awhile and finally came to a new consciousness. From then on he became a very gentle, calm, and polite person. When Yan Zi saw him next, he queried the chariot driver about the reason for this sudden transformation. The chariot driver told him very straightforwardly. Yan Zi praised him for his willingness to change for the better, and later recommended him to hold the position of an official.

Lesson 15 A Wall Newspaper

A wall newspaper is an edited newspaper which is pasted on the wall.

Our classmates, in order to promote interest in writing and to exchange ideas about studying, decided to publish a wall newspaper every month. Its content had essays, news stories, fiction, poems, word puzzles, cartoons, etc. The whole issue was pasted on the classroom wall. It was really colourful and beautiful.

The news column reported: Our school has already decided to hold a spring sports meet on the 30th of next month. This is really exciting news.

Classmate Lee wrote an essay advocating a public speaking competition aimed at training students to acquire skill in public speaking. Many of the readers expressed their approval of his idea.

The various stories and poems were all nicely written. Everyone read them with interest. In addition there were four cartoons which were not only funny but also had some deeper meaning and caused many readers to laugh heartily.

Our home room teacher, Mr. Zhou, said, "organizing a wall newspaper is a very good opportunity to practice writing. Let's hope that everyone enthusiastically participates and doesn't overlook this fine opportunity."

Lesson 19 The Story of Lincoln's Borrowing a Book

Lincoln was a famous president in American history.

His father was a very poor peasant. When Lincoln was young, he loved to read books but he did not have any opportunity to go to school. Thus he often went through piles of discarded waste paper picking up old books that people had thrown away, and read them. Everyday, apart from helping his father with the farm work, his eyes would never leave his books.

Once, he walked a very long way to borrow a book called, The Biography of Washington, from a gentleman (gentryman: 'shen-shi') who lived in the village. When he returned home, he immediately started reading it and felt so interested that even when night came, he continued reading, unwilling to put it down. He read on till late in the night. Only when he could hardly keep his eyes open, did he finally leave the book propped against the windowpane. When he was sound asleep, a sudden rainstorm came up. Since the windows were not tightly closed, the book that he had borrowed was soon soaked.

When Lincoln got up in the morning and saw the book, he felt very sad and immediately dried the book. He quickly went to see the gentleman and said: "I have ruined your book and am very sorry about it! Since I do not have money to pay you back, is it possible for me to work for you as a means to compensate for the cost of the book?"

The gentleman, on seeing this kind of sincerity and keenness in reading, took the book and presented it to him.

Lesson 20 A Cooperative Library

One day after school, Zhi-ming saw that You-lan had a book of Aesop's Fables in her hand. He turned to You-lan and said: "I've heard that Aesop's Fables are very interesting. When you finish with it, can I borrow it?" You-lan said: "I have finished with it already. You can take it." Zhi-ming took it, opened his bag and took out a Book of Stories About Proverbs. He said: "This book is pretty good. Have you read it?" On seeing it, You-lan was overjoyed, and said, "It is just what I have been wanting to read. Will you lend it to me?" Zhi-ming nodded and gave her the book.

The next day, a class meeting was held. You-lan made a suggestion. "I think everyone of us must have some books outside of our textbooks at home. If we gather them together and exchange them for reading, our knowledge will be broadened, and thus everyone will benefit." Everyone in the class clapped and agreed. Even the home-room teacher thought highly of the suggestion.

The following day, all the students brought their books. Altogether they amounted to more than a hundred. The home-room teacher said, "I'm going to put these books on record and leave them in the book case. This then is your cooperative library!"

Lesson 21 Word Puzzles

1. (an ideograph)
A family has three mouths,
and ploughs an acre of land.
Though they do not have enough to eat themselves,
still they keep several dogs.
2. (an ideograph)
Above is a field,
below is a field.
A bundle of straw is above,
while above and below the fields are three lines.
3. (an animal)
On the forehead are two horns,
and a house is carried on the back.
The house is a shell,
The horns are two pieces of flesh.
4. (an animal)
This bird is a very skillful flier.
Its tail when extended is like a pair of scissors.
Although it often lives in the mud,
this is usually at least 10 or more feet above the ground.

Lesson 24 Inviting Cousin for a Picnic at Quan Wan

Cousin Zi-ming,

Haven't seen you for a long time! Are you busy with your school work? Why don't you come over and play with us? I often think about you.

The season right now is already late spring and early summer. It is just the appropriate time to go for a picnic where everywhere trees and shrubs are flourishing and flowers are blossoming. Next Monday will be a public holiday and we will have a day off from school. I and my sister have decided to invite you to go with us for a picnic at Quan Wan. If you agree, please come to our house that morning to have breakfast with us and then we'll depart together.

We intend to take the bus to Quan Wan and then walk to Dong Pu Tuo. On our way we can appreciate the beauty of the fields and wilderness as well as the scenery of San Die Tan. After touring Dong Pu Tuo, we will go to Xuan Yuan Xue Yuan. We have heard that there are many traditional style pagodas, terraces, buildings and pavilions there. Flowers and shrubs are nicely arranged too. It is a place that is worth a visit. We also intend to have lunch there. After lunch we can discuss the afternoon touring program.

Do you have time on that day? I am waiting for your reply.
Respectfully wishing you,
Progress in studying.

Your cousin,

Shao-hua

May 10th

Lesson 25 Cousin's Letter in Reply

Cousin Shao-hua,

It has been more than three months since we last saw each other at the Sha Tian picnic during the spring season. I often think about you too.

It was a thrill to receive your letter yesterday. Next Monday, I will have time! Last night I talked the matter over with my mother and have obtained her permission. That very morning, I will certainly go to your home and we can depart from there together.

My younger sister, Shu-juan, on hearing this news clamoured to go along too. I intend to bring her along and I hope you don't mind her coming.

Dong Pu Two is a famous monastery. San Die Tan and Xuan Yuan Xue Yuan are scenic places. You really know how to choose, especially going to and fro from Quan Wan is very convenient. I think, after touring Xuan Yuan Xue Yuan, if time permits, we should take the bus to tour Castle Peak. The pine trees at Castle Peak Monastery have already grown huge. Sitting there listening to the whistling of the wind in the pines and the singing of the birds is pretty interesting too! What do you think?

Your father and mother must be in good health. My mother reminds me to give her best regards to them. Wishing you happiness.

Cousin
Zi-ming

May 12th

Lesson 26 An Account of a Tour of Victoria Garden

Yesterday afternoon, my father took my brother and me to Victoria Garden. We got off at Causeway Bay. Stepping into the entrance of the garden, we were faced by a huge bronze statue. Father said: "That is the famous Queen Victoria of British history. This garden is named after her."

We walked along the main path and saw green lawn and shady places everywhere. The environment was very tranquil. In the garden the facilities, such as the tennis courts, the skating rink, the music pavilion, the swimming pool, etc. were very well organized. After walking for awhile, we sat down on a park bench. Looking towards the ocean, we saw an artificial sand hill with lots of children singing. The melodious music, transmitted in the breeze was exceptionally moving. That really could touch one's spirit.

After sitting for awhile, father led us to that small hill. On reaching the top, we could have a panoramic view of the whole garden. We stayed there till sunset. Following the same path back, we boarded the bus home.

Lesson 28 Grinding a Rod into a Needle

There was a famous poet in the Tang dynasty whose name was Li Bo, with the courtesy title Qing Lian Ju Shi. The poems he wrote are so good that nobody can be compared with him. Therefore everybody calls him 'The immortal poet'.

When Li Bo was young, he didn't like studying. He felt that books were too difficult to read and it was more fun to sneak out and play. One day, he stole out of school and roamed the streets. He saw an old woman by the roadside, holding an iron rod with two hands and forcefully grinding it on a stone. He stood and watched. He was very curious about it, went up and asked her, "Old woman. Old woman. What is the use of grinding this iron rod?" The old woman replied, "I want to grind it till it becomes an embroidery needle."

Li Bo didn't believe her. He tilted his head and asked again, "How can such a thick iron rod be ground into an embroidery needle?"

The old woman lifted her head and stared at him. Her white hair was blowing in the breeze. After stopping for awhile, she calmly said, "My child, as long as there is patience and perseverance, anything can be successfully achieved."

On hearing this, Li Bo came to a sudden insight. From then on, he did not miss school and moreover studied very hard. As we know, he eventually became the greatest of literary scholars.

Lesson 30 The Arrogant Wild Horse

There was a wild horse, whose territory covered a piece of lovely meadow, and who lived a comfortable and free life and thus felt extremely contented. However, one day he noticed a deer nearby who also had a piece of meadow similar and equal to his. He became very annoyed and planned how to get rid of the deer. But since the deer could run faster than a horse, he was not able to find a way to deal with the matter.

Eventually, the wild horse appealed for help from a hunter. He spoke evil of the deer and wanted the hunter to destroy the deer. On hearing this, the hunter pretended to be very sincere and said, "I am extremely willing to be of service to you because we are good neighbours. I ought to do my best. But how can I catch the deer when it can run so fast? Not unless you are willing to let me put a harness and a saddle on you and ride on your back, can I shoot the deer with an arrow. Then the deer cannot escape."

The horse agreed to the hunter's suggestion and let this mutual friend ride on his back. But from then on the horse became the real slave. He regreted it and said, "I am a fool. Only because I did not want to live with others on an equal basis did I eventually lose my own freedom."

Lesson 31 The Cowherder Who Invented the Steam Locomotive

A hundred years ago, there was a cowherder in England whose name was Stephenson. He came from a poor family and so there was no money for schooling. Thus at the age of eight, he was sent to take care of other people's cows.

His father worked at a nearby mine. One day he went to the mine to play and saw his father who had just started to operate the water pump. He became very curious when the machine made a very loud noise and a pillar of water was thrust upward. He thought: "I do not want to be a cowherder all my life. To run machines must be a meaningful job." So he talked to his father, "May I come here to assist you?" His father replied, "You are still young and are not suitable for this kind of job."

When he was fifteen, as a result of incessant pleading, his father introduced him to work at a stoker. Later, he also assisted in looking after other machines. He was really happy. Day after day he was totally involved in his work and carefully observed the machines. In less than two years time, he had a complete understanding of the structure of the machinery.

At that time, Stephenson was illiterate. But later, he spent his evenings in studying and moreover researched the theories of other machinery. Eventually, Stephenson invented the steam locomotive which was the first train.

HONG KONG TEXTS: VOLUME 4

Lesson 4 The White Crow

Once there was a crow who felt that searching for food was too much work. He envied the life of the pigeons who were fed by people. It was too bad nobody wanted to feed a crow. Then he thought of an idea. He decided to roll around in a bowl of white paint. With his feathers dyed white, he could pass himself off as a pigeon.

The pigeons did not find out because the crow was very cautious. For several days he had food provided for him and everything was quite peaceful.

Then one day, when the crow was eating some beans, he tasted one which was starting to rot. Unconsciously, he flapped his wings and crowsed.

The pigeons were startled. How could such cries come from them? They observed closely and discovered the crow. Furiously they attacked the crow. At last he got away.

When the crow returned to his own group, he was looked down on by his friends. Subsequently he was cast out.

Feeling rejected, he flew to the side of the river and prepared to wash the paint off. The paint could not be washed away. But his disgusting appearance was reflected in the water. Sadly he uttered, "I cannot face the world because I've been only taking every opportunity to pursue my own advantage."

Lesson 2 Little Chick Learns to Fly

A beautiful male pheasant stood on a hill flapping his wings. He was teaching a flock of little pheasants to fly. The movements of the young pheasants were awkward. Their legs were straight and their heads were held upright so that they couldn't fly more than a few steps without falling. One young pheasant, whose claw was pierced by a broken twig, crouched under a tree and complained: "Why do we have to learn to fly in such a laborious way? Look! That flock of chickens in the farmyard at the foot of the hill have such a good life! They don't have any homework and live very well. Every day they are fed and eat abundantly and so have shiny feathers. How about us? For every five steps we get only one bite of food and for every ten steps a gulp of water. Only after our necks are sore will we have enough to be satisfied. I really admire their luck."

On hearing this, the face of the father pheasant turned red and the feathers on his neck stood up; he scolded the little chick and reprimanded him for lack of effort! The little chick was afraid of his father and did not dare to argue but underneath he was discontent.

The next day, the owner of the farm had a celebration and he took out a number of the chickens from the cages to be slaughtered. They were then thrown into a kettle of boiling water to enable him to remove the feathers more easily. Everywhere there was blood and feathers. The little pheasant sitting on top of the hill, saw this with amazement and turned round to leave. However, his father stopped him and said, "Did you have a good look? This is what happens to those who do not work for their living. Remember the price they pay for being fed!" From then on the little pheasant diligently learned how to fly. In the end he could fly even better than his father. Even the mountain birds ruffled their feathers and praised him incessantly.

Lesson 4 The Calm and Steady Li Guang

In the Han dynasty there was a famous general Li Guang. He was the magistrate of Shang Jun at the time when the Huns came to attack the city. At that time the king didn't want warfare so he dispatched a personal officer to try to prevent Li Guang from counter attacking.

Sometime later this officer was injured by three of the Huns outside of the city gates. He escaped and returned to tell Li Guang. Li Guang replied, "This injury was done to you by a few of the archers. Let us go and retaliate." Soon he led one hundred cavalry out of the city. They pursued the enemy for more than ten miles. When they were near, Li Guang shot two arrows which killed two people, and he took one man alive. Suddenly several thousand Hun cavalry came charging toward them. The followers of Li Guang, seeing this situation, knew they could not resist so they turned to escape. Li Guang shouted a command and prevented them from moving. He then said, "We are about ten miles out of the city. If we move the Huns will overcome us and

none will remain alive." Immediately he led his own men and went to meet the Huns. About two miles apart he ordered his men to remove the saddles and lie down on the ground as though to rest.

The officer of the Huns army, on seeing this, did not realize the intent of Li Guang's action. Thinking he might be trapped by his opponents he did not dare to move forward. After a while an officer, in white, came forward to examine the situation. Li Guang mounted his horse and shot him dead with an arrow. Immediately he returned to his own cavalry, jumped off the horse, and lay down to rest.

In this fashion they all waited till dark. The Huns were afraid that the Han soldiers might be in ambush. In the middle of the night the Huns retreated. The next morning Li Guang and his hundred cavalry returned quietly to the city.

Lesson 16 (Part One)

Crossing the Pacific on a Raft

According to legend, people in the past followed the flow of the current and crossed the Pacific on a raft. But no one was convinced that this belief was reliable. In April 1947 a raft departed from Peru in South America and steered toward the extensive Pacific to prove it could be done.

This raft was made of nine logs bound together. It had only a rudder and paddles. On the raft were six people including the captain who was a Norwegian scholar by the name of Thor Heyderdahl. They brought along a sufficient supply of drinking water.

When the raft embarked the weather was fine. In that area of the Pacific were numerous fish that jumped up out of the sea like birds flying in the sky, only to fall back again. A few of these flying fish fell onto the raft and became the staple food of the seamen.

After steering for a while there was a school of sharks. They were bluish grey in color and the size ranged from five to ten feet. Very soon they were suspicious of this raft and decided to surround it, their fins upright as they stared ferociously at the half-naked bodies of the sailors. They tried to push against one side of the raft and then the other. They also used their heads and tails to try to upset it. Some even emerged out of the water and showed their sharp teeth, also rolling over and over showing their underside, as they headed toward the raft. The sailors were well prepared and when some of the sharks were battered on the head by the paddle, the rest turned and fled.

Lesson 17 (Part Two)

Crossing the Pacific on a Raft

One day the weather was stifling hot and the sea was as still as a glass. On the southern horizon there were a few black clouds rising. Close to the raft some fish were making noises. For the experienced sailor this was the sign of a big storm. Quickly they made preparations and bound themselves to the raft to prevent being swept away.

No sooner done than the sky changed and the sea became very rough. Suddenly a stream of cold air swept in and the hot air disappeared. Immediately lightning flashed across the sky, the

wind howled and the sea was filled with whitecaps. The raft was like a leaf in motion.

The waves were getting bigger and bigger and rose like mountains, then dashed lower like valleys in the sea! They mercilessly crashed down on the raft and then lifted it way up high. One time when falling to the deepest trough the big wave facing them was like a wall pressing down on them. The whitecaps were swirling in the air and with a thundering roar, waves crashed down engulfing the whole raft. In another moment the raft emerged from the trough of the wave and lightly crossed over the peak and, as if flying, plunged once again into the wake.

At dawn the storm ended and everyone on the raft gave a sigh of relief. From then on, no matter how good or bad the weather, the raft still endured. After travelling one hundred and one days they reached La-luo-yi-a Island which was about seven thousand kilometers from Peru. From then on people believed that a raft could cross the Pacific.

HONG KONG TEXTS: VOLUME 5

Lesson 3 (Part One)

Crossing the Sahara

Six hundred years ago on the Sahara desert of Africa there was a trade caravan, riding on camels, and proceeding toward the south. Among them was an Arabian by the name of Eben Basata. He was the famous traveller who later went to China, India and Middle East.

They had been in the desert for over a month now. For the last ten days they did not see a single tree nor a single bird. Every morning the sun rose in the East and the heat waves came towards them. When it approached midday the heat rose from the sand. Although the people had thick turbans and heavy clothes on their bodies, their skin could feel the terrific heat from the sun above. At this time no one could sweat any more. In addition to thirst, any sound production or movement of the tongue would be painful. Thus no one made a single sound and patiently endured the heat.

The camels, on the other hand, still manifested a strong, stubborn desire for living. They carried on their backs piles of goods and water bags. Their heads were lifted up and their long eyelids flickered in the sunlight. This caravan was made up of ten or more camels following the monotonous camel bells and unhurriedly crossing the sand dunes in big strides, strangely seeming to understand their responsibilities. No hardship could depress them. All they did was to endure the thirst and the hot sand beneath them, ignoring the rest and proceeding forward!

During the hottest time at midday, Basata unfastened his water bag and with his mouth to the opening sipped the water. He savoured the water, precious as blood, holding it in his mouth before swallowing it. He looked at the shining water bag in contemplation. "If we continue on this journey the water will only last two days - but it will take five days to reach the other

side of the desert. If I don't soon think of a way all of us will die before we reach the end of the journey." He lowered his head and calculated. At the same time he forgot to hang the water bag onto the body of the camel.

Lesson 4 (Part Two)

Crossing the Sahara

At night the sky was filled with stars and it became very cold in the desert. At the campsite the merchants sat around the fire discussing strategy to overcome the problem of the lack of water. In the end they came to a decision: most of the people would stay behind and rest and try to consume as little water as possible. At the same time five persons would proceed on the trip with the camels and sufficient water to do them for the remainder of the journey. These five must reach Yi-wa-la-dan, a village on the edge of the desert, in order to get water for the ones left behind. The decision was immediately implemented. Basata and the rest of those standing by the fire saw five of their comrades leave. The camels and the five slowly disappeared from sight. The time passed slowly and with it those left behind became more and more depressed. They looked sadly at one another out of their bloodshot eyes. Everyone understood that if the five did not return, then at some future time the only evidence of their presence would be a little pile of bones!

On the 7th day in the middle of the night Basata was sitting on a sand dune looking south. Everything was as still and stark as the grave - not a single sound except for the sound of the cold wind. But, presently he saw on the far horizon the emergence of a bright orange light. At first he thought it was a shooting star but then he noticed it was not in the right position for a shooting star, and moreover was moving slowly. After thinking for a little while he jumped up and shouted, "They are returning! They are returning!"

The rest of the people immediately jumped up from among the cargo and rushed to where Basata was. Soon, in the night wind, a ding-dong sound could be heard. Someone pointed his finger: "That light is a big fire torch."

Three hours later everyone felt a few pounds heavier. One bearded person pointed to his belly and said to his companions: "Inside my tummy there is a camel bell. Listen! That's the water I drank and it is tossing around in my stomach."

Lesson 18 (Part Two)

Our Characters

Our Chinese characters originated as ancient drawings. The shell-and-bone characters of 3000 years ago were heavily influenced by these ancient drawings. Some of these characters seem to be like abstract art. Many overlap one another and stick out in all directions in a regular jumble. These characters were not only difficult to write but even when they could be written they were difficult to arrange in a neat and tidy manner. At the time of the Zhou dynasty the appearance of the characters were improved and became easier to write and to read. The new characters were referred to as the Great Seal.

However, the strokes involved in writing these Great Seal characters were still complicated and the forms of the characters were still not very neat. If people wanted easily read, written and arranged characters the Great Seal characters needed to be improved so as to make them simpler and neater in appearance. Such improved characters appeared in the Qin dynasty and became known as Small Seal characters.

In accordance with popular demand the Small Seal characters were later changed into cursive characters and from these the modern, standard characters were produced. These standard characters evolved about 1000 years ago during the Eastern Han period. Since the style of these characters was simpler and their form more beautiful and easily identified, and the method of writing more convenient these characters have been used up to the present time. Either before or after the appearance of the modern characters the so-called "grass" characters and running style of calligraphy occurred. Once the logic of the written system is grasped writing is as simple as turning up the palm of your hand.

Our characters did not stop increasing in number after the appearance of the standard, grass and running characters. With the passing of time new characters and phrases evolved in great abundance. For example, the words "grapes", "llama", etc. were not Han characters, and also new words like "hydrogen", "oxygen", "ton" and "pound". In this world no language is static but must grow with the culture. Our language is no exception. It is because of the continuous creation, improvement and absorption process that our language can never grow old. If it were not for this process our characters would become quite obsolete.

Lesson 23 (Part One)

Four People Who Were Determined Not To Lose Out

- Time-** One afternoon
- Characters-** Four travellers named A, B, C, D
- Setting-** A deserted road leading to a secluded mountain valley. A luxurious cypress tree is growing by the roadside. When the drapes are drawn A, B, C and D have set down their knapsacks and have taken out a tray of buns and some milk to eat and drink while they are resting.
- A:** The weather is so hot! When we go over this next mountain we still have to climb another. It's enough to finish us off. Come, let each of us eat three buns and drink some milk and then when we are full we can carry on.
- B:** It's not possible! Aren't you going to drink? (pointing to own mouth) Here, it's as dry as the bark of a tree. What's the use of only one jar of milk?
- C:** That's right. One jar of milk can't quench our thirst. We should get some clear cold water and dilute the milk. Then there will be enough for all of us.
- A:** That's a good idea! I was just going to suggest that, but you said it first. Let's go! Isn't this the pail? Don't

I hear the sound of running water? The creek is just at the bottom of the slope.

(B, C and D look at each other but no one is willing to move.)

B: (looking at C) Hey, you go. The pail is right here.

C: (pretending not to hear and turning to D) You pick up the pail and go down. Why do you pretend to be deaf?

D: (shaking his head and looking at A) You know where the creek is. Why don't you go?

A: (looking at B) These other two are lazy bones. I think you had better get the water. I don't like this delay.

B: (feeling picked upon and looking sideways at A) If you aren't a lazy bones why did you order me around. Sorry, I don't want to move.

(The four look at one another. No one is prepared to give way.)

A: (with disgusted sigh) So no one is going to move. Whoever moves or speaks first must be the one to get the water.

B & C: (together) That's good. Let's follow that. Once anyone speaks he has to get the water.

D: I also agree. Listen, I'm going to call 1, 2, 3. Whoever moves or talks after that is it. Attention, 1, 2, 3.

(The four people sit upright on the ground still as logs. The drapes are drawn.)

Lesson 24 (Part Two)

Four People Who Were Determined Not To Lose Out

Time- Same day at dusk.

Characters- A hunter plus A, B, C and D

Setting- The same scene but the sun is setting. (When the drapes are drawn A, B, C and D are still sitting determinedly where they were. The hunter has some dead game slung over his shoulder. He walks toward the four while his hound dog follows at his heels.)

Hunter: Aren't you all going to town? Aren't you moving?

(A, B, C, D look sheepishly but silently at the hunter).

Hunter: Hey, what's the matter? (He examines each face in turn.) I wonder if they are bewitched? Did I see a ghost? Are they all dumb? Right now I'm hungry and their buns and milk could be eaten. I think I'll sit down and revive my energy. I'll discuss it with them and if they don't object I'll give them one of my pheasants for their food.

(the hunter uses some signs to convey his meaning but receives no response.)

Hunter: Since no one objects -- look. (he uses his sign again) This male pheasant I just shot -- although it's a little bit small if you take it into town and roast it, it will be really delicious and good for your health too.

(He leaves a pheasant no bigger than a quail and starts eating the buns and drinking the milk and feeds some of the buns to his dog.)

(A, B, C, D. Their eyes fume with anger but they are still not willing to talk.)

Hunter: (feeling full rubs his stomach) There's a world of difference between being full and being hungry. Heh! There's still half a bottle of milk but I'm no longer thirsty and shouldn't try to force it down.

(He casually puts down the jar and walks away.)

D. (his eyes are staring at the dog who is using his long tongue to get every last drop of milk out of the jar. Not being able to tolerate it any more, he screams)
Get away!

A, B, C: (all stand up together and point to the nose of D)
Hah, hah, you go and get the water!

D. (with tearful face) All the food is gone and just drinking water can not prevent our hunger. We were all afraid to lose out. Now we've really lost.

(The drapes are drawn.)

PEKING TEXTS: VOLUME 1 (SEE ORIGINAL TEXTS FOLLOWING TRANSLATIONS)

PEKING TEXTS: VOLUME 5

Lesson 2A Happily Watching the Satellite Passing Over Peking

On April 24th, 1970, our country successfully launched its first man-made earth satellite. The call of our great leader Chairman Mao, "We must also make satellites", was realized.

In the evening of April 27th, the blue sky was covered with glistening stars. Tian An Men Square and all the streets and alleys were crowded with the masses of the capital, all in a happy mood. They were all looking skyward, anxiously awaiting the arrival of the satellite.

Promptly at one minute past eight, someone in the crowd who first spotted our red satellite excitedly shouted out, "There it is! There it is!" All the people around immediately looked in the direction he pointed. From the northeast corner of the sky, the red satellite came zooming across to the music of "The East is Red". Immediately the rejoicing cries of "Long Live Chairman Mao! Long Live Chairman Mao!" filled the air. All the people sang with deep emotion, "The East is red, the sun is high, Mao Tse-tung has appeared in China ... ". The singing, the cheering and the sounds of "The East is red" being sent out by the satellite all mingled together and echoed in all directions.

During this happy moment, image after splendid image of our socialist motherland floated into the minds of the people: the

red flag of Da Qing waving high, Da Zhai's red flowers blooming everywhere, the Nanjing bridge over the Yangtze connecting north and south, the successful explosion of atom and hydrogen bomb, 10,000 ton freighters facing the wind and weathering the storm. Today, the first man-made earth satellite was launched. Our achievements are all victories of Mao's thought and glorious fruits of the Great Proletarian Cultural Revolution.

In the sky, the satellite continued its flight, echoing the music "The East is red" into space. On earth, the masses continued loudly singing out: "Long Live the Great Chinese Communist Party! Long Live Our Great Leader Mao Tse-tung!".

Lesson 2B How to Use a Dictionary

When we study and come across words which we don't know how to read nor the meaning, or when we are writing an essay and come across words which we don't know how to write or which we don't know which is the most appropriate word, we can use the dictionary. There are many characters listed in the dictionary. For each character, the way to write it, how to use it, and its meanings are all stated clearly.

In the following, two different ways to use the dictionary are introduced.

1. Looking up the character according to radical. Looking up characters according to radical is called "The method of using radicals to find characters." If you know how to write a character and you want to find out the pronunciation and meaning of the character then use this method. Using the radical method of finding characters, it is necessary to know the radical of that character and the number of strokes in it. For example, if we want to find the character "yue", we find the radical is "xin" which has three strokes. We first of all look under the index of radicals for those having three strokes and find the radical "xin". Then looking to the right hand side of the radical we find the number 28, which indicates that characters having this radical are listed on page 28. Apart from the radical, there are seven strokes in the rest of the character "yue". Looking at the list of characters having this radical and having seven additional strokes, we can find the character "yue". Once you have found that character then you see the page number which tells where the character can be found in the body of the text.

2. Looking up the character according to pronunciation. If you know how to pronounce a word, and don't know the meaning or how to write the character, you can use this method. For example, we want to know how to write the "zuo" of "zuo wei", then we can use this method. The first sound of "zuo" is z. Now find the z in the guide to pronunciation in the front of the dictionary. Once you find the sound combination "zuo", then according to the page number on the right hand side, as well as the order of the pronunciation, you can find the character "zuo" in the body of the text.

A dictionary is a tool helping us to read books, and to write essays. It is really like "a teacher who can't speak". If we know how to use a dictionary, and develop this skill into a regular habit, then we can often get the help of this teacher and can foster our ability to study on our own.

Lesson 4 The Diligent Student, Uncle Ma

Communist Party member, Uncle Ma was an old worker. He fervently loved Chairman Mao and had a great passion for studying Chairman Mao's works. Because he hadn't an education and couldn't recognize many characters, it was very difficult for him to study. However, he followed the teaching of Chairman Mao that "Having educated yourself, then Marxism-Leninism can be studied at any time". Thus Uncle Ma diligently applied himself to acquiring an education.

Whenever Uncle Ma had time he studied, asking questions of whomever he met, and found various ways to overcome difficulties. The workers in the workshop, the children at home going to school, all were his teachers; a nail, a piece of tile, a stick became his "writing brush" for practicing characters; the ground, a plank of wood or his palm became his book on which to write. Difficult characters he would practice over and over. Once he wrote the character "jue", but couldn't manage to write it well, so he practiced writing it over and over, stroke by stroke. He put his pen down only after he was able to write a square and proper character which was neither lop-sided nor oversized.

One day, Uncle Ma came across several characters he couldn't recognize so he asked his son, Xiao Feng. Xiao Feng impatiently replied, "Such easy characters! Why, I learned them in grade one. How come you don't know them?" Uncle Ma answered, "My child, this is all the creation of the Old Society!" Continuing, he described the bitter history of his family to Xiao Feng. Finally, Uncle Ma solemnly said, "In the Old Society, the poor didn't even have enough to eat, much less go to school to study. Without Chairman Mao and the Communist Party, then we couldn't have our fortunate life today. You ought to diligently study Chairman Mao's works so that in the future you can be a successor to the revolution and follow Chairman Mao in continuing revolution."

Lesson 5 The Peasant Heroes Raise a Ruckus at the Confucius Shop

During the Ming dynasty, a troop of peasant soldiers rose in righteous revolt near what is today Wen An County, in Hebei Province. Their leaders were two brothers, the elder called Liu Chong and the younger called Liu Chen. However all the people addressed them affectionately as Liu-liu and Liu-qi. The troops of righteous revolt quickly fought their way from Hebei to Shandong. One day, the army of righteous revolt fought their way into the old nest of Kong Lao Er (Confucius) -- Qu Fu.

For generations reactionary rulers had continued to bellow their glorification of Kong Lao Er in order that the reactionary teachings of Confucius and Mencius could be used to control the people. At Qu Fu the Confucius Temple was reconstructed so that homage could be paid to the statue of Kong Lao Er. Moreover, the burial place of Kong Lao Er was turned into "Confucius Grove", and the place where the landlord descendants of Kong Lao Er lived was turned into "Confucius Mansion". All of this together took up half the city of Qu Fu. The reactionary rulers and the landlords

of the Kong family designated "Confucius Temple", "Confucius Grove" and "Confucius Mansion" as "sacred land", and didn't allow the common people to go there. Peasants who went to Confucius Grove to gather a handful of firewood were liable to be punished by being beaten.

However the peasant army of righteous revolt led by Liu-liu and Liu-qi didn't give a hoot for all this, as they hated Kong Lao Er and the reactionary rulers. Taking swords in their hands, and and shouldering red tasselled spears, they stomped into Confucius Grove and thronged into Confucius Temple and Confucius Mansion. In Confucius Temple they freely did as they pleased in the sanctuary. One peasant hero knocked over the altar with a single kick and the incense burner and various sacrificial vessels went crashing and rolling to the floor. They took out the scroll books of Confucius and Mencius which the reactionary rulers had collected and tore them to pieces and threw them into the ditch. In addition they took their battle horses into Confucius Mansion for feeding. The peasant heroes set fire to the main gate of the lecture hall where the teachings of Confucius and Mencius had been glorified and the blaze lit up half the sky in red.

The peasant heroes raised a clamour in the Confucius Family Shop and thoroughly dampened the prestige of the Kong family landlords, but stimulated the spirit of the working people.

The spirit of opposing-Confucius of the peasant heroes even today encourages revolutionary people in opposing the teachings of Confucius and Mencius and in opposing the disciples and followers of Kong Lao Er.

Lesson 6 Notes on a Visit to Di An Men Fresh Food Market

On October 20th, our teacher took us to visit Di An Men Fresh Food Market.

Entering into the market, we could see vegetables, fish, candy, sweet delicacies, etc., all arranged in their many varieties in different sections. The customers were coming to and fro continuously.

When we arrived at the vegetable section, we could see a marvellous display of multi-coloured vegetables arranged on the display cases. Eggplants, beans, Chinese greens, beets, cucumbers, cabbages -- there was really an inexhaustible supply. We counted altogether twenty-eight different kinds of vegetables. After looking at them, who would have thought that this was the off-season for vegetables. Our attention was especially attracted by the bright red tomatoes. We asked the sales comrade, "How is it that there are tomatoes available at this time?" She enthusiastically replied, "In the vegetable fields there weren't any, but in order to satisfy the needs of the masses, the scientific experiments small group of the commerce department, after many experiments, succeeded in breeding a new tomato which can be available year round as compared to the old variety which caused worry every time as to whether or not there would be a crop. The staff of the commerce department, after being trained in the Cultural Revolution and diligently studying Marxism-Leninism and Chairman Mao's works, were able to achieve these good results. Looking at the quantity of vegetables for sale, this vegetable department, in the month of

June this year, ordered 540,000 catties of vegetables. Compared with the same time last year, the increase has been 230,000 catties. Compared with last year for the period from January to August, there has been a 20% increase in the amount of vegetables ordered. From this we can see how the agricultural industry of our country has been speedily developing."

To the north side of the vegetable department is the meat department. To the south they sell condiments. The sales comrades are all very busy. One of the staff comrades of the market gratefully said, "In the Old Society the working masses didn't have enough to eat or wear. Who could have afforded to buy pork or condiments? Now here everyday we sell more than 3,000 catties of pork. The quantity of condiments sold is also large. The demand for quality products is also high. Now the livelihood of the working masses is like sesame blossoms -- going up and up!"

After visiting Di An Men Fresh Food Market, we deeply realized that it was the socialist system which gave the working masses prosperity. These factual observations are powerful criticisms refuting Lin Piao's reactionary fallacies of "the country is rich but the masses are poor" and "the country's economy is stagnating."

Lesson 6A Deceiving People With the Nonsensical Idea That
"Human Nature is Basically Good"

The thoroughly reactionary "Three Character Bible" deceives people by promoting the principles of Confucius and Mencius. The "Three Character Bible" at the beginning tried to promote the idea that "the basic nature of man is good." This is a purely nonsensical saying designed to deceive people.

Before Liberation there was a landlord in our village by the name of Bai. He had studied the "Three Character Bible" ever since he was young. The sentence "the basic nature of man is good" became his byword. But this didn't cover up this landlord's basic nature of "eating people".

One year my family's livelihood was so wretched that we could hardly exist. This landlord, with a constantly smiling face, said to my grandfather, "You're totally illiterate. I'll give you nine mou of land for growing. The rent we'll discuss later." My grandfather, not having any other alternative, decided to tolerate trying to grow something on these infertile nine mou. The second year a drought was encountered. There was hardly enough harvest to feed the mouths at home. The landlord came with his dog. He tilted his head and said to my grandfather, "My surname is Bai. You cannot grow anything on the nine mou free of charge. You must at least give me 1500 catties as rent." Not to mention the years of drought, even during a good year, one could hardly harvest 1500 catties from this infertile nine mou. In the old society, the poor could not discuss anything logically. Even the little bit of staple food we had was taken away and in addition he told us we still owed a debt of 800 catties. This rascal oppressed my grandmother till she died and four of my uncles were auctioned off to others. My mother, bearing the pain, went to the landlord's to work as a servant, and my four brothers and sisters, one after another, died of hunger and cold. All this can be attributed to Landlord Bai's "good nature". Reality illustrates that the oppressing classes are all wolves. How can they have a "basically good nature"?

The wildly ambitious Lin Piao also put forward the face of having "basically a nature of goodness". He talked about "benevolence" and "love" but in a dark corner he sharpened his knife and wildly imagined that he could overthrow the dictatorship of the proletariat, revive capitalism and let the working masses again have a livelihood worse than cattle or horses. Where can any trace of "benevolence" or "goodness" be found in him?

We must definitely expose the nonsensical idea that "human nature is basically good", and exterminate all those worms who are harmful to people and sweep them all into the pile of historical garbage.

Question 2. This lesson uses a concrete and logical method to criticize the nonsensical idea that "human nature is basically good". Using this lesson as a model, write a draft criticism.

Lesson 7 Quotations from Chairman Mao

Where do correct ideas come from? Do they drop from the skies? No. Are they innate in the mind? No. They come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment.

In approaching a problem a Marxist should see the whole as well as the parts. A frog in a well says, "The sky is no bigger than the mouth of the well." That is untrue, for the sky is not just the size of the mouth of the well. If it said, "A part of the sky is the size of the mouth of a well", that would be true, for it tallies with the facts.

Question 1. Memorize, recite and prepare the lesson for dictation.

Lesson 8 Growing Castor Oil Plants

At the side of the playing field we set out a garden plot. Before the Commemoration Day festival, the teacher went with us there to plant castor oil seeds.

The teacher told us, "Castor oil beans are the same as hemp. It has many uses. Castor oil is a lubricant which is necessary for use in airplanes, warships, motor vehicles and various kinds of machinery. Castor oil cake is a very good fertilizer. The castor oil plant leaves can be used in breeding silkworms. The stem can be used in paper making or may be burned as fuel. Therefore growing castor oil plants is worthwhile for socialist reconstruction. It's uses are many.

After listening to this, we were all very excited and insisted on growing castor oil plants.

The teacher demonstrated how to sow seeds and very quickly we learned how to do it. First of all we dug a number of rows of small holes in the soil. Each hole was placed about $2\frac{1}{2}$ feet from the other. Two seeds were placed in each hole. After covering them with a thin layer of soil we gently stepped on the surface.

After a few days we all went to see whether the castor oil beans had sprouted or not. But the ground was just as flat as the first day. Why didn't they sprout? Everybody was getting anxious. Teacher replied, "It's still early. Be patient and wait. After

about half a month, they'll sprout. Now the seeds under the ground are expanding as they prepare to sprout."

One morning we found many young shoots sprouting through the ground. On each of the little shoots, there was a young leaf. We were so excited that we yelled out, "The castor oil plants have come up!" On hearing this all our classmates came running to see them.

The castor oil plants grew day by day. New leaves came out. One day just after the rain, while the soil was still loose and soft, the teacher said, "We can thin the castor oil plants now." We carefully pulled out the weaker shoots so that each hole had one strong plant. After thinning, the castor oil plants grew very fast. The big leaves were the size of a hand with the fingers spread out. At the same time a string of light pink flowers blossomed. After another short period of time, the castor oil plants bore bean pods, each with three seeds.

When autumn arrived we harvested many castor oil beans. We selected those beans which were large, shiny and full and saved them for next year's seed. As for the rest, we poured them into a big bag and gave them to the country for supporting socialist construction.

Lesson 8A Two Tries at Spreading Fertilizer

The students from Zhao Jia Ling School, in order to follow Mao's May 7th directive, used their own hands to level the ditch behind the school and to make an experimental field in which to plant cotton.

After a time had passed, they noticed that the cotton plants of the poor and lower middle peasants had grown big and tall while the plants in their own experimental field were small and short. They felt very anxious! They thought maybe it was that the plants didn't have enough fertilizer, so they immediately went about spreading chicken fertilizer on the experimental field. After two days, the cotton plants which had received so much fertilizer began drooping to the ground. What was the reason for this? They rushed to Old-Poor-Peasant Uncle Han for advice. Uncle Han went to the field with them and pointing to the cotton plants which had fallen down said, "The crops at different stages of growth, need different amounts of fertilizer. These cotton plants have just been transplanted and so they don't need a large amount of fertilizer. But you have already put on a lot of fertilizer causing the opposite result and burning the plants to death. If you want to grow good cotton, you must pay heed to the laws regulating the growth of cotton." Afterwards, under the concrete guidance of Uncle Han, everyone participated in transplanting the plants and watering them and soon all of the plants were taken care of.

After a few months, the cotton plants had grown very strong and healthy and each stalk had many flowers. When the schoolmates looked at the fine cotton plants which they had grown with their own hands, they were extremely happy. Everyday they wanted to go to the fields to have a look. One day when everyone was out in the field pulling weeds, it was discovered that some of the cotton plants had a lot of flowers but not many were bearing cotton balls.

What was the reason for this? Just then Uncle Han came by. He told the students: "When the cotton plants are preparing to bear cotton balls, they need plenty of fertilizer. If you don't put the fertilizer on at that time, the cotton balls will be small and will easily fall off so that the production will be small. Under Uncle Han's direction, the students fertilized the plants.

In the autumn, an abundant harvest of cotton was reaped from the experimental field.

Lesson 10 The Farmer and the Snake

Once upon a time, on a cold winter day, there was a farmer who saw a snake, numb from the cold, on the road. The farmer, who pitied the snake, loosened his clothes and placed it next to his bosom.

As the snake grew warm, he gradually awoke. As soon as he awoke, he bit the farmer. The farmer, poisoned, said as he was on the point of death: "A snake is something harmful to man and ought not to be pitied. Since I took pity on something harmful to man, I should receive an evil retribution."

Lesson 16 Chairman Mao's Poem; Militia Women Inscription on a Photograph (February 1961)

How bright and brave they look, shouldering five-foot rifles
On the parade ground lit up by the first gleams of day.
China's daughters have high-aspiring minds,
They love their battle array, not silks and satins.

1. Memorize, recite and prepare the poem for dictation.
2. Explain the meaning of the poem.

Lesson 17 The Heroic Hua Yu-jie

On March 15, 1969 social imperialism again tried to invade our country's sacred territory, Zhen Bao Dao. The brave Chinese People's Liberation Army frontier soldiers repulsed the enemy's attacks again and again, and determinedly guarded Zhen Bao Dao.

In the heat of the battle Uncle Hua Yu-jie saw an enemy's armoured tank approaching. A burning desire for revenge lit up his heart. He firmly remembered Chairman Mao's teaching, "Try to smash all enemies." His two hands firmly held his grenade and his eyes stared at the approaching enemy tank. As the enemy tank approached, Uncle Hua Yu-jie thought, "Come closer, come closer!" There was a terrific explosion and the enemy tank burst into flames.

The enemy were not satisfied to accept failure and the rest of the enemy tanks kept on coming. The whole of the battlefield was filled with gunsmoke and shells filled the air. Uncle Hua Yu-jie was very angry and bravely killed some more of the enemy. In the midst of the frozen snow, he took off his winter hat and cotton jacket, grabbed another grenade and with the aid of his mortar knocked out another tank.

At this moment another enemy tank, emitting constant fire, approached our lines. When it was only several meters away, the

situation was very urgent. Some of the people's soldiers were holding guns, while some grabbed grenades and others, mortars. All were determined to destroy the approaching "tortoise shell". Uncle Hua Yu-jie, in the midst of the fire, opened fire and all on his own stood up on a nearby hummock and holding his mortar steady fired once more and destroyed another tank, making more steam and smoke.

Under our brave frontier soldiers attack, the enemy left behind piles of burnt out tanks and many corpses and shamefully escaped.

The war was over and all Uncle Hua Yu-jie's fellow soldiers praised him for his courage in the face of the enemy. They all called him "Bayonet".

PEKING TEXTS: VOLUME 6

Lesson 1 Chairman Mao at the Yen-an Central Hospital

One day when Chairman Mao was in Yen-an, he went to the Central Hospital to see Comrade Guan Xiang-ying.

Chairman Mao gently opened the door and entered the hospital room and saw Comrade Guan Xiang-ying lying on the bed. Chairman Mao shook Guan Xiang-ying's hand and warmly said, "Are you getting better?"

At this time a young nurse entered who had just started working at the hospital. As soon as she saw that there was someone beside the bed talking to Comrade Guan Xiang-ying, she said, "Comrade, please excuse me. The doctor has ordered that Comrade Guan needs rest and quiet and that too much talking is not good for him."

Chairman Mao turned and, smiling said, "Oh, I'm sorry. I didn't know that the doctor had issued such an order." As he spoke, he rose hastily, said a few words of comfort to Comrade Guan, and then left.

Since Chairman Mao wanted to inquire about Comrade Guan Xiang-ying's condition, he went to the nurses' office. There he encountered the same nurse again. Chairman Mao kindly asked, "Little Comrade. What's your name? How old are you?"

"Everyone calls me Xiao Liu, and I'm sixteen. Please sit down, Comrade." replied Xiao Liu.

Chairman Mao inquired from Xiao Liu about the working and living conditions of the nurses and in detail asked about Comrade Guan Xiang-ying's condition. Then he warmly said to Xiao Liu, "Take good care of Commissar Guan."

After Chairman Mao had left, Xiao Liu went back to Comrade Guan's sickroom. As soon as she entered, Comrade Guan laughed and said, "Xiao Liu, do you know who it was that just came?"

"I don't know. There was a guard outside, so he must have been a leader. Nevertheless, the doctor ordered that you must have rest and quiet, and I couldn't let any guest disturb you."

"That's right. However, didn't you know that he was Chairman Mao?"

"Oh, Chairman Mao!?" cried out Xiao Liu, her eyes opening wide.

After that Xiao Liu told whomever she met how friendly Chairman Mao was and how much concern he had shown for Comrade Guan and also how strictly he abided to the system.

1. Read the lesson out loud.
2. Tell how Chairman Mao showed concern for comrades and how he abided to the system.

Lesson 9A The Zhao Zhou Bridge

In Hebei province in the prefecture of Zhao crossing the Xiao River, there is a world famous stone bridge called the Zhao Zhou bridge. This bridge was built in the Sui dynasty and was constructed by the working masses. Up to now it has been in existence for 1,300 years.

The Zhao Zhou bridge is a very beautiful bridge 50 meters long and 9 meters wide. It is divided into three sections lengthwise. The middle lane is for motor traffic, the two outer lanes for pedestrians. The whole bridge is constructed of stone in a single arch without any supporting pillars. The archway is 37 meters long. At either end of the bridge are two smaller archways that look like four little ears on the larger arch. In this way the bridge is made stronger using less material. Ordinarily the water runs under the main archway but in times of flood it also runs through the four smaller archways. In this way it reduces the impact on the main body of the bridge, thus preventing it from being easily destroyed. This ingenious design not only strengthened the bridge but gave it the beauty of archway above archway.

Many of the old bridges were very poorly constructed using wooden piling as foundation and joining the two shores by wooden planks or stone. This kind of bridge was not very strong. Therefore the working masses decided to build stone bridges and the Zhao Zhou bridge was one step along the path of progress. In the history of bridge construction the Zhao Zhou bridge was a grand creation. In 1300 years it has endured wind, rain and flood while permitting carriages, horses, and pedestrians to pass. Today it still proudly spans the Xiao River.

Who actually designed this sturdy, beautiful bridge? He was Li Chun, an ordinary sculpturer.

Li Chun lived in the Sui dynasty. He had many years of hard work and experience and humbly learned from the masses. After accumulating this wealth of experience, he designed and built many bridges and Zhao Zhou was just one of them.

Zhao Zhou was a miracle in the history of constructing bridges. The construction of this bridge manifested the skill and ability of the working masses and illustrates the quote, "History is created by the people!"

Lesson 11 Forever Being an Ordinary Worker

Comrade Wei Feng-ying is Chairman Mao's good worker. During the Great Proletarian Cultural Revolution, she was selected to be on the Revolutionary Committee of Liaoning province and to take the responsibility of vice-chairperson. Even after Wei Feng-ying

started her job as a leader, she kept in close contact with the masses. Whenever she had time she went to the factories and villages to participate in labour and learn from the masses. She often said, "In front of the working class and in front of the poor and lower middle peasants and in front of the People's Liberation Army, I am always an elementary school student who hasn't graduated."

One day she went to work at a factory. Many workers surrounded her and expressed their desire to learn from her. She replied, "I haven't worked enough and still must learn from you comrades. I am like the rest of you, forever an ordinary worker." During this labour experience, she worked very hard and the old worker teacher suggested that she take a rest. She replied, "It isn't necessary. I'm a worker and used to working. Please look and see if the quality of my work is alright." During her manual labour period, there were two telephone calls from the outside, and each time she went to the workshop leader and said, "Leader, I have some business. May I have a little time off? I'll return in a minute. Please excuse me." After that the workshop leader always told the other workers, "Wei Feng-ying is a good representative of the working class. Even though she is in a leadership position, she is like an ordinary worker and strictly abides to the regulations."

Once Comrade Wei Feng-ying went to the countryside to participate in resisting drought. No matter whether day or night, the poor and lower middle peasants carried water for the fields in the hot weather. Even a seventy-year old poor peasant grandmother and her six year old granddaughter participated with everyone in resisting drought. This really impressed Comrade Wei Feng-ying. "The poor and lower middle peasants are willing to tolerate a bitter livelihood and work hard. This revolutionary spirit of fighting heaven and earth is something I ought to learn," she said.

One morning Comrade Wei Feng-ying went to fetch some water and met a comrade from the People's Liberation Army who was helping an old worker, who was responsible for the boilers, to study the works of Chairman Mao. She secretly reprimanded herself, "This old worker didn't know too many characters. Why didn't I think of helping him to study the works of Chairman Mao? From now on I should learn from the People's Liberation comrade."

Although Comrade Wei Feng-ying took up a different position, her spirit as one of the working masses didn't change. Her status changed but she remained in close contact with the masses. Moreover her humble and considerate attitude didn't change.

Lesson 15

A Test Question

One afternoon in the early autumn of 1971, a foreign friend researching in children's education, went to visit an elementary school in Peking. The teachers of the school warmly welcomed this foreign guest. The little red guard, Chu Jing, also participated in welcoming the guest.

After listening to a lesson, the foreign guest went to the guest room. He took out a sheet of paper and put it in front of Chu Jing. It was a test question. Chu Jing carefully read the question. "According to what you love most out of 'nationalism',

'money', 'truth', 'courage', and 'prettiness', place a ranking after each word using Arabic numerals." The foreign friend talked to the comrades of the school's revolutionary committee. He wanted to understand how the youth of New China would respond to this question. Chu Jing listened attentively to the explanation of the interpreters. Staring at the test paper, many thoughts went through her mind. Revolutionary forerunners losing their heads, shedding their hot blood and bravely sacrificing themselves for the realization of the proletarian revolution -- such pictures appeared before the eyes of Chu Jing. She appeared to see Liu Hu-lan standing bravely, and courageously fighting for the cause in the face of enemy soldiers. She also appeared to see Li Yu-he facing Jiu Shan and cursing the Japanese bandits for slaughtering the Chinese people and occupying the beautiful Chinese mountains and rivers. She also appeared to see the Red Army in the Long March climbing up the snow-capped mountains and crossing the marshes and overcoming difficult obstacles one after another.

From the teaching of Mao Tse-tung's thought, Chu Jing was able to understand something of what was considered to be truth, nationalism, and courage. Unfortunately, this foreign friend also brought out terms like money and prettiness, which she didn't like. What could she do? Chu Jing thought, "Whatever I don't love, I won't give it a number!" When she had come to this decision, she vigorously lifted up her head and looked with deep reverence at Chairman Mao's picture which was hung on the wall. She felt he was nodding at her and smiling. Then without hesitation she lifted up her pen and placed the numbers 1, 2, 3 in front of 'truth', 'nationalism', and 'courage'. The foreign guest smiled and asked, "Why didn't you mark either 'money' or 'prettiness'?" Chu Jing replied, "I don't love those things. The most beautiful things are created by the working masses and I want to learn from the working masses. Beautiful things are created with one's two hands."

The interpreter translated Chu Jing's reply to the foreign guest. The foreign guest nodded his head and folded Chu Jing's reply very carefully and put it in his wallet. The foreign guest smiled and said, "What we see in the Chinese children is the reflection of the New China."

Lesson 17 The Olive Tree

In Albania,

There is a mountain by the name of Ai-er-ba-da.

On the mountain are many luxurious olive trees.

Around the mountain springs are beautiful vineyards.

One day

The Chinese comrades went to that mountain.

Green and red cherries were hanging on branches

And beautiful pink and red roses were in bloom.

On the mountain slope

The Chinese comrades saw a little boy,

Looking after a flock of sheep,

Singing and with a wand in his hand.

The little boy on seeing the Chinese comrades

Ran to their side

And fervently said,

"Uncles, my name is Ku-yi-mu.
 I love China very much and recall all the little Chinese friends."
 He held tightly the hands of the Chinese comrades.
 Blinking his large intelligent eyes,
 He suddenly thought of something,
 "Uncles, please wait." He said.
 He ran into a nearby orchard.
 In a moment
 Ku-yi-mu returned to the Chinese comrades.
 In his hand he carried a young olive shoot.
 Trickle of sweat ran down his smiling face.
 He fervently said,
 "Dear Uncles,
 This young shoot is the result
 Of the guidance of Uncle Hoxha.
 With a gun in one hand and a spade in the other
 We grow olives.
 Please take this to China
 And give it to our little friends there.
 The deep friendship between the children of Albania and China
 Is symbolized by this olive shoot,
 Which will last for a thousand years."
 How bright this child is
 And what moving words he says!
 The Chinese comrades took the olive shoot
 And told him they would take his message back home.
 "Enver! Mao Tse-tung!"
 "Mao Tse-tung! Enver!"
 The Chinese comrades lifted up Ku-yi-mu
 and their shouts echoed across the valley.
 Then Ku-yi-mu waved to the Chinese comrades
 And happily shouted, "Goodbye!"
 He was like a sturdy little eagle
 Who flies high over the mountain peaks.

Lesson 18 The Story of the Buoy

On the Yalu River, there floated a bright red buoy. From a distance it looked like a water lily. This buoy was used to guide the ships of both China and Korea as they travelled on the river night and day.

For many years the buoy was managed by both the Chinese and the Korean governments. One time a storm arose which lasted for several days creating whitecaps on the Yalu River. When the wind had abated the Chinese sent out a boat to check on the buoy. Captain Wang stood in the bow and scanned the river. Suddenly he spotted a broken buoy at a place in the river where a tributary stream entered. This buoy was supposed to be maintained by the Korean comrades. Captain Wang thought, "Without a buoy is like a sailor without eyes. We must try to get it out of the water."

Immediately, Captain Wang decided to call a meeting. At the meeting some members of the crew said, "No matter what the danger, we will try to get that buoy for our Korean friends." Some said, "Our Korean friends have often returned a misplaced buoy to us.

We should try to emulate the international spirit of our Korean friends."

The boat moved toward the fork in the river and came closer and closer to the damaged buoy. However, the water in the river became so shallow that the boat could not come close enough. So they decided to send a few comrades in a sampan to tie a rope around the buoy which could then be towed by the big boat. When this was suggested everyone volunteered to go in the sampan. Two young sailors jumped into the sampan and said, "Leave it to the two of us." The chief engineer quickly followed and jumped into the sampan and said, "Include me, too."

The little sampan, trailing a long cable, steered toward the buoy through the wind and waves. But as it approached the fork in the river, rocks appeared in the river. The engineer quickly decided, "Let's jump into the water." The two sailors jumped into the water and swam toward the buoy.

The buoy, weighing 600-700 cattles was stuck in the mud as if rooted there. Despite their best efforts the buoy would not move. When the engineer saw this, he tied the sampan to a rock and jumped into the water too. The three men together were then able to move the buoy into a position where they could put the cable around it. When the buoy was hauled, at last, onto the big boat, they returned to the harbour.

As soon as they reached the harbour, everyone quickly got to work to remove all the rust from the buoy and give it a new coat of paint.

The next day this Chinese boat took the buoy and steered toward the Korean harbour. The Korean comrades were waiting. As soon as the Chinese boat arrived, they climbed aboard and clasping the hands of the Chinese comrades said, "Despite all the danger, you recovered the buoy and personally delivered it to us. We don't know how to thank you." The Chinese comrades replied, "The people of China and Korea struggle together and are like a single family."

Lesson 21A The Goose Feather Brigade

This story happened during the War of Resistance against the Japanese in Bai Yang Ding. In this place there were luxurious grasses growing in the marshes defended by a guerrilla force known as the Goose Feather Brigade.

One day the Goose Feather Brigade received information that more than twenty Japanese soldiers supported by thirty puppet troops were advancing from Zhao Bei Kou base towards Xin An base in two motor boats. The Goose Feather Brigade analyzed the situation and decided to ambush the enemy.

Each member of the brigade hid among the reeds with his head camouflaged with leaves. At dusk, an advance scout reported that one boat was well ahead of the other one so that the boats were some distance apart. What should be done? "If we attack one boat first, then the other one will be prepared and that will be to our disadvantage. But if we don't attack, they will get away." After some discussion it was decided to make a fast attack on the first enemy boat before the second boat arrived. Then it would be decided what to do next.

When the enemy boat arrived, they saw a machine gun mounted in the bow of the boat while ten of the enemy cowardly looked around. When the boat came close enough, the captain of the Goose Feather Brigade fired a single shot and killed the steersman of the boat. Following this the rest of the brigade opened fire and killed most of the enemy, totally confusing them. The captain now shouted "attack." The Goose Feather Brigade's ten little boats shot out of the reeds towards the enemy like so many arrows. One grenade after another exploded on the enemy boat and the chests of the enemy were riddled with bullets. The motor boat was sunk. A few of the enemy tried to escape but the Goose Feather Brigade would not let them go and quickly followed in their little wooden boats. One member of the Goose Feather Brigade saw an enemy soldier swimming towards him so he jumped into the water and in hand-to-hand combat soon drowned the enemy.

The first enemy boat was completely destroyed when the second enemy boat approached and tried to pass through the Goose Feather Brigade comrades at high speed while firing its guns madly. And now Xin An sent reinforcements. Hence the Goose Feather Brigade decided to bear a retreat in accordance with Mao's dictum of "preserve yourself, and destroy the enemy." The Goose Feather Brigade immediately retreated with big lotus leaves on their heads and took up a new position.

Lesson 22

The Foolish Old Man Who Removed the Mountains (Excerpt) Mao Tse-tung (June 11, 1945)

Our aim in propagating the line of the congress is to build up the confidence of the whole Party and the entire people in the certain triumph of the revolution. We must first raise the political consciousness of the vanguard so that, resolute and unafraid of sacrifice, they will surmount every difficulty to win victory. But this is not enough; we must also arouse the political consciousness of the entire people so that they may willingly and gladly fight together with us for victory. We should fire the whole people with the conviction that China belongs not to the reactionaries but to the Chinese people. There is an ancient Chinese fable called "The Foolish Old Man Who Removed the Mountains". It tells of an old man who lived in northern China long, long ago and was known as the Foolish Old Man of North Mountain. His house faced south and beyond his doorway stood the two great peaks Tai-hang and Wangwu, obstructing the way. He called his sons, and hoe in hand they began to dig up these mountains with great determination. Another grey-beard, known as the Wise Old Man, saw them and said derisively, "How silly of you to do this! It is quite impossible for you few to dig up these two huge mountains." The Foolish Old Man replied, "When I die, my sons will carry on; when they die, there will be my grandsons, and then their sons and grandsons, and so on to infinity. High as they are, the mountains cannot grow any higher and with every bit we dig, they will be that much lower. Why can't we clear them away?" Having refuted the Wise Old Man's wrong view, he went on digging every day, unshaken in his conviction. God was moved by this, and he sent down two angels, who carried the mountains away on their backs. Today,

two big mountains lie like a dead weight on the Chinese people. One is imperialism, the other is feudalism. The Chinese Communist Party has long made up its mind to dig them up. We must persevere and work unceasingly, and we, too, will touch God's heart. Our God is none other than the masses of the Chinese people. If they stand up and dig together with us, why can't these two mountains be cleared away?

1. Memorize and recite the lesson. Prepare the section from "our aim in propagating the line of the congress" to the end of the line "China belongs not to the reactionaries but the Chinese people" for dictation.
2. What truth does this lesson tell us?

PEKING TEXTS: VOLUME 7

Lesson 2 Chairman Mao at the Shisanling Reservoir Worksite

May 25, 1958 was a Sunday. On that day, our beloved leader Chairman Mao went to the Shisanling worksite to take part in voluntary manual labour.

Red flags fluttered above this grand reservoir worksite. People were everywhere like mountains and oceans. The labouring army under the Central Command to "go all out, go against the current, rapidly and economically carry out reconstruction for socialism", were actively labouring to build the reservoir.

At twenty minutes past three the powerful and strong music of "The East is Red" began pouring out of the loudspeakers. The announcer with a clear, powerful voice informed everyone of the special good news, "Chairman Mao is coming! Chairman Mao is coming!" The whole worksite immediately became a hub-bub.

Chairman Mao came to the site where the work was being carried out. Wherever this beloved elder went, a cry of greeting went up, "Long live Chairman Mao! Long live Chairman Mao!" This sound shook through the valley and echoed in the sky. Chairman Mao's face was ruddy with good health and spirits. He smiled and waved his straw hat at the crowd. This warm communication enlightened the heart of everyone and everyone's eyes beamed with gratitude and feelings of boundless good fortune.

In this sea of people and amidst all the hub-bub, Mao, taking healthy strides, ascended to a high place on the eastern embankment and looked out over the whole view of the reservoir, trying to understand the progress of the work, and asked with concern, "Can you guarantee that it will be completed before the floods come?" The crowd standing around Mao, answered assuringly, "The responsibility of completing the task is guaranteed." On hearing this, Chairman Mao smiled and nodded.

Beloved Chairman Mao went through the happy crowd, arrived at the eastern embankment and joined the others in manual labour. He was like an ordinary labourer wearing a straw hat and cotton clothes. Expertly he picked up a shovel and began shovelling

the earth and loading it into a willow basket. The people who laboured with Mao felt a limitless warmth and received great encouragement. Their spirits were raised and their energy thrust skyward. At the worksite, trucks, trains, and tractors were coming to and fro. Picks and spades flew up and down. Those people carrying the earth chased after one another. The little carts for moving the earth, and the engines, made a busy racket. So did the work whistle which rose and fell. Everyone was selflessly labouring to complete the reservoir before the floods would come. Soon after Mao put down his spade, a People's Liberation Army soldier used his own shirt to wrap the spade and excitedly said, "Looking at this spade reminds me of Chairman Mao, and my determination to follow Chairman Mao in a lifetime of revolution is reaffirmed." There was an old peasant, who with tears in his eyes, said, "If Chairman Mao, our beloved elder, who is so busy can come to labour with us, we must redouble our efforts and finish the reservoir ahead of time, grow more food, and construct socialism."

During the rest period, Chairman Mao personally took out his pen and wrote in vigorous strokes these five characters, "Shi San Ling Shui Ku", which shimmered golden in the sunlight. At sunset Chairman Mao left the reservoir worksite but the working army at the worksite were still immersed in feelings of happiness and joy.

Lesson 3 Serve the People Mao Tse-tung (September 8, 1944)

Our Communist Party and the Eighth Route and New Fourth Armies led by our Party are battalions of the revolution. These battalions of ours are wholly dedicated to the liberation of the people and work entirely in the people's interests. Comrade Chang Szu-teh was in the ranks of these battalions.

All men must die, but death can vary in its significance. The ancient Chinese writer Szu-ma Chien said, "Though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather." To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather. Comrade Chang Szu-teh died for the people, and his death is indeed weightier than Mount Tai.

If we have shortcomings, we are not afraid to have them pointed out and criticized, because we serve the people. Anyone, no matter who, may point out our shortcomings. If he is right, we will correct them. If what he proposes will benefit the people, we will act upon it. The idea of "better troops and simpler administration" was put forward by Mr. Li Ting-ming, who is not a Communist. He made a good suggestion which is of benefit to the people, and we have adopted it. If, in the interests of the people, we persist in doing what is right and correct what is wrong, our ranks will surely thrive.

We hail from all corners of the country and have joined together for a common revolutionary objective. And we need the vast majority of the people with us on the road to this objective. Today, we already lead base areas with a population of 91 million, but this is not enough; to liberate the whole nation,

more are needed. In times of difficulty we must not lose sight of our achievements; we must see the bright future and must pluck up our courage. The Chinese people are suffering; it is our duty to save them and we must exert ourselves in struggle. Wherever there is struggle, there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people, it is a worthy death. Nevertheless, we should do our best to avoid unnecessary sacrifices. Our cadres must show concern for every soldier, and all people in the revolutionary ranks must care for each other, must love and help each other.

From now on, when anyone in our ranks who has done some useful work dies, be he soldier or cook, we should have a funeral ceremony and a memorial meeting in his honour. This should become the rule. And it should be introduced among the people as well. When someone dies in a village, let a memorial meeting be held. In this way we express our mourning for the dead and unite all the people.

Lesson 6 Little Eagle

Darkness came and the big round moon rose, covering the whole earth with its silvery light. Soon after the little red guard's discussion group was over, Little Eagle, who still had the little red book inside his coat, went toward his uncle's house. Arriving at his uncle's home, he saw several long straight poles of lumber leaning against the house. His uncle, working bare-chested, was sawing some of these poles.

Little Eagle's uncle was forty years old. Recently, Little Eagle had heard from his classmates that his uncle had cut down the two trees in his backyard and made them into carrying poles and shovel handles. He wanted to sell them at a good price on the free market.

"Uncle, what are you sawing the wood for?" Little Eagle asked, going to his uncle's side.

"Oh, Little Eagle, you're here." said uncle lifting his head. "I'm making carrying poles."

"Are you going to sell them at the free market?" Little Eagle continued.

"Yes," his uncle happily replied. "The price at the free market is considerably higher than at the marketing cooperative ...". Without waiting for him to finish, Little Eagle couldn't resist from exclaiming, "Uncle, that is capitalistic thinking."

Uncle wasn't very happy and said, "Hey, you little kid, this lumber belongs to me."

"Even though it belongs to you, you cannot sell them at such a high price." Uncle knew he could not argue against Little Eagle, so he lit his cigarette and laughed, "Little Eagle, I purposely tried to test you."

"Tried to test me!?" exclaimed Little Eagle, his eyes flashing. He thought, in society the tendency towards spontaneous capitalism still exists as does the influence of the capitalistic classes and the power of traditional habits. Some people, whenever there is a chance, will leave the road of socialism and follow the road

of capitalism. He mustn't be taken in too easily by his uncle's words but still do some further investigation.

At the time that Little Eagle was doing this thinking, someone knocked at the door. "Is Fu-gen at home?" On recognizing this voice as the head of the production team, uncle asked Little Eagle to go and open the door. As for the uncle himself, he quickly put on his coat and removed all the lumber to the back of the house.

The production team leader came in just as the uncle, shaking the dust off his clothes, returned. "Team leader, please sit down." The leader sat down and said, "Fu-gen, recently everyone was busy at the spring cultivation. The poor and lower middle peasants studied theory and grasped the correct line and roused themselves to great enthusiasm, carrying water, fertilizing, planting, and so on. ... but we don't have enough carrying poles. I think you have some lumber and since this is your profession, can you make some carrying poles for this unit? We will pay the same price as you would receive from the commune market, as well as work points for your labour."

Uncle sighed and shook his head, "Team leader, to tell you the truth, I have only very little lumber which I intended to use to fix the roof of my house."

The conversation between the uncle and the team leader was overheard by Little Eagle. He was so angry that his heart beat very fast. He immediately stood up and ran to the back of the house. He carried the lumber in and said, "Uncle, can't you use this lumber?" His uncle didn't expect Little Eagle to do this and his face and ears turned beet red and he quickly said, "Oh, that lumber. I --- forgot about it."

"Don't try to pretend!" said the production team leader without the least tone of politeness in his voice. "You, Fu-gen, if you don't try to lead a good rural life, but run around to the free market, you will find yourself going down the road of capitalism."

At this time, Little Eagle took out a book from inside his coat and read a line from Lenin to his uncle, "small scale capitalism is a commonplace thing. Every day at every time it spontaneously arises to become large scale capitalism and capitalist classes." Little Eagle resolutely said again, "If you don't reform yourself, you will fall into the muddy hole of capitalism."

Little Eagle's uncle was stunned and looked first at the production team leader and then at Little Eagle. His head was covered with perspiration ...

The team leader looked at Little Eagle's face and nodded his head with approval.

Lesson 8A The Little Spy San Zuan

During the period of the War of Resistance against Japan, all the people of the country followed Chairman Mao's call to "Mobilize, militarize and participate in the War of Resistance," and actively united with the Eighth Route Army, and the New Fourth Army to wipe out the Japanese invaders.

San Zuan was the 13 year old son of a poor peasant. His father had been murdered by the ghastly Japanese. San Zuan's home was not far from the cavalry camp of the Eighth Route

Army so he often worked for the Eighth Route Army as a spy.

Once San Zuan disguised himself as a boy collecting firewood and went to spy on a Japanese occupied village. He carried a basket and went to the area nearby that village, picking up firewood on the one hand and keeping an eye out for the Japanese bandits on the other.

One Japanese bandit official, followed by a gang of his thugs were parolling and discovered San Zuan. They immediately surrounded him, pointing at him and asking, "What are you up to?"

"Gathering firewood!" said San Zuan calmly, pointing to the wood beside him and pretending that there was nothing unusual.

"Nonsense! You little Eighth Router! You must have come to look for information for the Communist Party!" said the Japanese bandit officer with a shriek and a fierce look in his eyes. Then he looked around and with a grunt said, "Your home? -- Where do you live?"

"At the east end of the village," said San Zuan calmly.

"Well then, take me to see where you live!" coldly laughed the Japanese bandit officer. Tapping the pistol at his waist he said menacingly: "Little thing, if you're lying, I'm going to shoot you."

San Zuan casually replied, "O.K. Then follow me."

The gang of thugs followed behind San Zuan as he headed for the east end of the village.

As San Zuan walked, he stealthily and detailedly observed everything. Reaching the east end of the village he found a broken-thatched hut inside which some people's shadows were moving. Intelligently he pointed to the broken-thatched hut and said in a loud voice, "This is my home." When he finished talking he purposely pulled the wood from the basket at the doorstep, making a racket. At this time an old woman emerged from the broken down thatched hut dressed in shabby clothes.

San Zuan, on seeing the old woman, immediately went to her and giving her a hug, cried out, "Mother, mother, I was picking up wood at the west end of the village and they insisted on my being a little Eighth Router sent to spy and so wanted to shoot me."

San Zuan's unexpected action gave the woman a start but she understood very quickly and she held San Zuan tightly and said, "My child, don't be afraid. Picking wood is picking wood! That information is no information!"

"Is he really your son?" the Japanese bandit officer disbelievingly queried the old woman.

"You mean you think I could carelessly recognize someone as my son?" the old woman countered.

The Japanese bandit official did not know what to say. He could only disgruntledly lead his henchmen away.

San Zuan, under the old woman's protection, completed his scouting mission. The second day the Eighth Route cavalry surrounded the village and completely annihilated the Japanese bandits.

Lesson 9 Mr. Lu Hsun Values Time

Lu Hsun was our country's great proletarian literary figure, thinker and revolutionary.

Some people say that Lu Hsun was talented but he personally said, "Where is the talent! I just took the time which others spend in drinking coffee and applied it to my work." Lu Hsun always tried to accomplish lots of revolutionary things within a short period of time. He once said: "Saving time is the same as lengthening one's life." When he was working he never felt tired. Very often during the daytime, he did some other work and then at night wrote essays. If he started writing, he usually continued through till the dawn. He was always in his study sitting at his desk working incessantly. He considered the time when he lounged back to read books, his rest time. When Lu Hsuan reached his more mature years, he was even more urgent about the use of time. No matter how intense the struggle, or how adverse the environment, or how bad his health, he still studied Marxism-Leninism with a great hunger and thirst. When he was sick, he would think about what he would do after he had recovered; when he was slightly better he would immediately start working with his hands. A little while before his death, he had a high temperature and his weight had fallen slightly below 80 catties. Nevertheless, he continued to use his pen as a weapon to contend with the enemies. Three days before his death, he even wrote a preface for someone who had translated an anthology of Russian stories. The day before he died, he even wrote his diary. Lu Hsuan fought till the day he left us. He never wasted a single moment.

Lu Hsun not only valued his time, but he also valued the time of others. When he attended meetings, he never came late, and would never cause anyone to wait for him. Even if it was pouring rain, he would try to arrive on time. He once said, "Time is life. If you waste the time of others without any reason, it would be the same as murdering the person and stealing their money." Lu Hsun valued time, in order to study seriously and grasp Marxism. He consciously followed the proletarian revolutionary line and contended with the three enemies and with the cultured running-dogs of the Kuomintang and with hidden class enemies.

We ought to learn Lu Hsun's spirit of valuing time for the revolution. We ought to fully utilize and plan how to distribute time. We ought to study diligently and train ourselves to be the successors of the proletarian revolution.

Lesson 10 Li Shi-Zhen

Li Shi-zhen was in ancient times our country's greatest doctor and pharmacologist. He was born at Qi-chun, Hubei province in 1518.

Li Shi-zhen's father was a doctor. From early childhood he often went to the mountains with his father to collect medicinal herbs in order to cure the illnesses of the poor people. He came into contact with various kinds of herbal medicine and various diseases which formed the solid basis for his subsequent research in medicine and pharmacology.

When he was 22 years of age, he began to treat the sick. One

year there was a great flood in his village. The farm lands and houses were flooded and many of the poor people in his village lost everything they had. After the waters had receded, an epidemic broke out. Li Shi-zhen and his father saved the lives of many. This brought him the profound realization that the people in the villages really needed doctors. He decided to make his contribution through the area of medicine and pharmacology.

As Li Shi-zhen practiced medicine, he also studied drugs. He found many old pharmacology books had defects: many of the drugs used were not recorded in the books; and some drugs had only the names without descriptions of their shape or habits of growth; and also there were some drugs for which the nature and effects of the drugs were recorded incorrectly. He thought: if the patients took the wrong drug, how dangerous it would be! Therefore he became determined to completely rewrite a new drug manual.

Because of writing this book, Li Shi-zhen not only came to pay attention to practical treatment but also went up to the mountains to collect the herbal medicines. He was not afraid of high mountains or how long the journey was, nor was he afraid of the cold winter or the hot summer. He explored all the famous mountains where herbs were produced. Sometimes he didn't come down from the mountains for several days. When hungry, he ate some dried food. At night time he passed the night in the wilderness. Whenever he encountered a new medicinal herb, he was very happy and enthusiastic. He attentively and detailedly researched its root, stem, leaves, flowers, and fruit, trying to determine which classification it should go under. He sometimes brought the sample down from the mountains and researched the effect of the drug when applied. Li Shi-zhen travelled many thousands of 'li' interviewing thousands and hundreds of old peasants, local doctors, fishermen and hunters. Humbly he asked for and listened to their advice. They enthusiastically told Li Shi-zhen about the growth habits of different kinds of herbal medicine and shared many secret recipes and formulas which were prevalent among the popul^us. They also helped him in collecting many different kinds of medicinal herbs. During this long period of practical experience, Li Shi-zhen's knowledge became very rich.

After a long period of personally collecting medicines, and making revisions coming out of practical experience, and taking a humble attitude in learning and diligently researching, Li Shi-zhen spent a full 27 years to complete editing and writing the famous pharmacological book called "Materia Medica" which was an outstanding contribution to the development of our nation's medicine and pharmacology.

Li Shi-zhen's achievement in the area of medicine and pharmacology resulted from his long time personal work in collecting herbs in the mountains and delving into many different aspects of medicine and pharmacology and experiencing different kinds of practical activities. As Chairman Mao has pointed out: "Li Shi-zhen of the Ming dynasty spent a long time in going up into the mountains to personally collect medicinal herbs and only thus was able to write the "Materia Medica"." Li Shi-zhen's scientific achievement illustrates the great truth that the source of knowledge is practical experience.

Lesson 11Talk With the American CorrespondentAnna Louise Strong (Excerpt)

August 1946 Mao Tse-tung

All reactionaries are paper tigers. In appearance, the reactionaries are terrifying, but in reality, they are not so powerful. From a long-term point of view, it is not the reactionaries but the people who are really powerful. In Russia, before the February Revolution of 1917, which side was really strong? On the surface the Tsar was strong but he was swept away by a single gust of wind in the February Revolution. In the final analysis, the strength in Russia was on the side of the Soviets of Workers, Peasants and Soldiers. The Tsar was just a paper tiger. Wasn't Hitler once considered very strong? But history proved that he was a paper tiger. So was Mussolini, so was Japanese imperialism. On the contrary, the strength of the Soviet Union and of the people in all countries who loved democracy and freedom proved much greater than had been foreseen.

Chiang Kai-shek and his supporters, the U.S. reactionaries, are all paper tigers too. Speaking of U.S. imperialism, people seem to feel that it is terrifically strong. Chinese reactionaries are using the "strength" of the United States to frighten the Chinese people. But it will be proved that the U.S. reactionaries, like all the reactionaries in history, do not have much strength. In the United States there are others who are really strong -- the American people.

Take the case of China. We have only millet plus rifles to rely on, but history will finally prove that our millet plus rifles is more powerful than Chiang Kei-shek's airplanes plus tanks. Although the Chinese people still face many difficulties, and will long suffer hardships from the joint attacks of U.S. imperialism and the Chinese reactionaries, the day will come when these reactionaries are defeated and we are victorious. The reason is simply this: the reactionaries represent reaction, we represent progress.

Lesson 12Life Can't Be Extinguished, The Assault Can't Be Stopped

During the war of self-defence at Zhen Bao Dao, the hero Yu Qing-yang bravely attacked and killed the enemy and gained a reputation among his soldier friends as "hard-boned soldier".

March 2, 1969 at the height of the warfare, Yu Qing-yang and his soldier friends advanced to the enemies territory like fierce tigers. Suddenly enemy machine gun fire obstructed the path of advance. Yu Qing-yang and his soldier friends were thus trapped in a foxhole. "Exterminate them!" During the break in enemy firing to reload their guns, Yu Qing-yang sprang from the trench and began firing at the enemy. Just then the enemy fire stopped. "Charge" All the soldiers sprang out of the trench and bravely advanced on the enemy. The enemy were so terrified that they disappeared in all directions. Yu Qing-yang, with a hatred towards the invaders which penetrated his bones and with a determination to protect his socialist homeland, was the first to lead the assault. Suddenly Yu Qing-yang's head was hit by a bullet. The first-aid man came to bandage his wound. But Yu

Qing-yang's injury was quite serious and he had lost consciousness. The first-aid man thought he had sacrificed his life and in a furious anguish cried out, "Comrade Qing-yang, we will revenge you." When he had finished speaking, he grabbed Qing-yang's gun and went out to carry on the attack.

The soldier comrades voices all called out, "Hero!" and their guns reverberated the sound, "Hero!". Suddenly Qing-yang regained consciousness, pushed the first-aid man aside, grabbed his gun and stood up like a giant. Using his right hand, he tore off the bandage from around his eyes. He lifted up the gun and charged towards the enemy. He vigorously moved forward, -- one step, two steps, three steps, four steps, five steps, six steps, as streams and streams of bullets filled with hatred were shot towards the enemy. One after another, the enemy soldiers fell down. On the snow, six deep impressions of the footsteps of the hero could be seen. There were not six ordinary steps. These were the real record of the bright promise that this hero's "Life cannot be extinguished, the assault cannot be stopped." These were the concrete manifestations of the thorough revolutionary spirit of this hero who was not afraid of bitter hardship or even death. This was also the reflection of the hero's selfless heart towards the Party and the people.

Chairman Mao's good soldier, Yu Qing-yang, used his blood and life to protect the sacred land of his country. His heroic revolutionary spirit will forever encourage us to bravely struggle and thoroughly bury imperialism, revisionism and reactionaries.

Lesson 12A The Sound of the Conch Shell

Following the road of Hai Ding, with the sunlight shining ahead, I was going toward Shou Bei Lian to participate in the People's United Conference. Passing through the luxurious mountain slopes, I could see before me the beautiful sea. Sitting on top of a pile of stones near the seashore was a little dark-eyed girl about twelve years old. Her two big eyes were sparkling. In her hand was a conch shell to which was tied a tassel of bright red silk which shone like a fire-cracker. Beside her was a little boy of about the same age staring at her as she blew the conch shell.

"Would you let me blow it once?" the little boy begged.

"Do you know how to blow the assembly whistle? It is like this ..." She lifted up the conch shell, tilted her head back and blew out her cheeks as if she had two peaches in her mouth and the horn sounded, "Whoooooo!"

I had decided to stop and ask the little girl, "Do you know how to blow the attack whistle?" She said, "Yes, I can. It's like this." The conch shell again made a whooting sound and it was rapid and shrill, full of the passion of war.

I purposely tried to tease her, "Do you know the sound for retreat?"

The little girl looked at me strangely but quickly retorted, "Blowing the retreat sound! We militia never blow the retreat whistle."

The four words, "We the militia members" had come out very naturally.

I asked, "Are you a member of the militia?"

"Certainly. My mother always tells me that Chairman Mao always said that all people are soldiers. On this island, whether you are old or young, man or woman, we are all soldiers. When enemy comes, we will attack, attack, attack -- with a determination to overthrow imperialism, revisionism, and all reactionaries. We little militia have made up this song; let me sing it to you.

"Not afraid of heaven or earth,

Determined to attack imperialism, revisionism, and reactionaries,

When you attack, I attack.

Overthrowing the enemy on island and sea,

Destroying the enemies till they become mud."

As she sang, she held up her little hand and her eyes emitted sparks of hatred. In the body of this little revolutionary soldier, I could see the bravery and seriousness of the Chinese women. I could not resist asking, "Have you been to war?"

"How is it not possible to have been to war? During the war drill, we carried the red guns and followed the militia uncles in maneuvers, rushing the shoreline and occupying the beach as a base. We climbed the rocky slopes and passed over the trenches. Even if we lost our shoes, we carried on running barefooted. Sometimes, we fell down and cut ourselves but even then we weren't afraid. However my mother ordered me to return to the village to guard the storehouse. But I said, "Even though we may be slightly hurt at the front, we are determined not to retreat to the back." But my mother said, "Guarding the storehouse is an extremely important responsibility during wartime," and ordered us to obey her instructions. We could do nothing else but obey and guard the storehouse very well." When she spoke she was very serious and didn't sound like an eleven or twelve year old child.

"Who is your mother?"

The little boy beside her immediately replied in her place, "Her mother is the company commander of the militia."

Then I realized that she was the daughter of company commander Shi Ying. Shi Ying was a militia member of long standing, a communist party member and truly had devoted her life to the people. She had unlimited love for the Party and also enthusiastically passed to the next generation her sense of devotion to Chairman Mao.

Being afraid of being delayed in arriving at the meeting, I quickly ran to the station at Shou Bei Lian. Behind me there was the continuous call of the conch horn. This sturdy sound followed the moving clouds and rose up like the foam of the sea hitting the cliffs.

Lesson 14 I Have Taken Up This Gun

When I was young,
My village was occupied by the Japanese bandits,
Who oppressed the masses,
Everywhere burning, plundering and murdering.
My mother carried me on her back,
And went into the mountains to hide.
At that time whenever a gun was shot,
I clung tightly to my mother.

When I was twelve,
 The bandits of Chiang attacked the village.
 They conscripted my brother,
 And pushed my mother to the ground with the butt of their gun.
 At that time I angrily thought,
 "Huh! If I only had a gun ... "

The Liberation Army wiped out the bandits of Chiang.
 They liberated my village.
 All the soldiers were in high spirits.
 Listening to their songs,
 Their voices were very loud.
 Watching them approach the front line,
 Their steps were steady and firm.
 I quietly thought to myself,
 "When can I become a soldier
 And carry a gun?"

When I went to school,
 The teachers always taught about
 Dong Cun-rui, Yao Shao-yun, Huang Ji-guang,
 And even in my dreams, I thought,
 "When can I become like one of these heroes,
 And take a gun into battle?"

Today, I have taken up this gun --
 This gun was given to me by the people of the country.
 From now on I will be standing on guard day and night
 For the dictatorship of the proletariat.
 When I think about this, I fervently hold my gun tighter.

For the protection of our sacred land,
 For the destruction of imperialism,
 For the liberation of all the world's oppressed,
 And for the realization of the great ideal of communism,
 I will forever hold firmly to this gun
 Given to me by the masses.

PEKING TEXTS: VOLUME 8

Lesson 2 On Tactics Against Japanese Imperialism (Excerpt)
 Mao Tse-tung (December 27, 1935)

Speaking of the Long March, one may ask, "What is its significance?" We answer that the Long March is the first of its kind in the annals of history, that it is a manifesto, a propaganda force, a seeding-machine. Since Pan Ku divided the heavens and the earth and the Three Sovereigns and Five Emperors reigned, has history ever witnessed a long march such as ours? For twelve months we were under daily reconnaissance and bombing from the skies by scores of planes, while on land we were encircled and pursued and pursued, obstructed and intercepted

by a huge force of several hundred thousand men, and we encountered untold difficulties and dangers on the way; yet by using our two legs we swept across a distance of more than twenty thousand li through the length and breadth of eleven provinces. Let us ask, has history ever known a long march to equal ours? No, never. The Long March is a manifesto. It has proclaimed to the world that the Red Army is an army of heroes, while the imperialist and their running dogs, Chiang Kai-shek and his like, are impotent. It has proclaimed their utter failure to encircle, pursue, obstruct, and intercept us. The Long March is also a propaganda force. It has announced to some 200 million people in eleven provinces that the road of the Red Army is their only road to liberation. Without the Long March, how could the broad masses have learned so quickly about the existence of the great truth which the Red Army embodies? The Long March is also a seeding-machine. In the eleven provinces it has sown many seeds which will sprout, leaf, blossom, and bear fruit, and will yield a harvest in the future. In a word, the Long March has ended with victory for us and defeat for the enemy. Who brought the Long March to victory? The Communist Party. Without the Communist Party, a long march of this kind would have been inconceivable. The Chinese Communist Party, its leadership, its cadres and its members fear no difficulties or hardships. Whoever questions our ability to lead the revolutionary war will fall into the morass of opportunism. A new situation arose as soon as the Long March was over. In the battle of Chihlochen the Central Red Army and the Northwestern Red Army, fighting in fraternal solidarity, shattered the traitor Chiang Kai-shek's campaign of "encirclement and suppression" against the Shensi-Kansu border area and thus laid the cornerstone for the task undertaken by the Central Committee of the Party, the task of setting up the national headquarters of the revolution in northwestern China.

Lesson 4 Sturdy Spirit

Just before the movie was about to begin, an elementary school student found a People's Liberation Army soldier sitting in one of the front rows, concentrating on reading a thick book. Looking, he saw the title of the book was, "The Selected Works of Mao Tse-tung". Looking up at the person reading the book, he couldn't help but cry out in surprise.

"Huh! Aren't you Uncle Lei Feng? Even during these few minutes you still want to read?"

Lei Feng laughed, "Even if the time is short, a page is a page and a few soon become many. In studying, it's not alright to not grasp every moment."

Lei Feng was a driver in the army. He drove vehicles day and night, back and forth, and it was difficult to find a free moment to study. Lei Feng kept Mao's works in his pocket so that they would always be at hand. Whenever the vehicle stopped, or he had a few spare moments without other work, he would sit in the drivers room and earnestly study. Lei Feng often said to his fellow soldiers, "As far as I am concerned, Mao's works are better than food or weapons, and better than the com-

pass in the vehicle. It's not O.K. if people don't have food to eat; it's not possible to drive a vehicle without a compass; and it's not possible to carry out revolution without studying the works of Mao."

Lei Feng really valued the evenings. After it got dark, except when he was participating in some organized meeting, he usually always studied Chairman Mao's works. Sometimes he felt the time wasn't enough and wanted to read a bit longer after the lights were put out. In order not to disturb the other comrades rest, he often went to the office, or the kitchen, or the instructors' residence to study.

One time it was deep into the night when an instructor returned from a meeting to the residence. Seeing Lei Feng reading under the light, he said with concern, "Lei Feng, it's good to study, but it's also good to rest. Soon the night will be half over and you haven't had any sleep yet!"

Lei Feng looked at the instructor and thinking how busy he must have been and how tired he must be, picked up his book and went out.

When the instructor had slept for awhile, he woke to see Lei Feng again sitting in the same place reading with great concentration.

The instructor silently walked up behind Lei Feng and saw that he was reading and writing down notes. When Lei Feng saw the instructor, he quickly stood up and said, "Instructor, I've disturbed your rest."

"Not at all" said the instructor, helping him to sit down. Turning over the works of Mao, he could see a lot of red underlining and notes in the margins.

In order to study well Marxism-Leninism and the thought of Mao Tse-tung, Lei Feng often studied together with his comrades. Every Monday and Wednesday, if there wasn't some other activity, he would organize the whole class to study Mao's works together, gradually developing a system to be carried resolutely through.

It was just in this way that Comrade Lei Feng grasped every moment and painstakingly studied Chairman Mao's works. In his diary he wrote:

"Although there is time to study, the question is whether we are willing to cram it in and whether we are willing to bore through it."

On a good piece of plank, there is no hole but isn't it possible to hammer a nail into it? This is because pressure on the nail drives the nail through the wood. It is hard to bore it through.

From this you can see the nail has two strengths. One is the kind of power to press and the other is to bore. This is the kind of "sturdy nail spirit" we should have, power to press onwards and power to drill through something.

The comrades praised the "nail spirit" of Lei Feng.

1. In what ways did Lei Feng express his spirit of hard work in studying Chairman Mao's works?
How can we learn to follow the "nail spirit" of Comrade Lei Feng?

Lesson 12AOpen-Door Schooling Is Good

The blowers of the right deviationist wind nonsensically said that open-door schooling was just practical experience, practical experience, practical experience, and didn't include any teaching of knowledge or culture. This is total nonsense. Is open-door schooling really good or not? We little red guards have a right to speak and to talk about many of the realities of open-door schooling in order to reveal the lie. For the past few years we have followed the May 7th directive of Chairman Mao. Under the guidance of the school's Party Branch, we selected a variety of forms for open-door schooling. We insisted that the factory was the society and combined theory and reality. Following the conditions of reality we went back and forth, learning to see the workers, peasants and soldiers as our teachers and humbly receiving education from them. In the peasant villages we learned of the blood-filled histories of the families causing us to be filled with hatred for the old bad society while at the same time increasing our deep love for the Party, Chairman Mao and our socialist country. During labour in the fields, the poor and lower middle peasants taught us the knowledge and the skill necessary to grow persimmons, cucumbers, beans, peppers, and other vegetables. This caused us to learn some knowledge which can not be gained from books or in the classroom. After experiencing the practical learning with the peasants, many of the students changed their past attitudes of looking down on the workers and peasants and despising manual labour and working hard and getting tired and dirty -- this kind of capitalistic class thinking. During open-door schooling, we went to the factories and villages to participate in labour and through labour we learned from the workers and poor and lower middle peasants. The workers and poor and lower middle peasants fervently love the Party, Chairman Mao and socialism. Your stand has to be firm and you have to be able to distinguish the right and the wrong. They actively participate in the revolution in education and believe that this is a great matter which thoroughly is the carrying out of Mao's revolutionary line. This is an important matter related to the future of our country. They fully support open-door schooling and gave us their full assistance. When they heard about those who blew the right deviationist wind criticizing open-door schooling, they became very angry and together with us immediately began criticism against such nonsensical talk. They fervently announced: Whoever objects to open-door schooling, objects to the educational revolution, and opposes the record of the Cultural Revolution, and seeks to settle the debt of the Cultural Revolution. We are determined to focus on Chairman Mao's educational line and to destroy the right deviationist wind. If we do not realize complete victory, our soldiers will not be withdrawn. Their firm determination for revolution and their attitude of being able to discriminate between love and hate caused us to receive a deep impression of education and raised our consciousness of class struggle and correct line struggle.

After open-door schooling, all the classmates wrote more than 250 investigation reports, more than 400 revolutionary songs, and also reports on visits and draft criticisms, poems for pic-

tures, and drafts for wall newspapers. We also edited many short but good cultural performances. All these things are evidence that open-door schooling is good. These results couldn't be achieved during the previous 17 years of schooling before the Cultural Revolution under the revisionist educational line. But the blowers of the right deviationist wind consider the 17 years of the revisionist line as good and deny the direction of the proletarian revolution in education, attempting to force us to go back to the former road. We are determined to refuse to agree to be locked up in a classroom to study dead books and to bear the spirit of the nobility of the capitalist class or to become the slaves of the capitalist class.

Open-door schooling is open door schooling. It reflects the war of the two classes, the two roads, and the two lines in vigorous struggle. We little red guards will certainly listen to Chairman Mao's words and take class struggle as the central link, and firmly support the Party's basic line and so firmly overthrow the right deviationist wind. We will firmly criticize the main root of the right deviationist wind and the main background support, Teng Hsiao-ping. We firmly join the workers and peasants in supporting the direction of the revolution in education and in following the road of open-door schooling and in training ourselves in the three revolutionary movements in order to become the successors to the proletarian revolution.

Lesson 12B

How to Write a Letter of Determination

Whenever an individual or group responds to the Party and Chairman Mao's call to actively participate in any type of political movement or when any special job responsibilities are assigned from above, it is possible to use a letter of determination to guarantee and show to the organization and the masses your determination to be resolute.

The letter of determination can be given directly to the leader or can be displayed in the form of a big character poster or it can be written on a blackboard newspaper.

In the letter of determination you have to write down what you have determined to do, to what degree and when you will complete the responsibility and the important measures to follow with the completion of the task. The content of the letter of determination has to support proletarian class politics, has to support the Party's basic line and should express the spirit of proletarian class revolution and the scientific attitude of practical implementation.

If this is a group letter of determination, this ought to be sufficiently resolved by the whole group.

At the end of the letter of determination, you must sign your name. As for the one written by a group, the name of the unit must be written down. Whether written by one person or several, all the names should be written down. Also the date should be put down.

Example 1. Letter of Determination.

Our great leader Chairman Mao has pointed out, "Turning against the record cannot get the support of the hearts of the

people." "One of the important tasks for us now in the ideological line of struggle is engaging in criticism of revisionism." All of us in this class are determined to follow Chairman Mao's directive. We are sincerely dedicated to studying all the directives of Chairman Mao, and to learning the theory of the dictatorship of the proletariat, and to thoroughly carrying out the attack against the right deviationist wind. We are determined:

1. to organize small groups to study the theory of Marxism-Leninism and the works of Mao Tse-tung. We want to roughly understand something of Marxism and to raise our consciousness of class struggle and line struggle.
2. to promote the revolutionary spirit of daring to think, to speak and to do. Everyone will try to criticize the biggest and most unwilling-to-repent follower of capitalism within the Party, Teng Hsiao-ping, and also to attack the revisionist road. We will also criticize the promoters of the right deviationist wind who have strange theories and speak badly of the revolution in education. We will also take the opportunity to obtain the big victory of going against the right deviationist wind.

Signed, All of the Students in Grade Four
7 April 1976

Example 2.

To the Party Branch, and the Revolutionary Committee,

Yesterday, after listening to Director Zhou's report on the need for immediate action in dispatching a production unit to assist with autumn harvest, I was extremely happy. I insisted on participating in this labour campaign and during labour I intend to achieve the following:

1. To treat the poor and lower middle peasants as teachers and during labour consciously to try to learn from them that class struggle is the most important thing and to support the Party's basic line, to support socialism, and to attack capitalism, to love the country and to love the revolutionary spirit of being a part of the masses.
2. During labour not to be afraid of dirt, nor of being tired, and to guarantee the completion of the task on time.
3. To be determined to carry out the three regulations and eight rules and value the efforts of the poor and lower middle peasants and to be very meticulous.

Fourth Grade, 2nd Class
Sung Ai-nung
25 September

Lesson 13 Quotations from Chairman Mao

Whoever wants to know a thing has no way of doing so except by coming into contact with it, that is, by living (practising) in its environment. ... If you want knowledge, you must take part in the practice of changing reality. If you want to know the taste of a pear, you must change the pear by eating it yourself. ... If you want to know the theory and methods of revolution, you must take part in revolution. All genuine knowledge originates in direct experience.

If a man wants to succeed in his work, that is, to achieve the anticipated results, he must bring his ideas into correspon-

dence with the laws of the objective external world; if they do not correspond, he will fail in his practice. After he fails, he draws his lessons, corrects his ideas to make them correspond to the laws of the external world, and can thus turn failure into success; this is what is meant by "failure is the mother of success" and "a fall into the pit, a gain in your wit".

1. Explain the meaning of these quotations.
2. Copy, memorize and recite these two quotations.

Lesson 14 The Story of Peanut Production

In the past the whole united brigade of Feng Cai prefecture never had a big peanut harvest. Every mou produced not more than 100-200 cattles of peanuts. From 1953 on, the poor peasant, Yao Shi-chang and the other commune members started researching the matter of peanut production but many of those experiments were in vain. After studying Chairman Mao's works, they were determined to find out the natural laws governing the growing of peanuts through practical study.

There is a colloquial saying: "When we harvest peanuts, wait till the blooms fall off. Then the plants will have born fruit and it will be time to harvest them". Yao Shi-chang first of all studied the question of the blossoming of the peanut plants. He selected two peanut plants and observed them day and night. In the end he observed that the flowers started to bloom just slightly before dawn. To each of the blossoms he attached a slip of paper recording when the blossom first started blooming. No matter whether there was wind or rain, he had observed the plants for sixty consecutive nights and the two plants altogether had more than 70 tiny paper labels. After the peanuts were harvested, the commune members decided to analyze the results in detail and found a law: from the time the plant started blooming until the peanuts were ready for harvest took 65 days. The peanuts wouldn't be ripe until at least 65 days and the majority of the peanuts were attached to the first side shoot.

The next year they continued with their investigation and followed the step of proving the law they had discovered in the first year in regard to the growth of the peanuts, that is, 60-70% of the peanuts are attached to the first side shoot, and 20-30% are attached to the second side shoot. Although there were some peanuts attached to the third side shoot, for the most part this stem bore few peanuts. The main stem and root of the plant didn't bear any flowers or peanuts.

Once the laws governing the growth of peanuts had been found, how could this law be used to raise peanut production? Yao Shi-chang thought, since most of the nuts are attached to the first side shoot, then this shoot should be fully utilized. This side shoot is found on the lowest level of the peanut plant. Too deep soil influences the result, therefore the soil shouldn't be too deep. In this particular area, nine seasons out of 10 there will be a spring drought and the time for sprouting will take a long time. Shallow planting is not sufficient to protect the early sprouts. From the result it appears that shallow planting should be better but from the point of view of protecting the young shoots,

it should be planted deeply. What should be understood from this research? After some thought, they decided that the peanuts came from young plants, therefore in order to protect the young plants, they should be grown deeply. After they had sown the seed more deeply, the young shoots grew up strong and healthy.

The question of protecting the young shoots was resolved. But what about the first side shoot which grows the most peanuts being so deeply embedded in the soil? How could this contradiction be resolved? One day Yao Shi-chang and one old peasant were trying to thin the young corn plants. The old peasant told him to loosen the soil from around the roots of the young plants and thus facilitate their branching out. Yao Shi-chang thought, if the corn branches out, so might the peanuts. Would the theory be the same? He immediately ran back to the peanut field and exposed the root of the young peanut plant. The roots of the young peanut plant being exposed were white and soft and when squeezed, water would come out. He thought of this young root being exposed, wouldn't it be killed by the sun? It's best to experiment. He took 22 young peanut plants for experiment. Through practical experience, he was able to prove that the roots of the peanuts being exposed didn't die. Instead the main root became purplish in colour and grew as hard as the branch of a rubber tree.

This type of early deep growth, and later exposure method, fully utilized the first side shoot of the plant. The result of the experiment was that those plants with the root being exposed, produced two or three times more than the ones which weren't exposed. They promoted this experience and for the last few years the peanut production of the united brigade has been raised from an average of 100-200 catties per mou to more than 400 catties and for some areas has even reached 800 catties per mou.

PEKING TEXTS: VOLUME 10

Lesson 3 Chairman Mao's Poem
The Long March (October 1935)

The Red Army does not fear the trials of the Long March,
 And holds as nothing crossing ten thousand crags and torrents.
 The five mountain ranges are gentle rippling hills,
 While the towering Wumeng mountains are mere mounds of clay.
 The steep cliffs are warmed by the lapping of the waters of
 the Golden Sands River,
 But the iron chains spanning the Tatu River are cold.
 Having joyously crossed the thousand li of snow
 On Min Mountain, every face glows with happiness.

1. Explain the meaning of the poem.
2. Memorize and recite the text. Prepare it for dictation.

Lesson 6 The Thought Provoked By This Stick

A stick can be a very ordinary thing but if it is seen by different classes of people, the kind of associations with the stick will be quite different.

Fang Hai-zhen picked up the stick and recalled the scenes of struggle from the past: "This rod has followed me in experiencing many hardships. In the past 100 years it has been lifted to arouse the workers. The workers at the docks of our country under the guidance of Chairman Mao and the Party lifted up the stick for revolution, struggle and resistance and then in the end to raise the red flag over the Maritime Customs.

Ma Hong-liang took the stick and a torrent of mixed feelings came to him as hot tears filled his eyes. "My old fellow! If I were to talk about you, I would have stories enough to fill my stomach." Looking at the stick he remembered the hard work the labourers had done at the dock in the old society. Lots of blood had been smeared on this stick. Looking at the stick he emotionally sang out: "The kindness of the Communist Party and of Mao Tse-tung is more immense than heaven."

Qian Shou-wei looked at the stick and remembered his lost "heaven". In the darkness he gritted his teeth and tried to think of ways to despoil things and dreamt of one day being able to change the sky. He hoped to ride on the head of the working masses and wield his power.

From looking at this stick, the attitude of the two different classes is very apparent.

The matter is such that no matter what the proletarian class promotes, the enemy will oppose it, even with their last breath. Lin Piao, was ambitious and poisonously attacked our socialist system. Being out of touch with reality, he thought the dictatorship of the proletariat could be overthrown and capitalism revived. The reality of this active class struggle shows us that those who support imperialism and reactionary forces in our country will never be satisfied with their failure but will continuously seek to disrupt things, to destroy things and to create trouble. Therefore we can never relax our alertness but must sincerely study Marxism-Leninism, and the thought of Mao Tse-tung and continuously raise our awareness of class and line struggle. We must be able to identify the enemy imposters.

Lesson 6A Old Man Wang and His 38 Caliber

One night during a storm of wind, rain, thunder and lightning, I put on my raincoat and was just going out the door to take up sentry duty, when a group of sentry guards came up to the door. Leading them was an old man, with a straight back, a sturdy body and a strong spirit. Everyone called him, 'Old Man Wang'. Old Man Wang was an old militiaman of Feng Bao Brigade. His hair was white. This year he was 61 years old.

I said, "Oh, Old Man Wang, how come you're still carrying out guard duty at this age?" Taking umbrage, he said, "Why? Do you mean that protecting one's country depends on how old or young one is?"

Standing beside Old Man Wang was the young militiaman, Little Yang, who said, "Elder Wang insisted on coming. He said, 'the worse the weather, the higher we need to raise our alertness.'

Old Man Wang continued, "The toads prefer sunny and rainy days and the enemies, especially look for an empty hole. In the year when the Japanese invaders occupied this area, it was on just such a day as this, with wind and rain that they stealthily arrived on the shore."

As he was talking, he picked up his 38 caliber gun and walked out of the door. Walking the route of his guard duty, Old Man Wang's eyes never left any areas which he suspected. The rain was pouring and the path was slippery but none of these things prevented his moving forward. Under the light of a lightning flash, I saw that his white hair was thoroughly drenched, but nevertheless he kept his 38 closely wrapped in his raincoat.

The second day was sunny and warm. The fishermen were all ready to set sail for the sea. At the sea embankment I encountered Old Man Wang again. He was hauling fishing nets and there, carried on his back, was his shiny black 38 caliber. I said, "Old Man Wang, you've spent the whole night on guard duty. Do you still want to go out to sea?"

Old Man Wang was filled with spirit and no trace of tiredness was to be detected. He said, "What I can see now is that it is time for a productive harvest. As militiamen, we should lead the revolution and also promote production."

Again I pointed to the 38 caliber on his back and asked, "Why do you need to carry the 38 when you are going out to sea?"

This question struck to the heart of Old Man Wang. He knitted his eyebrows and holding the rifle tightly in his hand and examining it in detail, he said in clear distinct words, "This gun was not easy to get!"

In the past, thirty years ago, Japanese imperialism extended its invading, devilish claw over the whole northern part of China. The Kuomintang reactionaries couldn't resist and retreated many thousands of li thus presenting to the enemy, with both hands, the fine rivers and mountains of our country. No sooner had the Japanese invaders come to the coastal areas than they began burning and plundering and carrying out all manner of terrible things. The poor fishermen responded to the Communist Party and the call of Chairman Mao to follow the road to resist the Japanese and save the country. One day a group of Japanese invaders arrived at Feng Bao to carry out a mopping up operation. Old Man Wang and two other militiamen carried out a delaying action so that the rest of the people could escape. Those who were not fast enough in getting away, including women and children, were murdered in cold blood. Old Man Wang and the others, hiding behind a boat, were filled with outrage. At this time a Japanese officer, raucously laughing, climbed onto the boat. Old Man Wang, unable to control himself any longer, picked up a harpoon and in one stroke killed him and sent him hurling into the water. Following that, he threw two grenades at the Japanese invaders. In the confusion, Old Man Wang seized a 38 caliber gun from one of the enemies and together with the other two militiamen, headed the boat out to sea. From then on Old Man Wang joined the county brigade and together with other compatriots, they acted to counter the 'mopping up' operations of

the Japanese, exterminating the bandit tyrants and attacking the enemy's bases. That 38 caliber gun together with Old Man Wang had struggled day and night against the Japanese in order to save the country. Thus innumerable contributions were rendered.

When Old Man Wang finished recounting this episode of history, he twirled the gun about and continued, "Chairman Mao teaches us to 'raise our alertness, protect our country!' We should listen to Chairman Mao's directives. During ordinary times, we pick up our guns in order to protect our borders, and in times of war we pick up our guns to go to the battlefield."

I stared at the fishing boat as it headed out to sea. The white sail gradually disappeared into the horizon where the sky and water became one. However, Old Man Wang's 38 caliber continued to sparkle in front of my eyes. Tightly I held onto my own gun. With alertness I prepared to guard the coastline of our country.

Lesson 8A Taking Notes on Reading

When we study Chairman Mao's works or articles appearing in newspapers, scientific or literary journals, it is necessary to find out clearly what the article is about, what kinds of theories it talks about and how it can help us, etc. Taking notes on reading is to jot down the content and theories as we understand them and thus prepare for future review. Note-taking as a habit helps develop seriousness in reading and also helps cultivate our power to analyze questions and to solve problems. The following shows us how to take notes on reading.

1. Select phrases and copy them down. These should be important phrases which will direct our thinking and actions and promote study and work. This type of note is very common.
2. Edit the content of the book. Note down the important points in the book to form a table of contents. Such notes help us in clarifying the steps essential to grasping the central ideas and remember the important points. We usually use this method in analyzing lessons.
3. Write down your impressions. After reading a book, write down the conclusion and your feelings and responses. This will be your impression. Writing down your impressions will help you to understand the content and theories more thoroughly and thus a deeper educational impression may be received. When looking at books, plays, or movies, this method can be used.

Lesson 8B Liu Hu-lan (An Example of Note-taking)

The book about Liu Hu-lan is very good. I have read it three times and so I can remember the whole story. I especially remember the part about Liu Hu-lan's brave sacrificing of herself for the revolution. This heroic image is something I will never forget.

Ever since Liu Hu-lan was young, she fervently loved the great leader Chairman Mao. The first words she recognized were, "Long live the Communist Party! Long live Chairman Mao!" She joined the revolution at the age of thirteen. At fourteen, she joined the Chinese Communist Party. During practical experience in

revolutionary struggle, she deeply realized that it was in following Chairman Mao and the Communist Party that the revolution would be victorious.

Liu Hu-lan's revolutionary determination was as strong as steel. On the battlefield, she led the women war participants through the continuous assault of the enemy. They delivered food and water to the soldiers. At the time of land reform, she aroused the masses to determinedly start struggling with the landlords. She often said, "At war there is no need to be afraid of danger. Revolution means struggle!" This saying was very good. If we use this kind of spirit in studying, working and struggling, then there is no difficulty which can't be overcome.

Liu Hu-lan had an unlimited faithfulness to revolution. When the landlord's wife tried to destroy support for the military front, then Liu Hu-lan led the masses in struggle against her. One of the cadres of the peasants' association was bribed by the landlord and prevented others from struggling against the landlord, calling for peaceful land reform. Liu Hu-lan stood up and charged his illogical theories. She was determined to carry out the Party's land reform policy. In the difficult days of revolutionary struggle, she was willing to face any danger for the revolution, and often went in and out of hiding in the countryside, carrying the messages of the Party leaders of the prefecture. In front of the merciless enemies, she sacrificed her life for the people and showed her heroic spirit as a member of the Communist Party. In the very last minute of her life, she didn't think about her individual death but firmly believed that the liberation of the proletariat would definitely be victorious.

Our great leader Chairman Mao wrote this verse for Liu Hu-lan, "Great in life, glorious in death." He highly praised her life as great and glorious. Her revolutionary spirit and fine qualities should forever be our model of learning.

Lesson 10 Friendship Road

Tanzania and Zambia are two African countries which are good friends of ours. In order to develop the economy, the people of Tanzania and Zambia tried for many years to construct a railway to connect the two countries. In September 1967, Tanzania, Zambia, and China signed a contract to build the Tanzania-Zambia Railway. Our country dispatched workers, and technical people and together with Tanzania and Zambia started in October 1970 to construct this friendship road of 2,000 kilometers.

During the cooperative labour of constructing the railway, the people of three countries learned from one another, helped one another and developed deep friendship.

The surveyors of Tanzania, Zambia and China went into many areas of wilderness, forest and canyons in the task of surveying. Those places were often frequented by wild buffaloes, elephants, lions and vicious wolves which endangered the life of the surveyors.

One day the surveying team was working in the forest when a vicious wolf came out and charged a Chinese comrade. At that time in a nearby part of the forest a Zambian worker came running out of the forest like lightning, shouted once, lifted up his knife and killed the wolf. When the Chinese comrade expressed his grat-

itude, he straight-forwardly replied, "If it injured you, it would be just as though it had injured us. Who would like to see the construction of the railway destroyed? We should destroy anything which stands to destroy the building of the railway."

On the railway line in Tanzania, the drilling of a tunnel was urgently being carried out. One day at noon after work, the Chinese technician Yang Yung-fu was still working. He was standing beside a loading cart trying to remove the excavated rock. Only three or four loads were left in the chute. Suddenly several large rocks fell down and blocked the chute. Yang Yung-fu immediately ran over to the other comrades and got a steel pick to try removing the stones. He did it with energy. All at once the stones and other debris came tumbling down. Some of the rocks fell on Yang Yung-fu, immobilizing him. Seeing this situation everyone was very anxious, as Yang Yung-fu was caught between two big stones. If one of the rocks started sliding further, Yang's life would be at stake. At this critical moment, Mu-xin-jia, without concern for his own safety, decided to use his arms to try and lift the big rock, while the rest of the people tried to remove some of the debris from the chute. Suddenly one of the big rocks fell down on Mu-xin-jia's left arm. It was so painful that his whole body shook. However, he immediately thought, his two arms were not holding the two rocks but were saving the life of a Chinese comrade. He grit his teeth and used all his might not to make the slightest move and continued to support the rocks.

Yang Yung-fu was saved in the end. Everyone helped to get Yang out of the chute. When Mu-xin-jia saw that Yang had suffered some injuries, hot tears sprang from his eyes. He ran and sobbingly said, "Friend! Friend!"

In another worksite one old Chinese worker, who was the work foreman, Yan Wan-guo, worked with the other comrades under the hot sun. They were preparing the dynamite for exploding the granite cliffs. They had the dynamite all set up and instructed everyone to go to a safe place. He, himself, was guarding the site from a nearby cave, preventing people from going into the danger area.

The dynamite fuse was lit. Suddenly a Tanzanian worker by the name of Nei-niao-lian-xi came out from the cave carrying concrete. Yan Wan-guo went to prevent his going out but Nei-niao-lian-xi was already ahead of him. Soon he would be in the exploding zone. Yan ran after him and called out, "Stop! Stop!" Unfortunately, the noise of the machinery on the worksite was so loud that Nei-niao-lian-xi couldn't hear him.

The fuse of the dynamite was quickly burning to the dynamite sticks. Yan Wan-guo pounced on Nei-niao-lian-xi and rolled him to the ground, using his own body to protect him. Just then the sound of the explosion filled the air.

Yan Wan-guo sighed with relief, and picked up Nei-niao-lian-xi, helping him to dust himself off and asking whether he was hurt or not. By this time, Nei-niao-lian-xi comprehended what had just happened and tightly gripped Yan Wan-guo's hands. In gratitude he said, "Friend, thank you for saving me." Yan Wan-guo patted his shoulder and replied, "Since you weren't hurt, I'm very happy."

This rich land of Tanzania and Zambia, after being irrigated with the sweat of the people from Tanzania, Zambia and China, took on a new beauty. It had recorded the history of so many heroes, and the song of friendship resounded through the land! Tanzania and Zambia's railway, that is, this friendship road, tightly united the hearts of the people of Tanzania, Zambia and China.

Lesson 10A Spontaneously Singing For The Motherland

In 1971, the members of our country's ping-pong team, filled with the friendship of our people, made several friendly visits to other countries. At each place we visited, we received a warm and friendly welcome from the people.

While in Japan, we received a letter sent by twelve transportation workers saying that they really wanted to see the performance of the Chinese athletes. When we went to see them in reply to their invitation, six of these workers were participating in a strike and the other six couldn't speak because they were so deeply moved that we had come to see them. The Chinese athletes replied, "Even if there were only one person, we would still come since you represent the Japanese working class." After a few days we received a letter from them saying, "Even in our dreams, we wouldn't have thought that the Chinese athletes would make a special effort to come to us to perform. This is a grand result of the Great Proletarian Cultural Revolution. It is the class support of internationalism."

In Africa, Nigeria welcomed the Chinese. The people who welcomed the Chinese ping-pong team had come to the airport very early and waited in the downpour of rain. When we disembarked from the plane, the warm handshakes and warm friendly atmosphere couldn't but equal a runway exposed to the hot sun. This was unforgettable.

In America, one Canadian female postal worker and her husband, who was a railway worker, on hearing that Chinese friends had come, took their family and came to see us from the mountainous districts where they lived more than 300 kilometers away. In another city which was close to the Arctic Ocean, one Canadian friend warmly told us, "Though the weather here is cold, the affection we have for our Chinese friends is very warm." Certainly, even though the weather was wintery, the friendship with the Canadian people made us feel warm wherever we went.

In Europe, we visited Rumania, Italy and France. At the time we visited these countries, our country had just received the right to participate in the United Nations. So wherever we went many of our foreign friends would greet us, with their first words being, "Congratulations! This is an important matter and a victory for all the people of the world!"

Everywhere in the world, many of the overseas Chinese, who love China, very enthusiastically told us about the present and the past of the overseas Chinese. The overseas Chinese were deeply impressed by the great socialism and rise in status of China in the world. One old overseas Chinese, with eyes full of tears said in gratitude, "All of what has been achieved, is due to the great leadership of Chairman Mao."

In many places that we went, we were received by having the five star red flag of China flown and the Chinese national anthem solemnly played. One friend from the United States warmly invited us to visit the United States and insisted that we should go to his home as his guests. Many foreign friends wished that someday they would come to visit Peking and see new socialist China.

"China! China!" We often heard this rousing cheer as we visited various places. Workers at construction sites called to us and waved, as did women workers on the tea plant slopes. The children sang to us of their friendship with the new China. ...

This made us think of how in the dark traditional society, many people in the world had expressed their feelings and sympathy at seeing imperialism, feudalism, and the capitalism of the officials, ruthlessly destroying the land. Twenty some years ago, under crackling thunder, a beautiful five star red flag was solemnly raised at Tian An Men Square and Chairman Mao announced to the world, "The people of China, who constitute about one quarter of the world's population, have stood up." The people of the world saw that the people of China, who had once been oppressed by hardship, had woken up, struggled and become victorious.

Each time when we visited other countries, not only did we try to bring our warm and deep friendship to the rest of the people of the world, but also we were encouraged and educated by studying from the people in other countries. Their high, honourable international spirit, which dared to struggle with imperialism and all kinds of reactionaries, deeply moved us. The younger generation of new China should definitely unite with the people of other countries to thoroughly destroy every kind of insects which harm people. In this way, the wishes and hopes of the Party and Chairman Mao won't be disappointed.

The silver ball goes everywhere in the four seas and our friends are everywhere under heaven. We spontaneously sing for our motherland.

Lesson 11. An Incident Lu Hsun

Six years have slipped by since I came from the country to the capital. During that time I have seen and heard quite enough of so-called affairs of state; but none of them made much impression on me. If asked to define their influence, I can only say they aggravated my ill temper and made me, frankly speaking, more and more misanthropic.

One incident, however, struck me as significant, and aroused me from my ill temper, so that even now I cannot forget it.

It happen during the winter of 1917. A bitter north wind was blowing, but to make a living, I had to be up and out early. I met scarcely a soul on the road, and had great difficulty in hiring a rickshaw to take me to S- Gate. Presently the wind dropped a little. By now the loose dust had all been blown away, leaving the roadway clean, and the rickshaw man quickened his pace. We were just approaching S- Gate when someone crossing the road was entangled in our rickshaw and slowly fell.

It was a woman, with streaks of white in her hair, wearing ragged clothes. She had left the pavement without warning to cut across in front of us, and although the rickshaw man had made way, her tattered jacket, unbuttoned and fluttering in the wind, had caught on the shaft. Luckily the rickshaw man pulled up quickly, otherwise she would certainly have had a bad fall and been seriously injured.

She lay there on the ground, and the rickshaw man stopped. I did not think the old woman was hurt, and there had been no witnesses to what had happened, so I resented this officiousness which might land him in trouble and hold me up.

"It's all right," I said. "Go on."

He paid no attention, however -- perhaps he had not heard -- for he set down the shafts, and gently helped the old woman to get up. Supporting her with his own arm, he asked:

"Are you all right?"

"I'm hurt."

I had seen how slowly she fell, and was sure she could not be hurt. She must be pretending, which was disgusting. The rickshaw man had asked for trouble, and now he had it. He would have to find his own way out.

But the rickshaw man did not hesitate for a minute after the old woman said she was injured. Still holding her arm, he helped her slowly forward. I was surprised. When I looked ahead, I saw a police station. Because of the high wind, there was no one outside, so the rickshaw man helped the old woman towards the gate.

Suddenly I had a strange feeling. His dusty, retreating figure seemed larger at that instant. Indeed, the further he walked the larger he loomed, until I had to look up to him. At the same time he seemed gradually to be exerting a pressure on me, which threatened to overpower the small self under my fur-lined gown.

My vitality seemed sapped as I sat there motionless, my mind a blank, until a policeman came out. Then I got down from the rickshaw.

The policeman came up to me, and said, "Get another rickshaw. He can't pull you any more."

Without thinking, I pulled a handful of coppers from my coat pocket and handed them to the policeman. "Please give him these," I said.

The wind had dropped completely, but the road was still quiet. I walked along thinking, but I was almost afraid to turn my thoughts on myself. Setting aside what had happened earlier, what had I meant by that handful of coppers? Was it a reward? Who was I to judge the rickshaw man? I could not answer myself.

Even now, this remains fresh in my memory. It often causes me distress, and makes me try to think about myself. The military and political affairs of those years I have forgotten as completely as the classics I read in my childhood. Yet this incident keeps coming back to me, often more vivid than in actual life, teaching me shame, urging me to reform, and giving me fresh courage and hope.

July 1920

(From Selected Stories of Lu Hsuan,
trans. by Yang Hsien-yi and Gladys Yang)

Lesson 12A My Uncle, Mr. Lu Hsun

When my Uncle Lu Hsun was still living I was very young and basically did not know "who" he was. I just thought that he was an uncle like anybody else's uncle. When my uncle died his corpse was laid in the hall of Wan Guo Funeral Parlor. Many people came to pay their respects. Some even cried. Numerous memorial banners and floral wreaths surrounded him filling the whole place. Those who sent the memorial banners and wreaths were students, workers and many different kinds of people. At that time I was a little bit surprised. Why was my uncle honored and loved by so many? I stared at the people coming to and fro for the funeral thinking that from now on I would never see my uncle again, or hear his voice or receive his loving care. Tears streamed down one after the other.

One Saturday afternoon in January (of the lunar calendar) in the year that my uncle passed away, father and mother took me to uncle's home. Every weekend at that time, we three sisters were required to take turns going to uncle's home for a reunion. On that particular day during dinner, uncle and I discussed the characters in the story "Shui Hu Zhuan". I do not know how my uncle knew that I had read "Shui Hu Zhuan". I guess it must have been father who told him. To be frank I had read "Shui Hu Zhuan" only once rather roughly, just paying attention to the exciting parts, and not clearly grasping the personalities of the protagonists or any of the more complicated content. Sometimes I even mistakenly mixed characters up as to their characteristics. When Uncle asked me, I got one character confused with the other. Uncle stroked his beard and laughed, saying, "Haha, I think my memory is better." Listening to Uncle's comment, I felt filled with shame and regret which was worse than being slapped. From then on I did not dare to read any book in a mediocre way.

That day when we parted, Uncle gave me two books, one was "Biao" and the other was "little Joseph". These two books are still with me but Uncle has already passed away for nine years.

One day at Uncle's home, a whole crowd of people were sitting at the table eating dinner. I looked at my father's nose and then at my uncle's nose and said, "Uncle, you and father are alike except for one little thing."

"What's that?" Uncle asked, turning his head and smiling. He was chewing and the moustache above his lips moved simultaneously.

"My father's nose is tall and straight but yours is low and flat." I said that only after looking at them for a long time.

"You don't know" said Uncle stroking his nose and laughing. "When I was young, my nose was like your father's - tall and stright."

"Why ..."

"My nose became flat later because I kept banging my head against a wall."

1. These two books were foreign literature translated by Lu Hsun.

"Kept banging your head against a wall?" I said. "How could you bang your head against a wall? Was it because you were not careful when you were walking?"

"You think! When it is dark everywhere, isn't it easy to bang your head against a wall!"

"Oh! Oh!" Suddenly I understood. "The walls are certainly harder than one's nose. No wonder your nose became flattened."

All the people who were sitting around started to laugh.

One evening the north wind was howling and the sky was overcast. The people on the street were all hurrying home. Father and mother, holding my hand, went to Uncle's home. Arriving at a place near to Uncle's home, we saw a rickshawman lying on the street moaning, his rickshaw dragging at his side.

We went over there and saw him hanging onto his feet with his hands. He had no shoes on and his feet were bathed in blood. When he heard our footsteps, he lifted his head, his weathered face expressing unendurable pain.

"What's the matter?" father asked him.

"Sir," he said in a low voice from grey, trembling lips, "not being careful, I stepped on broken glass which has cut deeply into my feet. It is extremely painful and I can't get home."

Father ran to Uncle's home and shortly he and Uncle came out with medicine and bandages. They helped the rickshaw man onto the rickshaw, one bending and the other half squatting. Father, using a pair of twizers, took the pieces of glass out of the rickshaw man's feet and Uncle used peroxide to clean the wound. They also put some medicinal salve on and wrapped the man's feet in bandages. The rickshaw man gratefully said, "My house is not too far away from here. I can manage to get back now. You two goodhearted gentleman, I really don't know how to thank you."

Uncle took out some money and gave it to him and asked him to stay at home for a few days and recover. He also gave him the rest of the medicine and bandages.

It was getting dark. The street lamp gave off a stream of weak light. I had been in the doorway of Uncle's home looking at them when suddenly I felt very cold. Touching the tip of my nose, I found it cold as ice and realized my feet and hands were numb from the cold too. I thought, on such a freezing day, how could the rickshaw man run on the road barefooted!

When Uncle and father returned, I asked them about it. I cannot clearly remember Uncle's reply. I only remember his words were profound and difficult to fully comprehend. I lifted my head and pleaded with him to explain fully what he meant. At that time I distinctly saw and even now can clearly remember, his face did not have a kind and happy expression. Suddenly it had turned very cold and serious. He did not reply but rather put his dry, thin hand on my head for a long time without moving and in the end gave a deep sigh.

After Uncle passed away, I saw his maid servant, Ah-San. She talked to me about the things which had happened when my Uncle was still alive. She said, "Even when Mr. Chou was

seriously sick, he still wrote his essays deep into the night. Sometimes I could hear a continuous bout of incessant coughing. I felt very sorry for him. He didn't seem to care a bit about his own illness. Instead he always advised me to have more rest and not to do too heavy work."

Certainly, my uncle was that kind of person. He seldom thought of his own welfare but always thought of the welfare of others.

Lesson 13 The Sage and The Genius

The reactionary thinker, Old Confucius of the slave-master class put "heaven" as the highest god of the natural world and human society. He also promoted himself as the "sage" who comprehended the ways of heaven. Similarly, nowadays, the capitalistic, ambitious conspirator, Lin Piao, followed in Confucius' footsteps and promoted idealism as the primary theory and set himself up as an example of "genius" and "most noble" and "beyond everyone else". Even though Confucius and Lin Piao didn't live in the same period, they followed the same road, studied the same book and tried to turn history around and to revive the peculiar madness of turning things on their head. The period in which Confucius lived was one in which the slave system was disintegrating and newly developing feudalism was the unstoppable current of history. Confucius, who came from the slowly disintegrating slave-master nobility class, raised up the broken flag of "Heaven's Way" in order to maintain and revive the slave system. He also preached that the authority given to the slave-master had been bequeathed by heaven. It was the harmony of heaven and earth. Confucius tried to use this kind of disgusting ploy to promote the restoring of the old theories. In order to realize the hope of restoring the old theories, Confucius travelled to different kingdoms and preached, but in the end he became "a tired and poor sad dog". However, he was still dissatisfied and hankered after "restoring the rites". At the time of his death, he even declared, "Tai Mountain is going to collapse. The pillar is going to be broken. The same fate awaits the philosophers." This was the mourning sound of the disintegrating class. After the death of Confucius, the slave system dissolved and reality gave the "Sage" a smack in the ear.

Lin Piao also moved in a counter current as part of a reactionary group. He hid behind the corner and tried to set up a conspiracy for destroying the revolution. He brought out Confucius' spirit in order to revive the services of capitalism. In the world today, capitalism is like the thin mist settling in the West Mountains, having its last breath and soon to be put in a museum. But, "the thought system and social system of communism, is in the powerful form of erupting mountains, millions of thunder bolts covering the world, but still maintaining its beautiful spring-like nature." In this kind of advantageous situation, Lin Piao tried to use the model of Confucius to promote, "mastering oneself, and returning to the rites". He ambitiously tried to restore capitalism in this new socialist China. Also he tried to bring the capitalist class into positions of power who had earlier been destroyed by the people. This definitely was a daydream and

a crazy wish! Lin Piao claimed himself to be "a genius", "most noble". He was ambitious. Holding the broken flag of "mastering oneself and returning to the rites", in the end he walked the path of "creating trouble, failure, creating trouble, then failure, until total destruction." He was buried in the desert and went to report to Confucius.

Even though he was a "sage" and a "genius", whoever tries to restore the old and call for retreat, that person will be crushed into pieces by the big wheel of history which rolls relentlessly forward.

1. Confucius tried to promote himself as a "sage". Lin Piao tried to promote himself as a "genius". What was the objective of their crime?

Lesson 14 The Bloody Tears of Childhood

The year when I was eight, I had five brothers and sisters and my sixty year old grandmother all at home. We all, young and old, depended on my mother's and father's hard work and hard-earned money to eke out a very meagre livelihood. One morning my father went out to sell straw sandals. As he headed off he encountered three vicious and wicked Japanese bandits holding shimmering, pointed knives, who surrounded him and forcefully took him away. My father resisted, losing his life. In the end he was murdered by the inhuman Japanese bandits. When the sad news arrived, it was like thunder on a sunny day. The whole family was extremely grieved and filled with hatred. Mother grimaced while tears filled the corners of her eyes. Bearing this deep hatred against Japanese imperialism, she cried out, "The Japanese bandits owe us a bloody debt which they will definitely repay." I and my nine year old brother held up our little fists with such hatred that we could have squeezed the Japanese bandits into meat paste.

Without Dad we depended on mother alone. She worked day and night and even then we hadn't enough to feed seven mouths. It was really difficult for us to exist. My older brother took my sister and I to dig wild plants all day. Our whole family existed on the edge of starvation. Then the cruel landlord tried to take advantage of us. On the 28th of December of that year at sunset, the landlord came to demand the rent from us. When he entered the door he said in a very menacing voice, "When are you going to pay the land tax that you owe?"

My mother angrily replied, "I, a widow, have to feed five children in addition to looking after my sixty year old mother-in-law. We don't even have enough food to eat at home, how could we have grain to pay rent?!"

The dog-landlord saw my mother's unfinished cloth on the loom. Cruelly, he said, "If you can't pay the rent, then you can give me the cloth. The land rent will be dealt with later!"

"That's not possible!" said my mother rushing over to shield the cloth on the loom and continued angrily, "Taking everything isn't enough is it?! My family of seven depend on the produce of this loom to exchange for something to eat."

"Alright! It's possible for you not to give the cloth but then two and a half mou of land won't be given to you to plant!" spoke the dog-landlord cruelly and hatefully.

Mother couldn't speak. When grandmother, who had been laying on the 'kang' for a long time heard this, she couldn't suppress the angry fire from her heart and soul and shaking with rage got down from the 'kang', pointed at the dog-landlord and said, "You're really venomous and cunning" The dark-hearted, hot-handed dog-landlord, without waiting for grandmother to finish, shoved her to the floor. Mother quickly rushed to pick up grandmother who was gasping her last breath. The dog-landlord took advantage of this moment when mother was attending to grandmother to snatch the cloth and leave.

Grandmother, her shaking hands holding onto my elder brother and I, spoke in a broken voice, "... when you grow up ... don't forget how your Dad and your grandma died, and you must revenge the poor people ... " Without finishing her words, she died. We stood in front of grandma without crying and without tears. The burning desire for revenge had burnt away our tears.

Shortly after grandma passed away, two of my sisters got sick and we were without money to see the doctor. My elder brother and I followed mother all day to make a living and we didn't have enough time to look after them. In the end, they both died of poverty and illness, leaving three of us brothers and sisters behind to follow mother in the struggle at the edge of death.

It was the Japanese bandits who killed my father. It was the landlord class who forced my grandmother and two sisters towards death. In the old society, the bitterness of the poor people was deeper than the sea and our hatred was longer than the rivers!

In 1949, the whole country was liberated. Chairman Mao and the Communist Party saved countless poor people from wretchedness. We poverty-stricken peasants have been transformed into the masters. Under the guidance of Chairman Mao's revolutionary line, we joyfully advance along the healthy road of socialism. But Lin Piao modelled himself on old Confucius and trumpeted the principles "disciplining oneself and reviving the rites". He unrealistically tried to revive capitalism, intending to change our grand socialist country into a colony of the imperialists and social imperialists, wanting us to suffer twice. This was a stupid idea and crazy fantasy.

The old society's class hatred, and race hatred, instilled into me an enthusiasm to study Marxism-Leninism, to seriously study Chairman Mao's writings; and so to completely settle accounts with Lin Piao's anti-revolution and his crime of trying to restore the past, to raise the awareness of line struggle in order to consolidate the resolute struggle for the dictatorship of the proletariat.

Lesson 18

Jin Shun-hua

On May 25, 1969, Jin Shun-hua arrived at Heilungjiang province with a grand ambition to protect and reconstruct this border region and so had come to settle down.

He arrived at the Shuang He Brigade. He didn't ask for food, nor lodging but first inquired as to who were the poor and lower middle peasants and who were the families of revolu-

tionary martyrs and who were the old without children and who were the landlords and rich peasants. He wanted to differentiate who were the enemies from who wasn't and to sincerely learn from the poor and lower middle peasants and to diligently serve the people. He always carried water, chopped wood and various other tasks for the families of revolutionary martyrs and for those old people without children. There was a 67 year old retired worker, known as Old Man Wang, who lay paralyzed on a 'kang'. Little Jin was not afraid of being dirty or tired and so willingly swept the floor, polished the 'kang' and looked after Old Man Wang. Old Man Wang was extremely moved and said, "Little Jin doesn't have any of the airs of intellectuals. He's really a good youth coming up from Mao's educational training." The praise coming from the poor and lower middle peasants prompted Little Jin to make a more conscious effort to receive education from them. One time the poor and lower middle peasants taught Little Jin how to stook grain. He did it with the surge of enthusiasm which one might give to living, and in the process his hands were cut so that blood came out. He felt a little afraid, but on seeing that the poor and lower middle peasants weren't afraid of being jabbed by the stocks, he decided to persevere. At night he studied Chairman Mao's works, using the old and poor peasants as an example for himself. He realized that the reason why he was afraid of having his hands pierced while stooking grain was because of his arrogance. There was a great distance between his thinking and emotions and those of the poor and lower middle peasants. From then on whenever he laboured together with the poor and lower middle peasants, he always tried to do the heavier work in order to consciously train himself. Sometimes, when the old men among the poor peasants saw him drenched with sweat, they advised him to rest for awhile. He refused to take a break and replied, "When there's lots of sweat pouring off your body, one's arrogance will be less."

At night, Jin Shun-hua lived inside a straw house with more than ten other educated youths. There they sat around a coal-oil lamp studying Chairman Mao's works and writing notes on what they had learned. He always used these three sentences to strictly discipline himself: whenever you do something, think whether or not it will correspond to the people's needs; whenever you say something, think whether or not it fits into Mao's way of thinking; whenever you take a step, see whether or not it is along Chairman Mao's revolutionary line. One time the Shuang He Brigade and the poor and lower middle peasants went to see a movie at Bei Da Gou. Little Jin and two other militia members stayed in the village on guard duty. When the villagers and other returned, they saw Little Jin and the others still making the guard rounds by the river and so they asked, "Why don't you go to bed when it's so late?" Little Jin replied, "The social-imperialists, like wild beasts, oppose China. Within the country there are also class enemies who may simultaneously try to stir up trouble. Therefore we can't sleep!" The poor and lower middle peasants then said in praise, "Little Jin is right. Within our heads we ought to always think of what the enemy is like."

August 15, 1969, there was a big spring run-off so that the rivers over-flowed. Both sides of Shuang He were inundated with water. That afternoon, Jin Shun-hua was repairing dikes against the flood with the militia. The production team leader

came running up to the militia officer and said, "The 150 electric power poles which were stacked on the banks of the river are in danger of being swept away ..."

Without waiting for the production team leader to finish, Little Jin asked the militia officer to be given this fighting mission: "Protecting the electric power poles is urgent. Give this task to me!" The militia officer allowed him and five other militia members to go to the rescue.

Arriving at the river, two electric power poles were discovered to have been hurled away by a surge of water. Little Jin was extremely anxious. Running and taking off his clothes at the same time, he cried out in a loud voice, "Follow me! Quickly haul it out of the water!" As he was saying this, he had already jumped into the river himself.

The production brigade leader knew that Little Jin had a stomach ulcer and was concerned that he didn't have enough strength to look after himself. He was afraid that an accident might occur and so urged Little Jin to go back to shore. But Little Jin only persistently said, "It's nothing. It doesn't matter."

A big wave swept Little Jin into a whirlpool. He struggled out of the whirlpool and was vigorously heading towards the electric power pole when another big wave threw him back into the whirlpool. Again he struggled out and continued to vigorously head towards the electric power pole. A third big wave again threw Little Jin back into the whirlpool. Still he stubbornly lifted his head and continued to struggle towards the electric power pole. In front of his eyes the electric power pole was only about one meter away. Just at this time another huge surge of flood water came rolling and howling towards Little Jin and covered up his body ...

Jin Shun-hua heroically sacrificed himself in order to save the nation's wealth. The Shuang He Brigade, the poor and lower middle peasants and the educated youth on hearing this unfortunate news, altogether rushed towards the river. On the river bank there was only the old militia uniform left by Jin Shun-hua. Inside his coat pocket there was a copy of Chairman Mao's works which he always studied and a copy of a draft speech against the social-imperialists. The first line of the speech draft was written in these neat characters, ... "I agree to this slogan, 'First, not to fear suffering, secondly, not to fear death.' "

Looking at this legacy, the poor and lower middle peasants were deeply moved. With tear-filled eyes, one old man said, "Little Jin listened to Chairman Mao's words and united with the hearts of the poor and lower middle peasants. He was really Chairman Mao's good little red guard. He was a worthy offspring of the poor and lower middle peasants."

十四 牛耕田

牛耕田 馬拉車

公雞早上啼

花貓捉老鼠

哥哥和弟弟

上學去讀書

十五 妹妹笑哈哈

爸爸買來小娃娃

妹妹笑哈哈

媽媽買來小飛機

弟弟笑嘻嘻



牛耕田馬拉車



買娃娃笑哈哈機喜

二 選舉班長

一天，班主任李老師說：『現在要選舉一位品學兼優的同學，做本班的班長，為大家服務。你們先介紹候選人，等一會再舉手表決。』

陳明站起來說：『孔東的學業成績好，他可以做我們的班長。』張大年也站起來說：『歐陽振的品行好，讓他來做我們的班長吧！』老師說：『很好，我們現在來表決。』表決的結果，歐陽振當選了。

孔東心裏很難過，眼睛紅紅的像要哭。老師走過來對他說：『不要難過，你的成績好，大家都知道。可是歐陽振對人和氣，做事負責，又能熱心幫助別人，所以大家推選他。如果你也學到他的長處，將來同學們就會推選你的。好好努力吧！』

【課文內容】

記選舉班長的經過情形，及歐陽振當選的原因。

【問題討論】

- 一、孔東的學業成績很好，為什麼沒有當選為班長？
- 二、選舉是怎樣進行的？

【詞語解釋】

選舉——用投票或舉手的方法，大家推舉出一個適當的人來。

品學兼優——品行、學識，兩樣都很好。

服務——去做他所擔承起來的事務。

候選人——有被選的資格，參加競選的人。

表決——開會時，用投票或舉手的方法，依多數取得決

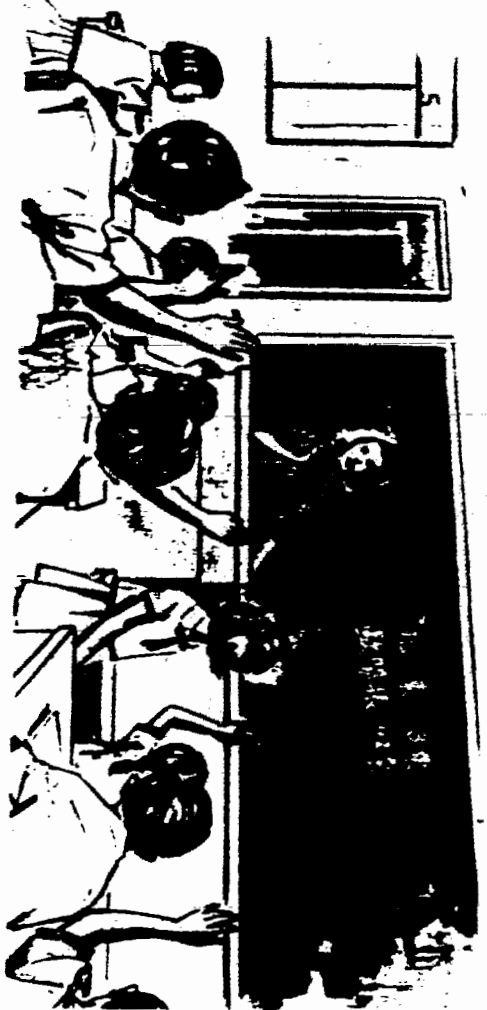
定。

操行——操，是操守，指平日的行為表現。行，是品行。

負責——肯擔當起責任來。

推選——大家把他推舉出來，把事務交託他去做。和推舉

的意思相似。



十二 晏子的車夫

齊國的宰相晏子，有一天坐車出門。他的車夫，坐在前面趕馬，一路上意氣揚揚，大聲呼喝，以為當了宰相的車夫，就應該擺出點威風來給大家看看，才合自己的身份。不料這副模樣，被他的妻子看見了。

當日下午，車夫回家，只見妻子在收拾行李。問她做什麼？說是要離婚。車夫吃了一驚，連忙追問原因。

她答道：「晏子是齊國的宰相，賢名滿天下，他坐在車裏，神色溫和，態度謙遜，沒有半點自滿的樣子；你卻神氣活現地在橫衝直撞，好像天下只有你是最了不起。和你這樣的人一



起過生活，我覺得沒有面目見人，我受不了旁人的取笑！」

車夫想了一想，終於醒悟過來，從此變成一個心平氣和、很有禮貌的人。晏子見了，就好奇地問他忽然轉變的原因；車夫照直說了。晏子很稱讚他能改過從善，後來，還推薦他擔任了一項官職。

【國文大意】

晏子有一個車夫，起初自以為給宰相做事，就很了不起，態度非常驕橫；後來被他的妻子毀毀地責備了一頓，曉得自己錯了，從此改過。晏子對他這種勇於改過的精神，十分讚賞。

【問題討論】

1. 自己做錯了事情，受到別人的責備時，你覺得應該分辨呢，還是應該悔改？
2. 承認自己做錯了事情，決心從此改過。你覺得這是光明的態度呢，還是失面子的事情？
3. 一件錯事，想把它掩飾起來，用種種理由去把它說成不錯，你覺得別人會

不會相信你的話？

【新詞解釋】

- 離婚——拆散夫妻的關係。
- 謙遜——虛心不自滿，處處表示讓人佔先的處世態度。
- 自滿——自己以為很了不起。
- 醒悟——清醒、覺悟。
- 推薦——把有能力或德行的人，介紹給他人，以便任用。薦，替薦，推舉。
- 意氣揚揚——自滿自得，心高氣傲的樣子。
- 心平氣和——心境安寧、平靜。
- 改過從善——改正過錯，一心向好的方面去做。

10 不住，慌忙飛走了。

當這頭白烏鴉飛回鴉羣中時，又立刻受到同類的排擠，大家指牠冒充烏鴉，用嘴去啄，用翅膀去打，不容分說，把牠趕了出去。

牠積着一肚子的氣，飛到河邊，打算洗去身上的白漆；白漆沒有洗掉，卻照見了自己那副可憎的形貌。不覺歎道：「只是爲了要投機取巧，結果弄成這樣的奇形怪狀，我是到處見不得人了！」

【文 體】

寓言。

【讀 文 要 旨】

暗示做人不可投機取巧的道理。投機取巧雖能一時佔到點小便宜；可是終久會被旁人看破，弄得聲名掃地，失敗完場。

【理 解】

- ① 這隻烏鴉爲什麼要去冒充鴉子？
- ② 這隻烏鴉用什麼方法去冒充鴉子？
- ③ 這件冒充的事情是怎樣弄穿的？
- ④ 那隻烏鴉回到鴉羣中去，爲什麼又受到同類的排擠？
- ⑤ 牠飛到河邊，打算洗掉身上的白漆時，興起了怎樣的感想？

看破——看穿。

☆戲法都是假的，一經看破，就毫無味道了。

排擠——羣起排斥，使不能立足。

☆自己能力差，立不住足，怎好怪人排擠呢？

可憎——使人討厭。憎，入音增。

☆此人言語無味，面目可憎，我不想和他多談。

相安無事——大家平安相處，沒有發生什麼事情。

☆和行爲不端的人共處，要想相安無事，實在很難辦得到。

食來張口——形容不做事而專吃閒飯的那種生活。

☆只有沒出息的人，才會羨慕那種「食來張口」的生活。

忘形失態——不自檢點，他不顧羞慚的形象給暴露出來了。

☆別人諷刺他，他以為是讚美，竟然忘形失態起來，還在那裏口沫橫飛，自鳴得意！

【詞 語 解 釋 及 例 句】

羨慕——心裏愛慕嚮往。羨音線，粵音善。

慕音慕。

☆你既然羨慕別人的成績好，就應該自己去努力才行。

通身——全身。

☆爬山後通身痠痛，那是很久沒有運動了的緣故。

冒充——假扮頂替。冒，音帽。

☆那小偷偷冒充修理水管的工人，想入屋偷竊，結果被識破，捉去交給警方。

發霉——物品受潮，生出白毛或綠斑，叫做發霉。霉，音梅。

☆這間屋子很潮濕，連牆壁都會發霉。

不容分說——不給他分辯、解釋的機會。

☆警察把劫匪當場捉住，不容分說就給他扣上了手銬。

投機取巧——利用機會，用不正當的巧妙行爲，去獲取利益。

☆囤積居奇、投機取巧，都是商場上的非法行爲。

【字 辨】

| | | |
|--------|--------|--------|
| 羨 (飲羨) | 慕 (慕配) | 惹 (小惹) |
| 慕 (愛慕) | 慕 (帳慕) | 暮 (日暮) |
| 漆 (油漆) | 添 (添置) | 膝 (膝下) |
| 冒 (冒充) | 昂 (昂盛) | 胃 (腸胃) |
| 霉 (發霉) | 毒 (草毒) | 每 (每天) |
| 豆 (大豆) | 煙 (牛煙) | 逗 (逗留) |
| 翅 (兩翅) | 翔 (飛翔) | 翎 (翎毛) |
| 膀 (臂膀) | 榜 (放榜) | 傍 (依傍) |
| 啄 (啄食) | 珠 (麗珠) | 喙 (雁喙) |
| 憎 (憎恨) | 增 (增加) | 憎 (憎恨) |

【反 義 詞 語】

- 相安無事——爭吵不休
- 忘形失態——檢點儀容
- 投機取巧——埋頭苦幹

四 白色的烏鴉

有一隻烏鴉，覺得尋找食物很辛苦，心裏很羨慕鴿子受人餵養的生活。可是誰肯餵養烏鴉呢？牠想了個辦法，讓自己到漆缸裏去打一個滾，染成通身雪白，便去冒充鴿子。

鴿子們沒有留意，那烏鴉也十分小心，所以大家相安無事，過了好幾天「食來張口」的舒服日子。

有一次，那烏鴉吃到兩顆有點發苦的豆子，覺得味道不好，竟然忘形失態起來，要發表一點意見，就拍拍翅膀，說道：「呱！呱！」

鴿子們吃了一驚，怎麼自己的一羣中，會發出這種聲音來？留心一看，破破了那冒充者的青臉，於是全體大怒，一齊上前來啄牠。烏鴉抵擋



十六 橫渡大洋的木筏(一)

VOLUME 54 LESSON 16 CROSSING THE PACIFIC ON A RAFT

據傳說，古時的人，是順着潮流，乘坐木筏橫渡大洋的；但人們無法斷定這話是否可靠。一九四七年四月，有一隻木筏從南美洲的秘魯出發，直向浩蕩無邊的太平洋航駛，去作實地試驗。

這是一隻用九根圓木捆紮起來的木筏，只有舵和槳，上面坐着六個人，隊長是挪威的學者希耶達爾；他們帶足了不可缺少的淡水。

木筏開行後，天氣很好。那一帶洋面盛產飛魚，常常成干地從海裏躍起，像連居的鳥羣似的在飛翔，接着又跌進海中。有不少的飛魚跌落在木筏上，變成了海員們的食物。

航行不久，來了沙魚羣。這些藍灰色的動物，小的五六尺，大的有一丈多長。牠們很快的對這木筏起了野心，竟是成羣地圍上

來，豎起脊背，側着兇險的臉，望住水手們的赤裸的上身。牠們從木筏一邊擦過去，又從另一邊轉回來，用頭和尾巴搖撼着木筏，試試能不能撞翻。有些還從水中竄出，露着尖牙，扭動着白肚皮，直撲到木筏上來。水手們早有準備，牠們領到了一頓木槳的迎頭痛擊後，就連滾帶跳地翻落到海裏去了。

【文 體】

記敘文(冒險故事)。

【課文要點】

本課和下課，是記挪威的學者希耶達爾，率領幾名海員，用木筏作橫渡大洋冒險的經過情形。本課記冒險的原因、準備，及航程開始後的遭遇。下課記海上風暴及冒險的結果。

【詞語解釋】

潮流——潮水和海流。

木筏——浮在水面上的木排。筏，音伐。

捆紮——綁縛在一起。

飛魚——一種胸鰭很大的魚，能躍出水面在空中滑翔。

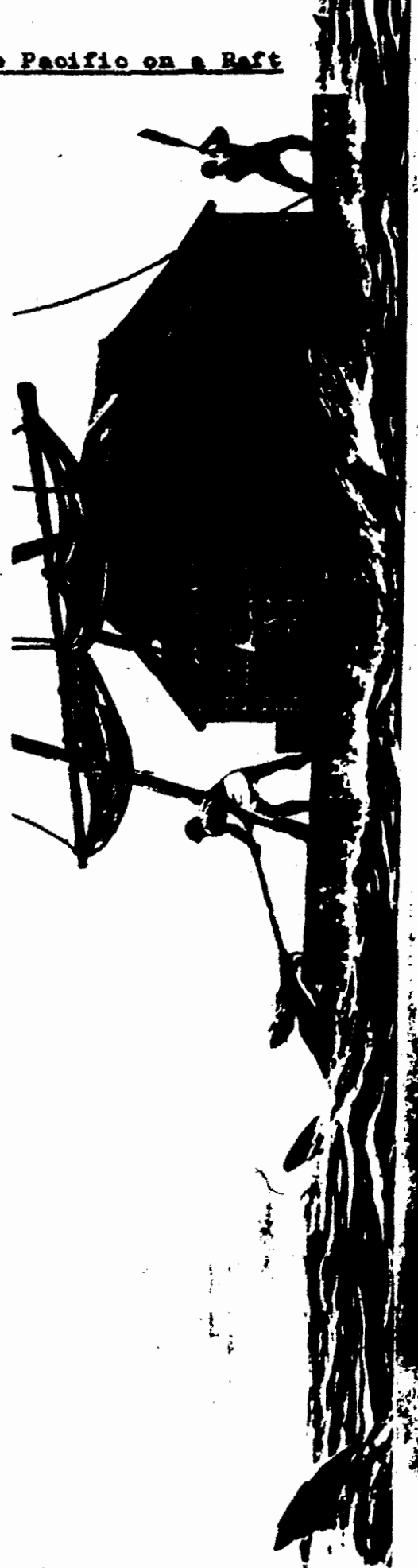
沙魚——本名鯊，性情兇猛，會吃人。俗作鯊，實

誤。鯊是另一種小魚，只有幾寸長。

野心——狂妄、不安份的圖謀。

浩蕩無邊——形容大海茫茫，不見邊際。

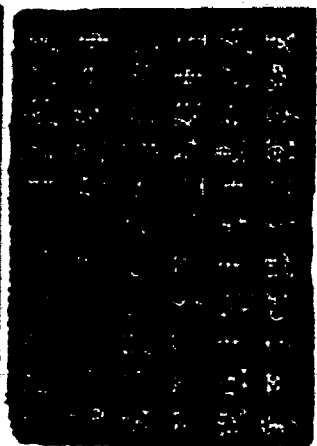
迎頭痛擊——迎上前去，與狠狠地給以打擊。



十八 我們的文字(二)

我國的文字，由於從象形開始，所以三千多年以前的甲骨文，大多帶着很重的象形氣味；有些字好像一幅變了形的抽象畫；有些字重重疊疊，極板橫出，簡直是一堆拼湊起來的東西。這樣的字非但不容易寫，就是寫成了也無法排列得整齊。到了周朝，就將文字的外形加以改進，造出了比較易寫、易讀的「大篆」來。

| | | |
|---|---|---|
| 二 | 𠄎 | 〇 |
| 上 | 厶 | 日 |
| 上 | 左 | 日 |
| 上 | 左 | 日 |
| 二 | 又 | 月 |
| 下 | 司 | 月 |
| 下 | 右 | 月 |
| 下 | 右 | 月 |



不過大篆的筆劃還很繁複，字形也不甚端正；真要易寫、易讀、行列整齊，人們便不能滿足於大篆的成就，還得繼續改進，使它成為更簡便，更美觀的符號。這種符號在秦代出現，那便是由大篆演變而成的「小篆」。

沿着上述人們對於文字的要求而發展，小篆之後創造出「隸書」，隸書之後創造出「楷書」。楷書是一千多年前東漢時才有的，因為它的筆法簡約，形象美觀，辨認容易，書寫方便，所以一直通用到今天。楷書出現的前後，又有草書和行書。這時，只要你精通文理，想要寫點什麼，那真是易如反掌了！

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我們的文字，並不是有了楷書、行、草之後，就停步不前，新的字和詞語，正隨着時日的增進，在不斷地豐富起來。例如：「葡萄」、「喇嘛」等等，原來都不是漢語；「氫」、「氧」、「噸」、「鎊」之類，則是新字。世界上沒有一種文字，能自暴自棄，不與外來文化交流的，我們的文字當然也不例外。正因為不斷創造、不斷改進、不斷吸收，所以能夠永保青春，長生不老。若非如此，它早已衰老，那裏還有今天？

44

【理解】

- ① 甲骨文之後，出現了那種字體？
- ② 小篆是在那個朝代出現的？
- ③ 楷書是什麼時候才有的？
- ④ 試舉出幾個香港通用的外來詞語。
- ⑤ 試舉出幾個近代造出來的新字。

【詞語解釋】

- 極板——蒼蠅叉，形如樹枝分叉的形狀。
- 拼湊——勉強地組合起來。
- 大篆——周代的篆書。篆，音讀。
- 小篆——秦代簡化後的篆書。
- 隸書——秦末及漢代流行的一種字體。
- 楷書——就是現在的正字。

- 草書——簡化筆劃，筆勢飛舞的書體。
- 行書——介於楷書和草書間的一種書體。
- 文理——文章的條理。
- 喇嘛——蒙古、西藏等地的和尚叫喇嘛。
- 漢語——漢族的語言。
- 籬籬——以竹木編成的籬笆。
- 交流——彼此互相溝通，互為供應。
- 甲骨文——商代刻在龜甲和獸骨上的文字。
- 抽象畫——不重形貌，而以畫家對事物所發生感覺為內容的圖畫。
- 易如反掌——像反轉手掌來那樣地容易。
- 外來文化——從外國或其他民族傳來的學術思想及習俗。

翻身不忘毛主席，
 xìng fú 幸福不忘共产党。

七——战

22. After fan shen (the overturning of the social order), Not Forgetting Chairman Mao.

Grandpa at seven went begging.

Papa at seven fled natural disasters (famine).

This year I am also seven,

And happily go to school.

After fan shen not forgetting Chairman Mao.
 In good fortune not forgetting the Party.

[Note: On the grandfather's hat is written:
 "The People's Communes are good."]

Exercises

1. In the lesson, grandpa, papa and I are different in what ways at seven? This year, why are we able to go to school?

| | | | | | | |
|---|---|---|---|---|---|---|
| 翻 | 忘 | 身 | 饭 | 去 | 讨 | 饭 |
| 今 | 年 | 也 | 了 | 七 | 岁 | 了 |
| 高 | 兴 | 兴 | 把 | 幸 | 福 | 学 |
| | | | | | | 上 |



今年我也七岁了 高高兴兴上学上



爷爷七岁去讨饭



爸爸七岁去逃荒

二十二 翻身不忘毛主席

爷爷七岁去讨饭，

爸爸七岁去逃荒。

今年我也七岁了，

高高兴兴把福学上。

Volume 5 Lesson 4The Diligent Student, Uncle Ma

4. 刻苦学习的马伯伯

共产党员马伯伯是一位老工人。他非常热爱毛主席，如饥似渴地学习毛主席著作。但是不识字，学起来十分困难，他就遵照毛主席关于“学好了文化，随时都可学习马克思主义”的教导，刻苦地学习文化。

马伯伯有空就学，逢人便问，想方设法克服困难。车间里的工人，家里上学的孩子，都是他学文化的老师；钉子、瓦块、木棍，成了他的练字“笔”；地面、木板、手掌，成了他的写字“本”。难写的字，他就十遍八遍地练。一次，他写“觉”字，怎么也写不好，就一笔一画，一遍又一遍地写。由歪到正，由大到小，直到写出端端正正的“觉”字来，他才放下笔。

有一天，马伯伯碰到几个不认识的字，就问他的孩子小风。小风不耐烦地说：“这么容易的字，我在一年级就学过了，您怎么还不认识？”马伯伯说：“孩子，这都是旧社会造成的呀！”接着，就给小风讲述了苦难的家史。最后，马伯伯语重心长地说：“旧社会，穷人连饭都吃不上，哪能上学读书啊！没有毛主席和共产党，



就没有咱们今天的幸福生活。你应该好好学习毛主席著作，将来接好革命的班，跟着毛主席干革命啊！”

忆苦思甜的教育，激发了孩子的阶级感情。从此，小风每天晚上都坚持教马伯伯认字，小风自己的学习也更认真了。

原来连自己名字都不会写的马伯伯，经过一个时期的努力，已经能写日记，能写学习马列著作、毛主席著作的心得体会了。

| | | | | | | | | | | | |
|----|---|-----|---|------|---|------|---|------|---|------|---|
| bó | 伯 | jī | 饥 | kě | 渴 | fēng | 逢 | biàn | 便 | jiào | 教 |
| wǎ | 瓦 | wǎi | 歪 | fēng | 风 | nài | 耐 | fán | 烦 | shù | 述 |

作业：

1. 默读课文。说说马伯伯是怎样刻苦学习的，他为什么那样刻苦学习。
2. 读读写写，并说说带点的词语的意思。
想方设法 如饥似渴 语重心长
忆苦思甜 逢人便问 端正正正
3. 给下面各字加上部首，组成新字填在()里。
者() 术() 几()
页() 更() 而()
4. 造句。
已经 克服 刻苦

1. 毛主席在延安中央医院

毛主席在延安的时候，有一天，到中央医院去看关向应同志。毛主席轻轻推开门，走进病房，看见关向应同志在病床上躺着。毛主席跟关向应同志握过手，亲切地问：“身体好些了吗？”

这时候，进来一个年轻的护士，她刚刚到医院工作的。她一看床边有人在和关向应同志谈话，就说：“同志，请原谅！医生吩咐过，关政委需要静养，不宜多说话。”

毛主席转过身，笑了笑说：“啊，对不起，我不知道医生的吩咐。”说着，站起来，安慰了关向应同志几句，就走出去了。

毛主席想了解关向应同志的病情，

来到护士办公室，又碰到了那个护士。毛主席很和气地问：“小同志，你叫什么名字？多大啦？”

“人家都叫我小刘，十六啦。请坐吧，同志！”小刘回答说。

毛主席向小刘打听护士们的工作情况，生活情况，又仔细地问了关向应同志的病情，然后亲切地对小刘说：“小同志，你要好好照着关政委。”

毛主席走了，小刘又回到关向应同志的病房。她一进来，关向应同志就笑了，说：“小刘，你知道刚才来的是谁？”

“不知道。外面有警卫员，我想可能是位首长。不过，既然医生叮嘱过，您需要静养，我就不能让客人打扰您。”

“对。可是，你知道吗？他就是毛主席呀！”

“啊，毛主席！”小刘睁大眼睛喊起

来。

以后，小刘逢人就讲，毛主席多么和蔼，多么关心同志，又是多么严格地遵守制度。

| | | | |
|------------|-----------|---------|----------|
| tǒng liáng | fēn fēn | fu | wèi jìng |
| 统 谅 | 分 分 | 咐 | 慰 敬 |
| dīng zhǔ | zhù zhōng | rǎo dǎo | |
| 叮 嘱 | 瞩 中 | 扰 捣 | |

作 业：

1. 朗读课文。
2. 说说毛主席是怎样关心同志和遵守制度的。
3. 读读写写，并用带点的词造句。

| | | | |
|----|----|----|----|
| 亲切 | 安慰 | 吩咐 | 严格 |
| 需要 | 和蔼 | 叮嘱 | 打扰 |

的呀!”

“自己的也不能做了东西卖高价呀!”小鹰一点也不放松。

小鹰的叔叔知道理在小鹰一边,不能多辩,便点起一支烟,哈哈大笑起来:“小鹰,我这是故意考你的呀!”

“故意考我!”小鹰闪着明亮的眼睛想着。他想:社会上还存在着自发的资本主义倾向,存在着资产阶级的影响和旧社会的习惯势力。有一些人,一有机会,就会离开社会主义道路,走资本主义道路。叔叔的话不可以轻信,得好好调查。

小鹰正想着,有人“当当当”敲门。“富根在家吗?一听这声音就知道是队长来了。叔叔吩咐小鹰一句:“你去开门。”自己慌忙扣好衣服,扛起墙角那几根木料朝后屋走去。

队长走进门,叔叔也拍着身上的土走回来了:“队长,坐,坐!”队长坐下后说:“富根,最近春耕大忙,贫下中农学理论,抓路线,掀起了太干热潮,担水点种、运肥……扁担就不够用了。我想,你家有些木料,你又是老行家,为队里做些扁担吧。这扁担按供销社的价格算,给你记工分。”

叔叔叹了口气,摇摇头说:“队长啊,不瞒你说,我家的一点木料,还准备秋后盖房呢。”

6. 小 鹰

夜来临了,一轮圆月越升越高,给大地涂上了一层银光。

红小兵理论小组学习一结束,小鹰怀里揣着一本书,向叔叔家走去。一到叔叔家,就见墙角竖着几根又直又长的木料,叔叔敞着怀,手里拿着锯,正锯木头呢。

小鹰的叔叔四十多岁,是个木匠。最近小鹰听同学说,他叔叔把院子里的两棵树放了,想做些扁担、木铤,到自由市场卖高价。现在,小鹰特地到叔叔家来看看个究竟。

“叔叔,你锯木头干啥?”小鹰走到叔叔身边,大声问。

“呵,小鹰来了!”叔叔抬起头说,“做扁担呀!”

“是到自由市场去卖的吗?”小鹰追问着。

“是呀!”叔叔高兴地回答,“自由市场的价格比供销社的高多了……”还没等他说完,小鹰忍不住开炮了:“叔叔,你这是资本主义思想!”

叔叔不高兴地说:“瞧你这孩子,我这木料是自己

3. 读读写写,并从字典中查出带点的词的意思。

小鹰 扁担 吩咐 猫 供销社

调查 木锨 毅然 竖 红扑扑

4. 改正下面句子中的错别字。

晨进,小红经过调察,发现班里陈光同学经长看一些坏书。她就对陈光说:“你这样下去太危险了。”陈光艰决表示:以后在也不看坏书了。

5. 抄写课文中带有省略号的句子,并联系上下文,说说省略号的用法。

叔叔和队长的一席话,小鹰全听在耳里,气得胸口突突直跳。他毅然站起身,向后屋跑去。小鹰立刻把那几根木料连拉带拖地抱来了,说:“叔叔,这几根木料不就可以做吗?”叔叔没想到小鹰会这样做,脸“啊”地红到耳根,忙说:“啊,这木料,我……忘了。”

“别再装假了!”队长毫不客气地说,“富根啊!你不好好干农活,尽往自由市场跑,这样下去,就跑到资本主义道上去了。”

这时,小鹰从怀里掏出那本书,把书上列宁讲的一段话读给叔叔听:“小生产是经常地、每日每时地、自发地 and 大批地产生着资本主义和资产阶级。”小鹰又坚定地说:“你再不回头,就要掉到资本主义泥坑里去了!”

小鹰的叔叔猛地一惊,他看看队长,又看看小鹰,头上冒出几颗汗珠……

队长望着小鹰那红扑扑的脸,满意地点了点头。

tú chuāi jiàng xiān mǎn shuā
涂 搽 匠 锨 瞒 啊

1. 小鹰为什么能自觉地与叔叔的资本主义思想作斗争?我们怎样向小鹰学习?
2. 有感情地朗读课文。

怎样写决心书

集体或个人响应党和毛主席的号召，积极参加某项政治运动，或是接受上级交给的某项工作任务的时候，可以用决心书，向组织和群众表示决心，提出保证。

决心书可以直接交给领导，也可以用大字报的形式张贴出来，还可以刊登在黑板报上。

在决心书中，要写明决心做什么，做到什么程度，有时还要写明什么时候完成任务以及完成任务的主要措施等。决心书的内容必须坚持无产阶级政治挂帅，坚持党的基本路线，要体现无产阶级的革命气概和实事求是的科学态度。

如果是集体的决心书，应该经过大家充分讨论通过。

决心书的结尾要签名。集体写的要写上单位名称，个人或几个人写的要写名字。最后还要写上日期。

例一

决心书

伟大领袖毛主席指出：“**圖案不得人心。**”“我们现在思想战线上的一个重要任务，就是要开展对于修正

主义的批判。”我们全班同学坚决遵照毛主席的教导，认真学习毛主席一系列重要指示，学好无产阶级专政的理论，把反击右倾翻案风的斗争进行到底。我们决心做到：

一、组织理论学习小组，认真学习马列和毛主席著作，做到从小粗知一点马克思主义，不断提高阶级斗争和路线斗争觉悟。

二、发扬敢想、敢说、敢干的革命精神，人人口诛笔伐，批判党内最大的不肯改悔的走资派邓小平的反革命修正主义路线，批判右倾翻案风的鼓吹者诬蔑教育革命的种种奇谈怪论，夺取反击右倾翻案风的更大胜利。

四年级一班全体同学

一九七六年四月七日

例二

党支部、革委会：

昨天，听了周主任关于立即行动起来，到生产队支援秋收的动员报告，我感到非常高兴。我坚决要求参加这次支农劳动，并在劳动中做到以下几点：

一、拜贫下中农为师，在劳动中自觉地学习他们以阶级斗争为纲，坚持党的基本路线；坚持社会主义，

反对资本主义；热爱祖国、热爱集体的革命精神。

二、在劳动中不怕脏、不怕累，保证按时完成任务。

三、坚决执行三大纪律八项注意，爱惜贫下中农的劳动果实，做到精收细打，颗粒归仓。

四年级二班 宋爱农

九月二十五日

1. 小组讨论：

- (1) 什么是决心书？
 - (2) 决心书一般包括哪些内容？
 - (3) 写决心书应该注意什么？
2. 结合学校开展的活动，写一份决心书。

会主义制度，妄图颠覆无产阶级专政，复辟资本主义吗？活生生的阶级斗争的事实告诉我们：帝国主义者和国内反动派决不甘心于他们的失败，他们还要进行挣扎、破坏和捣乱。因此，我们务必要松懈自己的警惕性，认真学习马列主义、毛泽东思想，不断提高阶级斗争和路线斗争觉悟，学会识别那些伪装的敌人。

fù 附 xī 膝

作业：

1. 默读课文。方海珍、马洪亮和钱守维面对杠棒引起了哪些不同的联想？为什么他们的联想不一样？
2. 读读写写，并用带点的词语造句。

联想 艰难 肺腑 务必 分明
景象 经历 继续 警惕 识别

6. 由杠棒想起的

一根杠棒。看来很平常，但是不同阶级的人看见它，引起的联想却是完全不一样的。

方海珍拿起杠棒，回忆过去的斗争景象：“这杠棒跟随咱经历过艰难世道，百年来高举它闹过工潮。”我国码头工人在毛主席和共产党领导下，举起杠棒，革命、战斗、反抗，“才换来江海关上红旗飘”。

马洪亮接过杠棒，百感交集，热泪盈眶：“我的老伴！要是说你，我可有满肚子的事啊！”看着杠棒，他想起了旧社会码头工人终日苦劳，斑斑血泪染红了这杠棒；面对杠棒，他出自肺腑地唱出：“共产党毛主席恩比天高。”

钱守维望着杠棒，回想他们失去的“天堂”。他在暗地里咬牙切齿，要尽手段进行捣乱破坏，梦想有朝一日复辟变天，继续骑在劳动人民的头上，作威作福。

看，面对着一根杠棒，两个阶级不同的态度是何等分明啊！

事情就是这样，凡是无产阶级拥护的事业，敌人就要拼命反对。林彪这个野心家不就恶毒攻击我们的社

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