Glossary

English to Chinese

The visual imagery and the language of the Cultural Revolution found on Mao badges must be seen as part of the propaganda that saturated all areas of everyday life. It was promoted by the state and elevated further by passionate activists. The adulation, praise, red hearts, monumental statues and ‘happiest moments’ reflect the Mao Cult of that time. The focus on Mao badges is on the adulation of Mao and loyalty to him, together with commemoration of key events in the history of the Party. While the message on the badges was relentlessly positive, this was not the case in all media forms. For example, design copybooks and cartoons also presented vicious images and accusations directed at people who were charged as being ‘counter-revolutionary’. These include threatening stances, murderous eyes, stablings with pen-nibs, and damned officials portrayed as vermin. Such negative images do not appear on Mao badges.

It would be impossible to list all the thousands of symbols, images, slogans, quotations and inscriptions that appeared on Mao badges during the Cultural Revolution. Chapter 5 of this book gives a broad sweep of the main themes found on badges, and includes over 500 inscriptions seen on Mao badges, with reference sources. This glossary brings together the key images, inscriptions and terminology associated with Mao badges. The entries are arranged in alphabetical order, with the English terminology given first, followed by the Chinese equivalents. A simpler Chinese-pinyin-English list is included at the end. Some of the entries also have a short explanation, or note for further reference. Titles of poems, and of chapters in the Selected Works of Mao Zedong and Selected Works of Mao Zedong are listed in Appendices 3–5.

When a source reference has been given for a quotation, directive or slogan, it should be considered as an example of use rather than its first appearance. In his writings and speeches Mao often repeated, or referred to, expressions he had used earlier. Many of these, and their variations, were also written out as calligraphic inscriptions for presentation to military units, large organisations and work-units. Furthermore, newspapers were filled with headlines, directives, quotations, articles and song lyrics, all of which reinforced all the political messages of the Cultural Revolution.

Mao badges were made by and for people who understood the images and inscriptions on them. For dictionaries that explain the terminology of the Cultural Revolution in more detail, see Li and Lok, 1995; and Jian, Song and Zhou, 2006.

A firm and correct political orientation, an industrious and simple style of work, and flexible strategy and tactics (坚定正确的政治方向, 艰苦朴素的工作作风, 灵活机动的战略战术) ‘The educational policy of the [Chinese People's Anti-Japanese Military and Political] College is to cultivate a firm and correct political orientation, an industrious and simple style of work, and flexible strategy and tactics. These are the three essentials in the making of an anti-Japanese revolutionary soldier.’ – Mao, ‘To be attacked by the Enemy is Not a Bad Thing, but a Good Thing’ (1939), in Quotations, ch. 12.

See also Three-Eight Working Style.

A single spark can start a prairie fire (星星之火可以燎原 Xingxing zhi huo keyi liaoyuan; 星火燎原 Xing huo liaoyuan) Title of an essay by Mao (1933), in Selected Works, vol. 1.


Activist (积极分子 jiji fenzi) For examples of inscriptions relating to ‘Study Chairman Mao’s Works’ Activists, see Chapter 5, B.44.


Advance (前进 qianjin) To advance or go forward conveyed the idea of progress. The inscriptions on Mao badges associate the idea of advancing with Mao, or at his instruction. For example:

Closely follow Chairman Mao and advance through the stormy wind and waves of class struggle (紧跟毛主席在阶级斗争的风大浪中前进)Jianding zhengque de zhengzhi fangxiang, jianku pusu de zhanlüe zhanshu

When Chairman Mao waves, I advance (毛主席挥手我前进)Mao zhuxi hui shou wo qianjin

Albania (阿尔巴尼亚 A’erbaniya) The Socialist People’s Republic of Albania under Enver Hoxha (1908–1985) was a political ally of China, hence the references to Sino-Albanian Friendship. The relationship was also commemorated in other ways: for example, the Sino-Albanian Friendship Commune just outside Beijing (see Myers 1978, 308); and the Chinese postage stamps commemorating the 35th anniversary of the Albanian Labour Party (1971) and the 30th anniversary of the ‘Liberation’ of Albania (1974).

Long live the friendship between China and Albania (中阿友谊万岁 Zhong-Ayouyi wansui)
Wang

All
The idea of all, everything, complete, entire, whole, full is expressed in different ways: all/everything (一切 yiqie); complete/entire/whole (全 quan, 全面 quanmian); full (满 man); all one's heart (满怀 manhuai); and all one's heart and all one's mind (全心全意 quan xin quan yi)

See also Superlatives.

All/everything (一切 yiqie)
In everything think of Chairman Mao, serve Chairman Mao, follow Chairman Mao, and do it for Chairman Mao (一切想着毛主席, 一切跟着毛主席, 一切为着毛主席)

The working class should command everything (工人阶级应该领导一切 Gongren jieji yinggai lingdao yiqie)

Use Mao Zedong Thought to command everything (用毛泽东思想统领一切 Yong Mao Zedong xiuzhang lei zhe yiqie)

Political work is the lifeline of all economic work (政治工作是经济工作的生命线 Zhengzhi gongzuo shi jingji gongzuo de shengmingxian)

All one's heart (满怀 manhuai)
Welcome the 9th National Congress with all your heart (满怀激情 九大 Manhuai jiqing jiudai)

All one's heart and all one's mind; heart and soul (全心全意 quan xin quan yi)
Serve the people heart and soul (全心全意为人民服务 Quan xin quan yi wei renmin fuwu)

Animals (动物 dongwu)
Different animals were used symbolically during the Cultural Revolution, often with negative meanings. Although there are no images of animals on Mao badges, certain animals are mentioned in the inscriptions. For example, ‘Only heroes can drive out tigers and leopards’ is a line from Mao’s poem Winter Cloud, in which he describes China’s difficult political situation in the early 1960s. Tigers and leopards represented ‘imperialist aggressors’. The poem also mentions bears, which represented the Soviet Union. See Chapter 5, D.17.

Anniversary (周年 zhounian)
Inscriptions on the badges refer frequently to anniversaries: for example, of Mao’s birthday and other notable occasions. See Chapter 5, B.1–05. See also Birthday, Commemoration.

Anyuan (安源)
Coalmining area in Pingxiang county, Hunan province. See also the famous oil-painting Chairman Mao goes to Anyuan.

Armband (袖章 xiuzhang)
Used as a badge of identity or status to indicate someone’s rank or status. Red Guards wore red armbands with the inscription ‘Red Guard’ (红卫兵 Hong weibing). On some badges Mao is shown wearing a Red Guard armband and waving from the rostrum at Tian’anmen to a Red Guard rally in Tian’anmen Square. The armband was given to him by the Red Guard, Song Bingbing.

Army (军 jun), see also People’s Liberation Army

Army engineers (工程兵 gongchengbing)

Army unit (兵团 bingtuan)

The army and the people are as close as family (军民亲如一家 Jun min qin ru yi jia)

The army and the people are united as one, let’s see who on earth can defeat them! (军民团结如一人, 试看天下谁能敌 Jun min tuanjie ru yi ren, shi kan tianxia shen neng di)

From Mao’s ‘On Coalition Government’ (1945), in Quotations, ch. 9. Also published in People’s Daily, 12 May 1967. This inscription is associated with the 1963 campaign to emulate the Good Eighth Company of Nanjing Road, Shanghai.

The army and the people are the root of success (兵民是胜利之本 Bing min shi shengli zhi ben)

Art (艺术 yishu)
Art was usually mentioned as part of the compound: literature and art (文艺 weiyi). As the Yan’an Forum on Literature and Art made clear, literature and art were for the people: the workers, farmers and soldiers.


Attack with reason, defend with force (文攻武卫 Wen gong wu wei)
This slogan, promoted by Jiang Qing, was published in the Wenhui bao (文汇报) newspaper on 23 July 1967. Violent clashes were already taking place, and this slogan endorsed the use of weapons between different factions.

August 1st (八一 ba yi)
The date of the founding of the People’s Liberation Army (1927) and celebrated annually as PLA Day. The date refers to the Nanchang Uprising (in Nanchang city, Jiangxi province). When the uprising was aborted, the troops moved to Mao’s revolutionary base at Jinggangshan, where Mao formed the Chinese Workers’ and Peasants’ Red Army, the military arm of the CCP and the forerunner to the People’s Liberation Army. See also Birthday, Commemoration.

Azalea (杜鹃花 dujuanhua)
Traditional symbol of women and dazzling beauty (Williams 1931). These bright red flowers that turned mountainsides red lent themselves to revolutionary symbolism. Azalea Mountain (杜鹃山 Dujuanshan) was the title of a revolutionary opera (Min 1994). ‘The Jinggang Mountains, aflame with azaleas’ (井冈山杜鹃红 Jinggangshan dujuanhua) was the title of a revolutionary song.

Ballet (芭蕾舞剧 baleiwuju; 芭蕾舞 baleiwu)
Revolutionary contemporary ballet (革命现代芭蕾舞剧 geming xiandai balei wu ji) included ‘The White-haired Girl’ (白毛女)

Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution

114

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Bai mao nü and ‘The Red Detachment of Women’

Banners (旗帜 qízhì), see also Flags

In this catalogue I have used the English word ‘banner’ for the long vertical flags that usually have inscriptions on them. I have used ‘flag’ to refer to the horizontal flags that are attached to flagpoles. On the badges, banners are often shown together with balloons.

Bao’an (保安) Bao’an was the location of the caves in which Mao and others lived, close to Yan’an, in Shaanxi province. It was here, in August 1936, that the American journalist Edgar Snow interviewed Mao and took the famous photograph ‘Chairman Mao at Bao’an’.

Barefoot doctor (赤脚医生 chìjiǎo yīshēng) Refers to those who were able to offer medical services in rural areas, as well as participate in agricultural production. The expression ‘barefoot doctor’ was formally adopted in September 1968. The job was defined as ‘Promote and implement state hygiene principles and policies; administer the water works and sewage systems; make improvements in wells, toilets, livestock areas, stoves, and environment; give vaccinations; control infectious diseases; collect information on epidemics; and provide simple medical treatment and temporary rescues’. See Li and Lok 1995, 26.

Be prepared for war, be prepared for natural disaster, and serve the people (备战,备荒, 为人民 Bei zhàn, bei huāng, wei rénmín)

From Mao’s speech about the 3rd Five Year Plan, 12 January 1965; also published as a directive in People’s Daily, 14 August 1966.

Be resolute, fear no sacrifice, and surmount every difficulty to win victory (下决心,不怕牺牲, 去争取胜利 Xia juèxin, bu pà xīshēng, qu zhěngqí shēnglì) From Mao’s essay ‘The foolish old man who moved the mountains’ (1945), in Quotations, ch. 19.

Be united, alert, earnest and active (团结,紧张, 严肃, 活泼 Tuanjie, jinzhang, 严肃, huopō) Motto for the Chinese People’s Anti-Japanese Military and Political College, at Yan’an; in Quotations, ch. 12.

Bears (熊 xióng) The line ‘The brave do not fear bears’ (更无豪杰怕熊皮 gèng wú hàojié pà xióngpí) appears in Mao’s poem ‘Winter Cloud’ (冬云 Dong yún) (1962). The bears refer to the Soviet Union.

Beidaihe (北戴河) Seaside resort in Hebei province and summer retreat of the CCP. The famous photograph of Mao in a long coat and hat on the beach was taken at Beidaihe in 1954. Lines from Mao’s poem ‘Beidaihe’ (1954) appear on Mao badges (see Chapter 5, D.10).

Beijing (北京) Capital city of the People’s Republic of China; seat of the Communist Party of China (CCP). For the history and political iconography of Beijing, see Wu Hung 2005.

Bethune, Norman (白求恩 Bai Qiu’en) (1890–1939) Canadian communist and surgeon, who went to China to help in the War of Resistance against Japan. He arrived at Yan’an in 1938, and died the following year in Tanxian (Hebei province), having contracted blood poisoning while operating on wounded soldiers. Mao’s essay ‘In Memory of Norman Bethune’ (纪念白求恩 Jinian Bai Qiu’en) (1939), in Selected Works, vol. 2, was one of The Three Constantly Read Articles. For images of Bethune, see Chen Xiaxiang’s oil-painting Chairman Mao chats with Dr Norman Bethune, in Chinese Literature, 1966/8, 96; also www.iisg.nl/~landsberger).

Big-character posters (大字报 da zì bāo) Posters, handwritten on paper and pasted up on walls, were a quick and direct way of getting a message across. The first big-character posters (by Nie Yuanzi 聂元梓 and others) were pasted up outside a canteen at Peking University in May 1966. Mao encouraged the students in their use of posters, and in August that year wrote his own big-character poster entitled ‘Bombard the Headquarters — my big-character poster’.

Birthday (寿辰 shòu chén) Refers to Mao’s birthday, which fell on 26 December. Many badges refer to Mao’s 75th birthday, in 1968.

Black (黑 hei) Red was the symbolic colour of Communism, and black was the symbolic colour of everything that was not red. To be labelled one of the ‘five black categories’ (黑五类 hei wǔ léi) was to be damned on account of one’s class status (landlord, rich peasant, counter-revolutionary, bad element or rightist). This label was extended to one’s family and descendants.

Boat (船 chuán) Three types of boat appear on Mao badges: the navy warship surging through the waves; the junks (sail-boats) and the boat on Lake Nanhu that was the location of the 1st National Congress of the CCP.

Bombard the Headquarters (炮打司令部 Pàoda sìlìngbù) From the title of Mao’s short article ‘Bombard the headquarters — my big-character poster’ (炮打司令部, 我的一张大字报 Pàoda sìlìngbù, wo de yī zhāng dàzìbāo), which was published on 5 August 1966. This was Mao’s reworking of a piece that had been published in the People’s Daily on 2 June 1966. He had it pasted up in the Party complex at Zhongnanhai, in Beijing. Although it did not name him explicitly, it was an attack on Liu Shaoqi.

Boundless (无限 wùxiàn) A superlative seen in the expression ‘boundlessly loyal to’ (无限忠于 wùxiàn zhōngyú), see Chapter 5, A.18. It also appears in the line ‘On perilous peaks dwells beauty in her infinite [boundless] variety’ (无限风光在险峰 Wùxiàn fēngguāng zài xiǎn fēng) in Mao’s poem ‘The Fairy Cave at Lushan’ (1961). See
**Brilliant light** (光芒 guangmang)
The spirit of Yan’an will forever shine its brilliant light (延安精神永放光芒 Yan’an jingshen, yang fang guangmang)

**Broadcasting** (广播 guangbo)
Millions of loudspeakers were installed across the nation to enable radio broadcasts, revolutionary songs and announcements to be made. See Chapter 2 and Appendix 6.

**Cadre** (干部 ganbu)
The cadre system is effectively a civil service, with ‘cadre’ being the equivalent of a civil servant.

**Call to action** (号召 haozhao)
Refers to slogans and spoken words that were shouted out loud. For example, ‘Respond to Chairman Mao’s great call to go to the countryside and settle down there’ (响应毛主席伟大号召到农村安家落户 Xiangying Mao zhuxi weida haozhao dao nongcun anjia luohu).

**Calligraphy** (书法 shufa)
On badges, the inscriptions that are in a cursive hand (rather than a printed font) represent the calligraphy or handwriting of Mao and Lin Biao. Mao’s calligraphy is used when quoting Mao. Lin’s is used in adulatory expressions, in particular ‘Long live Chairman Mao’. For details of Mao’s calligraphy, see Li Shuting et al., 1994; on the role of calligraphy in Chinese politics, see Kraus 1991.

**Calligraphic inscriptions** (题词 tici)
Many of the famous quotations and slogans were also written out as calligraphic inscriptions by Mao, and were treated, and anniversaries of their creation were commemorated on badges. For examples see Chapter 5, B.4.

**Camelia** (桂花 guihua)
Traditional symbol of joy and protection that blooms around Chinese New Year. It is usually depicted with five red petals and yellow stamens (Bartholomew 2006, 269). The colour and five-petals lends this flower to revolutionary symbolism, in particular the red star and five-pointed star. ‘Camelias Bloom to Greet the Sun’ (桂花向着太阳开 Guihua xiangzhe taiyang kai) was the title of a revolutionary song.

**Campaign/movement** (运动 yundong)
Campaigns mentioned in Mao badge inscriptions include Revolutionary networking (大串联 Da chuanlian) – see Chapter 5, B.37; Revolutionary Committees (革命委员会 Geming weiyuanhui) – see Chapter 5, B.42 and B.53; May 7th Cadre Schools (五七干校 Wu qi gan xiao) – see Chapter 5, B.33; and Up to the mountains, down to the countryside (上山下乡 Shang shan xia xiang) – see Chapter 5, B.43.

**Carry forward the revolutionary tradition, strive for greater glory** (发扬革命传统, 争取更大光荣 Fayang geming chuantong, zhiqiu derong da guonglı)

**Carry the revolution through to the end** (将革命进行到底 Jiang geming jingxing dao di)
Title of Mao’s work (1948), in Selected Works, vol. 4.

**CCP, see Communist Party of China**
Chairman Mao's revolutionary line (毛主席的革命文艺路线 Mao zhuxi de geming wenyi luxian)

Chairman Mao's revolutionary line on literature and art (毛主席的革命文艺路线 Mao zhuxi de geming wenyi luxian)

See also Talks at the Yan'an Forum on Literature and Art (1942).

Changjiang Bridge. (长江 Changjiang)

Also known as the Yangtse River. This river runs west to east, and divides China into north and south. In this way, it served in imperial history as a symbolic line representing either political unity or disunity. The crossing of the Changjiang in April–May 1949 has become part of revolutionary history. See also Changjiang Bridge.

Chairman Mao (主席 zhuxi)

On Mao badges ‘Chairman’ refers to Mao, and ‘Deputy Chairman’ (副主席 fu zhuxi) to Lin Biao.

Chairman Mao (毛主席 Mao zhuxi)

Chairman Mao was the Chairman of the Communist Party of China, 1943–1976, and Chairman of the People's Republic of China, 1949–1959.

Chairman Mao goes to Anyuan (毛主席去安源 Mao zhuxi qu Anyuan)

The title of the famous oil-painting by Liu Chunhua 刘春华 (1967), and one of the most important paintings of the Cultural Revolution. It was published in the People's Daily, the Liberation Army News and Red Flag on 1st July 1968, and was copied on badges, postage stamps and other media. It shows Mao as a young man, dressed in traditional scholar's robes, striking confidently forward. One arm holds an umbrella, and the other hangs with the hand curled into a fist. The sky behind Mao is stormy, and the path he treads is rocky. For the artist’s explanation of the painting, see Liu Chunhua 1968a–b, and www.issg.nl/~landsberger/ay.html. Many badges have the inscription 'In autumn 1921 Chairman Mao went to Anyuan [a mining area in Pingxiang county, Hunan province] and personally lit the flames of revolution at Anyuan [一九二一年秋我们伟大的导师毛主席去安源，亲自点燃了安源的革命烈火Yi jiu er yi nian qiu weida de shi dou shi zhu zhuxi qu An Yuan, qin zi dian ran le An Yuan de geming lie huo]'

Chairman Mao's revolutionary line on literature and art (毛主席的革命文艺路线 Mao zhuxi de geming wenyi luxian)

Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution | 117

For more examples, see Chapter 5, B.2. However, it was Liu Shaoqi 刘少奇 (not Mao), who was at Anyuan that month (see Dittmer 1998, 11).
and foreign readers. During the Cultural Revolution, it continued to be published in over 20 languages, including English (China Pictorial), French (La Chine pictorale), German (China im Bild), Italian (La Cina pittoriale), Japanese (Jinmin chugoku), Korean, Russian, Spanish and Arabic. Mao provided the calligraphy for the Chinese title. See www.rmhb.com.cn.

**Chinese Literature** (中国文学 Zhongguo wenxue)
An English language monthly periodical, founded in 1951, and published by the Foreign Languages Press. From 1966 it also published translations of important political articles.

**The Chinese people have stood up** (从此中国人民站起来了 Cong ci Zhongguo renmin renmin cong qilai le)
From the opening address by Mao at the 1st Plenary Session of the Chinese People's Political Consultative Conference, 21 September 1949, in *Selected Works* vol. 5.

**Chinese People's Anti-Japanese Military and Political College** (中国人民抗日军事政治学院 Zhongguo renmin kang Ri shijun zhengfa daxue)
This college was established in Yan'an in 1936 during the War of Resistance against the Japanese. It was originally called the Chinese People's Anti-Japanese Military and Political College (Zhongguo renmin kang Ri junshi zhengfa daxue; 抗大 Kangda)

**Chinese Workers' and Peasants' Red Army** (中国工农红军 Zhongguo gong nong hongjun)
Also known as the Red Army (红军 hongjun). Founded in 1927, and the precursor to the People's Liberation Army. Its flag was a yellow hammer and sickle on a yellow five-pointed star.

**Chrysanthemum** (菊花 juhua)
Traditional symbol of autumn, and of long life. Scenes of the rostrum at Tian'anmen often included pots of chrysanthemums. Mao's private bedroom at Zhongnanhai (the CCP headquarters) was called the Chrysanthemum Study (Leese 2006, 60).

**Class** (阶级 jieji)
There were two classes: the proletarian class and the bourgeois class. To be categorised as bourgeois was to be labelled a 'class enemy'.

**Class enemy** (阶级敌人 jieji diren)

**Class status** (家庭出身 jiating chushen)

**Class struggle** (阶级斗争 jieji douzheng)
Class struggle was at the heart of the revolution. The slogan 'Never forget the class struggle' (千万不要忘记阶级斗争 Qianwan buyao wangji jiejili douzheng) first appeared in a commentary in *Liberation Army News*, 4 May 1966, and subsequently in various articles in *Red Flag* (Lu Xing 2004, 53–57).

**Closely follow** (紧跟 jin'gen)
See Chapter 5, A.21.

**Clouds** (云集 yun)
Clouds are part of the stormy sky seen in the famous painting *Chairman Mao goes to Anyuan*; see Chapter 5, B.2. Lines from Mao's poem ‘Winter Cloud’ (1962) also appear on Mao badges, and refer to the difficult situation in the early 1960s; see Chapter 5, D.17.

**Cogwheel** (嵌齿轮 qianchilun)
Symbol of industry and industrial workers. It is found in the national emblem of the People's Republic of China, and on badges.

**Combat readiness** (战备 zhanbei; 备战 bei zhan), see **Grasp revolution and Be prepared for war**.

**Command** (领导 lingdao)

- The working class should command everything (工人阶级应该领导一切 Gongren jieji yinggai lingdao yiqie)
- Command everything with Mao Zedong Thought (用毛泽东思想领导一切 Yong Mao Zedong xiangsi yingguai yiqie)

**Commander** (统帅 tongshuai)
Mao was called the ‘great commander’. This title was one of the Four Greats which described Mao as ‘the great teacher, great leader, great commander, great helmsman’ (伟大导师, 伟大领袖, 伟大统帅, 主席万岁 Weida daoshi, weida lingxiu, weida tongshuai, weida shixiweixi) – see Chapter 5, A.22.

**Commemoration** (纪念 jinian)
Commemoration of key events in the history of the Party was a way of reinforcing and validating revolutionary history, as well as a way of inspiring the revolutionary spirit to strive further. Key events are listed in Chapter 5, and included personal visits by Mao, the inauguration of Mao statues (Chapter 5, B.40), Mao's inspections of warships, factories, military units (Chapter 5, B.6), the establishment of revolutionary committees (Chapter 5, B.42) and anniversaries of past events. See also **Memento**.

**Committee** (委员会 weiyuanhui; 委会 weihui), see also **Revolutionary committee**.

**Commune** (公社 gongshe), see also **People's Communes**.

**The Communist Manifesto** (共产党宣言 Gongchandang xuanyan)
By Karl Marx and Friedrich Engels (1848).

**Communist Party of China** (中国共产党 Zhongguo gongchandang)
Described on badges as ‘the great, the glorious, the correct Communist Party of China (伟大光荣正确的中国共产党 Weida
Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution | 119

guangrong zhengque de Zhongguo gongchandang
See also National Congress, 1st National Congress, 9th National Congress.

Complete/entire/whole (全 quan), see also Complete success, Whole globe, Whole nation, Whole world, and Superlatives.

Complete success (全面胜利 quanmian shengli)
Long live the complete success of the Great Proletarian Cultural Revolution (无产阶级文化大革命全面胜利万岁 Wuchanjieji wenhua da geming quanmian shengli wansui)
Enthusiastically hail the complete success of the Great Proletarian Cultural Revolution (热烈欢呼无产阶级文化大革命全面胜利 Relie huanhu wuchan jieji wenhua da geming quanmian shengli)
Long live the complete success of Chairman Mao’s revolutionary line on literature and art (毛主席的革命文艺路线全面胜利万岁 Mao zhouxi de geming luxian quanmian shengli wansui)

Comrade (同志 tongzhi)
Non-gender specific form of address, literally meaning ‘sharing the same aspiration’, follows the surname (eg Li tongzhi = Comrade Li). Replaced Mr, Miss, etc, and other indications of status, thereby heralding equality and political unity.
Learn from Comrade Jiang Qing (向江青同志学习 Xiang Jiang Qing tongzhi xuexi)
Learn from Comrade Lei Feng (向雷锋同志学习 Xiang Lei Feng tongzhi xuexi)
Learn from the good comrade Men He who was boundlessly loyal to Chairman Mao’s revolutionary line (向无限忠于毛主席革命路线的好干部们学习 Xiang wuxian zhongyu Mao zhouxi geming luxian de hao jijifenzi xuexi)
Comrade Mao Zedong is the modern-day Lenin (毛泽东同志是当代的列宁 Mao Zedong tongzhi shi daijadian de Liening)
Comrade Mao Zedong is the greatest Marxist Leninist of today (毛泽东同志是当代最伟大的马克思列宁主义者 Mao Zedong tongzhi shi daidai zui greatshu meixu Liening zhiyizhe)

Congress (代表大会 daibiao dahui)
Different types of congress are mentioned on badges. They include National Congresses of the CCP (中国共产党全国代表大会 Zhonggong gongchandang quan guo daibiao dahui), National People’s Congresses (全国人民代表大会 Quan guo renmin daibiao dahui) and ‘Study Chairman Mao’s Works’ Activists Congresses (学习毛泽东著作积极分子代表大会 Xuexi Mao Zedong zhuozuo jijifenzi daibiao dahui)

Construction (建设 jianshe)
The construction of roads and bridges are commemorated on badges. In order to help our sibling ethnic groups, do not fear difficulty, but build roads diligently (为了帮助各兄弟民族，不怕困难努力筑路 Weile bangzhu ge xiongdi minzu，bu pa kunnan nuli zhu lu) – calligraphic inscription by Mao associated with the construction of the Ya’an to Chamo road, Tibet, 1952.

Construction must be fast, but not slipshod (建设要快，但不要潦草 Jianshe yao kuai, dan bu yao liaocao)
This is a shorter version of the following quote:
When it comes to Panzhihua [a city in Sichuan province, famous for steel production], construction must be fast, but not slipshod. We will not be able to sleep if we fall in the construction (攀枝花建设要快，但不要潦草，攀枝花建设起来不睡觉 Panzhihua)

Guangrong zhengque de Zhongguo gongchandang
See also National Congress, 1st National Congress, 9th National Congress.

Correct (正确 zhengque)
‘Correct’ and ‘revolutionary’ described someone or something in accordance with Communist ideology. Anyone or anything that opposed Communist ideology was ‘incorrect’ and ‘counter-revolutionary’. The CCP was described as ‘the great, the glorious and correct Communist Party of China’ (伟大光荣正确的中国共产党万岁 Weida guangrong zhengque de Zhongguo gongchandang).

Correct political orientation (正确的政治方向 Zhengque de zhengzhi fangxiang), see A firm and correct political orientation, an industrious and simple style of work, and flexible strategy and tactics.

Counter-revolutionary (反革命 fan geming)

Countryside (农村 nongcun; 乡xiang), see The countryside is a vast world, and Up to the mountains, down to the countryside.

The countryside is a vast world, where much can be accomplished (农村是一个广阔的天地, 在那里是可以大有作为 Nongcun shi yi ge guangkuo de tiandi, zai nali shi keyi da you zuowei de)
Mao’s words when young people from cities were sent to work in remote rural areas in the 1950s. The Educated youth who were sent ‘up to the mountains, down to the countryside’ during the Cultural Revolution shortened this expression into the snappier slogan: ‘Vast world, much to be done’ (广阔天地, 大有作为 Guangkuo tiandi, da you zuowei).

Courageously (奋勇 fenyong)
‘Closely follow the great leader Chairman Mao, and advance courageously’ (紧跟伟大领袖毛主席奋勇前进 Jin’gen weida mengdi zhongyu Mao shijian fenyong qianjin)

Course (里程 licheng)
Closely follow Chairman Mao to victory, the course of great victory (紧跟毛主席就是胜利, 伟大的胜利里程 Jin’gen zhouxiu juanli shi jiu zhengqu licheng)
Loyalty, the course of glory (忠，光荣的里程 Zhong, guangrong de licheng)

See also Road.

Criticise/criticism (批 pi; 批评 piping)
Self-criticism and criticism of others were methods used to enforce the political line. Forums for self-criticism were known as ‘Fight selfishness, denounce revisionism’ (斗私批修 Dousi pixiu) sessions.

Cult of the Individual (个人的崇拜 ren de chaobai), see Mao Cult.

Cultural Revolution (文化大革命 wenhua da geming), see Great Proletarian Cultural Revolution.
**Daqing (大庆)**

The famous slogan 'In industry, learn from Daqing' (工业学大庆 Gongye xue Daqing) refers to Daqing, China's largest oilfield. The city of Daqing, in Heilongjiang province, was founded in 1959 to house the workers from the Daqing oilfield. The city of Daqing, in Heilongjiang province, was founded in 1959 to house the workers from the Daqing oilfield and those working in associated energy and petrochemical industries. Daqing was advocated as a model of good practice in industry, and the history of Daqing was presented in the film 'Entrepreneurial Pioneers' (创业 1970s. Wang Jinxi, also known as 'Iron Man Wang' (铁人王 Tieren Wang), epitomised the Daqing spirit (大庆精神 Daqing jingsheng). The Daqing spirit was also known as the 'Three Honesty and Four Strictnesses' (三老四严 san lao si yan): be an honest person, speak honest words, do honest deeds; be strict in demands on oneself, in organisation, in attitude and in discipline.

Wang Jinxi's slogan was 'If the conditions are right, do it. If the conditions are not right, then make them right and do it' (有条件要上，无条件创造条件也要上 You tiaojian yao shang, mei you tiaojian chuangzao tiaojian ye yao shang).

The agricultural equivalent of Daqing was Dazhai (大寨).

**Dazhai (大寨)**

Village in Xiyang county, Shanxi, that became a national agricultural model. The industrial equivalent to Dazhai was Daqing (大庆). The slogan 'Bitter struggle, self-reliance' (艰苦奋斗, 自力更生 Jianku fendou, zi li geng sheng) was associated with Dazhai.

**Daily reading (天天读 tiantian du)**

People were encouraged to set aside time for daily reading when they could study Mao’s Selected Works or the shorter Quotations of Mao Zedong.

**Defence work is very important, we must put all our efforts into strengthening it (保卫工作十分重要，必须全力以赴之 Baowei gongzuo zhongshi, buxu jinli quanli zhi) Mao made several calligraphic inscriptions of this phrase for the Public Security Bureau and for the People’s Liberation Army.**

**Develop the economy, and ensure supplies (发展经济, 保障供给 Fazhan jingji, baozhang gongsi)**

A shortened version of ‘The general policy guiding our economic and financial work is to develop the economy and ensure supplies’ (发展经济，保障供给, 是我们的经济工作和财政工作的总方针 Fazhan jingji, baozhang gongsi)

This quote is from Mao’s ‘Economic and financial problems in the Anti-Japanese War’ (1942), in Selected Works, vol. 3.

**Dictatorship of the Proletariat (无产阶级专政 wuchan jieji zhuanzheng)**

**Directive (指示 zhishi), see Supreme Directive and Newest Directive.**

**Do not live off past gains, make new contributions (不要吃老本，为人民立新功 Bu yao chi lao ben, wei renmin li xin gong)**

This slogan is associated with Jiang Qing’s speech of 14 April 1967 (江青同志一九六七年四月十二日在军委扩大会议上的讲话 Jiang Qing tongzhi yi jiu shi qi nian si yue shi er ri zai jun wei huoda hui shang de jianghuan). The second half of the slogan ‘Make new contributions for the people’ (为人民立新功 Wei renmin li xin gong) was also used as the title for the publication of this speech.

**Dong Hai fleet (海军东海舰队 Haijun Donghai duodui)**

One of the three large navy fleets.

**Dong Xiwen (董希文) (1914–1973)**

Artist specialising in oil paintings of the revolution. His most famous work is The Founding of the Nation (开国大典 Kaiguo daodan) which shows Mao announcing the establishment of the PRC at Tian’anmen in 1949, with other leaders in the background. This painting, created in 1950, was subsequently repainted several times, to remove Gao Gan and then Liu Shaoqi, as they fell out of political favour. For illustrations, see http://www.iiss.nigl/~landsberger/sheji/sj-dxwh.html.

**Ears of grain (麦穗 maisui)**

Symbol of peasants, farmers, agriculture, harvest and food, and a key element in socialist/communist iconography. It appears in the national emblem of the People’s Republic of China.

**East (东 dong), see also East is Red, and East Wind.**

**The East is Red (东方红 Dongfang hong)**

‘The East is Red’ was the de facto national anthem during the Cultural Revolution (when it replaced ‘The March of the Volunteers’). The lyrics (see Appendix 7) are attributed to Li Youyuan, a farmer from northern Shaanxi, and the music was adapted from a local folk song. It was played through loudspeakers throughout China during the Cultural Revolution. Daily radio broadcasts began with ‘The East is Red’ and ended with ‘The Internationale’ (see Appendix 6). It was replaced by the original national anthem ‘The March of the Volunteers’ in 1978. See Chapter 5, A.26 and Section G.

**The East is Red** was also the title of a 1960s musical, and of the 1965 film version of that musical. Its theme is the history of the Chinese Communist Party under Mao Zedong.
The East is Red was thought to be an appropriate name for many different things; for example, the East is Red Tractor Factory, in Luoyang (东方红拖拉机厂 Luoyang Dongfang hong tuolajie chang). China’s first successful space satellite, launched in April 1970, was called The East is Red 1 (东方红一号 Dongfang hong yi hao). The satellite carried a radio transmitter and broadcast the song ‘The East is Red’ in space. Some Red Guards also suggested renaming Beijing as The East is Red City.

East Wind (东方 dôngfēng)
The name ‘East Wind’ was thought to be an appropriate name for many things, including a shopping market in Beijing and Chinese missiles.

See The East Wind will prevail over the West Wind.

The East Wind will prevail over the West Wind (东风压倒西风 Dongfēng yà dào xīfēng)
From Mao’s Speech at the Moscow Meeting of Communist and Workers’ Parties (1957), in Quotations, ch. 5. The expression is first seen in Lin Daiyu’s words in the 18th-century Chinese novel Dream of the Red Chamber [Story of the Stone] (红楼梦 Hong lou meng), by Cao Xueqin 曹雪芹.

Economic work (经济工作 jìngjì gōngzuò)
Political work is the life-blood of all economic work (政治工作是一切经济工作的生命线, Zhengzhi gōngzuò shì yīqí jìngjì gōngzuò de shēngmíngxiàn) – Mao, Introductory note to ‘A Serious Lesson’ (1955), in Quotations, ch. 12.

Economise when making revolution (节约闹革命 jiéyue nào gémìng)

Educated youth (知识青年 zhīshì qīngnián; 知青 zhīqīng)
Sometimes translated into English as Sent-Down-Youth, or Rusticated Youth, these were young people from cities who were sent to the countryside to serve the revolution and learn from the rural communities. Some were keen to go and prove their revolutionary credentials; for others it was an ordeal. See Chapter 5, B.43.

See also Up to the mountains, down to the countryside, also The countryside is a vast world, and The educated youth go to the countryside.

The educated youth go to the countryside (知识青年到农村去 Zhīshì qīngnián dào nóngcūn qu)
From an editorial footnote published in the People’s Daily on 22 December 1968: ‘It is very necessary that the educated youth go to the countryside for re-education by the poor and lower-middle peasants. We must persuade the cadres and others in the cities to send their middle school, secondary school and university graduates (male and female) to the countryside, to mobilise this. Comrades in all rural areas should welcome them. (知识青年到农村去接受贫下中农的再教育, 知青, 知青到农村去, 又一个动员, 各地农村的同志应当欢迎他们去. Zhīshì qīngnián dào nóngcūn qu jùjiào hou xia zhōng niáng de zàijiàojiù, hén you bìyào. Yáo shuòfù chēngli gàn bù hē qí tèn, bu xī chuǎzhòng, gāozhòng, dàxù bié de sī niú, sòng dào xiāngxiä qu, lái yì yí ge dòngyuán. Ge dì nóngcūn de tōngzhī yìyīng gua huán yìng men qu.) The concept of sending young educated people to the countryside preceded the Cultural Revolution. In the 1950s educated people had already been sent to rural areas (see The countryside is a Vast World).’

In 1964 the CCPC and the State Council (国务院 Guowuyuan) had released their draft ‘Resolution on sending the city youth to participate in socialist construction in the countryside’, with the final version issued in 1965.

Eight Departments of Mechanised Industry (八机部 Ba ji bu)
The eight departments of mechanised industry under the Ministry of Defence: (1) Heavy industry (一机部: 重工业部 Yi ji bu: zhòng gōngyuè bu); (2) Nuclear industry (二机部: 核工业部 Er ji bu: hé gōngyuè bu); (3) Aviation industry (三机部: 航空工业部 San ji bu: hángkōng gōngyuè bu); (4) Electronics industry (四机部: 电子工业部 Si ji bu: diànzǐ gōngyuè bu); (5) Arms industry (五机部: 兵器工业部 Wu ji bu: bīngqì gōngyuè bu); (6) Shipping industry (六机部: 船舶工业部 Liù ji bu: chuányóu gōngyuè bu); (7) Space industry (七机部: 航天工业部 Qi ji bu: hángtiān gōngyuè bu); (8) Guided missile industry (八机部: 导弹工业部 Ba ji bu: dàdàn gōngyuè bu).

Embrace the army, cherish the people (拥军爱民 Yong jun ài mín)

Embrace politics, cherish the people (拥政爱民 Yong zheng ài mín)
A shortened version of拥护政府, 爱护人民 (Yōnghù zhěngfǔ, àihù rénmín). This slogan was associated with the army, in particular with the Eighth Route Army (八路军 Ba lu jun) and the New Fourth Army (新四军 Xīn sì jun) between 1942–44. These two Communist armies allied with the Nationalist forces during the War of Resistance against Japan. The slogan continued to be used by the People’s Liberation Army.

Emperors (皇帝 huángdì)
Mao referred to several Chinese emperors in his poem ‘Snow’ (1936). He described the emperors Qin Shihuang 秦始皇 (Qin dynasty) and Wudi 汉武帝 (Han dynasty) as being good with a bow and arrow, but little else. In contrast, he ends the poem with the line ‘For truly great men, look to this age alone’ (俱往矣 jù wǎng yì), ‘真的英雄, 看今天的世界 zhēn de yīngzhōng, kàn jīntiān de shìjiè).’

During the Cultural Revolution, the language of some directives such as ‘Dig deep tunnels’ (深挖洞 Shen wā dòng) associated Mao with the founder of the Ming dynasty, which was popularly regarded as the most ‘Chinese’ of dynasties. The
first three characters of the nine-character directive read ‘Dig deep tunnels, pile up stores of grain, do not seek hegemony’ (深挖洞，广积粮，不称霸 Shen wu dong, guang ji liang, bu cheng ba). This slogan concerned the need to protect the motherland and to manage grain. It was modelled on the famous words of Zhu Yuanzhang, founder of the Ming dynasty, changing just four of the original nine characters: ‘Pile up stores of grain, build high walls, gradually achieve hegemony’ (广积粮, 高筑墙, 缓称霸 Guang ji liang, gao zhu qiang, huan cheng ba). For a comparison of Mao and the founder of the Ming dynasty, see Andrew and Rapp 2000.

**Enemy** (敌人 diren; 敌 di)
During the Cultural Revolution, the ‘enemy’ was essentially the opposite of the ‘people’. For Mao’s definition of ‘enemy’ see his ‘Analysis of the classes in Chinese society’ (1926), in *Selected Works*, vol. 1; and ‘On the correct handling of contradictions among the people’ (1957), in *Selected Works*, vol. 5.

**Engels, Friedrich (1820–1895)** (恩格斯 Engesi)

**Enthusiastically** (热烈 relie)
An adverb used to convey the dynamic energy of the revolutionary spirit; for example, enthusiastically celebrate (热烈庆祝 relie qingzhu; 热烈欢庆 relie huanqing); enthusiastically cheer/hail (热烈欢呼 relie huanhu); and enthusiastically welcome (热烈欢迎 relie huanying). See also *Superlatives*, and *Great Proletarian Cultural Revolution*.

**Establishment** (成立 chengli)
The dates of the establishment of the CCP (1921), the PLA (1927), the PRC (1949), and their anniversaries, were memorable occasions for commemoration. The equivalent founding days in other communist countries (eg Albania) were also commemorated in China.

On badges, the establishment of the CCP is usually represented by the date ‘1921’ or by the boat on Lake Nanhu (location of the 1st National Congress of the CCP). See Chapter 5, B.12.

The early days of the PLA are represented by images of the Jinggangshan mountains, location of the revolutionary base area where the Chinese Workers’ and Peasants’ Red Army (precursor to the PLA) was formed. See Chapter 5, B.13.

The establishment of the PRC was, and still is, celebrated annually as National Day on 1 October. On badges this is represented by the date ‘1949’, by images of Tian’anmen with balloons and inscribed banners. There are also images of Mao making his historic speech from the rostrum at Tian’anmen (based on photographs). In other media, there is also Dong Xiwen’s famous oil-painting *The Founding of the Nation* (开国大典 Kaiguodadian). See Chapter 5, B.26.

The establishment of individual revolutionary committees was also celebrated during the Cultural Revolution, and commemorated as successful steps in turning the whole country red. See Chapter 5, B.42 and B.53.

**Eternal life** (万寿无疆 Wanshou wujiang)
Many inscriptions on badges wish Mao an ‘eternal life’. See also *Superlatives* and *Forever*, and Chapter 5, A.2).

**Ethnic minorities** (少数民族 shaoshu minzu)
The Han Chinese form the largest ethnic group in the People’s Republic of China. When the English translation of ‘people’ (renmin) requires an apostrophe, it is placed before the ‘s’, as in ‘People’s Bank of China’ (中国人民银行 Zhongguo renmin yinhang) and indicates the unity of the people.

Inscriptions on badges relating to ethnic minorities usually refer to construction projects, such as roads, which aimed to improve access and communications. For example, ‘In order to help our sibling ethnic groups, do not fear difficulty, but build roads diligently’ (为了帮助各兄弟民族, 不怕困难努力筑路 Weile bangzhu ge xiongdi minzu, bu pa kunnan nuli zhu lu), a calligraphic inscription by Mao associated with the construction of the Ya’an to Chamdo road, Tibet, 1952.

**Everything for the people’s health** (一切为了人民健康 Yiqie weile renmin jiankang)
This slogan refers to the June 26th Directive 1965 (六.二六卫生工作指示 Liu er liu weisheng gongzuo zhiishi), which stressed that medical and health work should focus on the rural areas. See Chapter 5, B.32.

**Exhibition halls** (陈列馆 chenlieguan)
Exhibitions and displays were set up to show the history of the revolution in China; for example, the exhibition hall attached to Chairman Mao’s former residence (毛主席旧居陈列馆 Mao zhuxi jiuju chenlieguan). The aim of the displays was to educate and to inspire further collective action and support for the cause. See also *Memorial halls*.

**Factory** (厂 chang)
The name of a factory is sometimes given on the back of a Mao badge. It usually refers to the producer/issuer of the badge, or commemorates the occasion/anniversary of Mao’s visit/inspection to that factory.

**Farmer** (农 nong), see Peasant, Worker-farmer-soldier, and Chinese Workers’ and Peasants’ Red Army.

**Father** (爹 pa)
In propaganda posters and elsewhere Mao was presented as a somewhat avuncular figure, and often with small children. In smashing the old, many activities and structures traditionally associated with the family were broken down. The new loyalty was to Mao.

Father is dear, mother is dear, but not as dear as Chairman Mao (爹亲娘亲不如毛主席亲 die qin nian qin, buru Mao zhuxi qin) – from a revolutionary song, see Chapter 5, Section G.

**Fear** (怕 pa)
Many of the quotations from Mao that are found on badges and elsewhere, are about conquering fear, diminishing the enemy or other obstacle, taking risks, attempting the impossible, martyrdom, sacrifice, self-development, self-reliance and self-empowerment. Demonstrations of superhuman qualities and of conquering nature, for example in climbing mountains, and crossing the Luding Bridge over the Dadu River, assumed legendary status in revolutionary history.

Be resolute, fear no sacrifice and surmount every difficulty to win victory (下定决心，不怕牺牲，排除万难，去争取胜利 Xiazhi juexin,
Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution

See also Guard groups.

Some badges also feature a torch, either in the design or in the calligraphic inscription by Mao associated with the construction of the Ya’an to Chamo road, Tibet, 1952.

February Adverse Current (二月逆流 Eryue niliu)
This refers to the high level protests that were voiced against the Cultural Revolution in January and February 1967. The protests were followed by a period of retaliation which resulted in the Central Cultural Revolution Small Group (CCRSJ) gaining unprecedented power.

Fight selfishness, repudiate revisionism (斗私批修 Dou si, pi xia)
This slogan first appeared in the People’s Daily on 25 September 1967. On 6 October, the same paper ran an editorial entitled: “Fight selfishness, repudiate revisionism” is the main principle of the Great Proletarian Cultural Revolution (‘斗私批修’是无产阶级文化大革命的根本方针) and personally lit the revolutionary fire at Anyuan (一九二一年秋我们伟大的导师毛主席去安源，亲自点燃了安源的革命烈火) – see Chairman Mao goes to Anyuan (Banner, National flag, Red flag, Three Red Flags).

Fire (火 huo)
Inscriptions on badges refer to ‘lighting the fire’ (点燃 dianran; 燃烧 liao) of revolution:

In autumn 1921 our great teacher Chairman Mao went to Anyuan, and personally lit the revolutionary fire at Anyuan (一九二一年秋我们伟大的导师毛主席去安源，亲自点燃了安源的革命烈火) – see Chairman Mao goes to Anyuan (Banner, National flag, Red flag, Three Red Flags).

A single spark can start a prairie fire (星星之火，可以燎原 Xingxing zhui huo keyi liayo yuan) – Mao (1930), in Selected Works, vol. 1.

Some badges also feature a torch, either in the design or in the form of the badge. Such badges are often associated with Red Guard groups.

See also Chairman Mao goes to Anyuan, Prairie fire and Torch.

Fist (拳头 quantou)
The raised clenched fist as strong as an iron hammer is an international symbol of revolutionary power. It is seen on posters, cartoons, but not on badges. Figures with raised arms on badges are usually holding up Little Red Books.

Five (五 wu)
Traditionally a symbolic number and used particularly to denote five categories (for example, the ‘Five Elements’ 五行 wu xing: metal, wood, water, fire and earth). During the Cultural Revolution, each person’s class status was determined according to the Five Red Categories or Five Black Categories. Visual imagery relating to the number five included the five-pointed star, the five stars of the national emblem and national flag, as well as the plum blossom and azalea (both of which have five petals). There are also five peaks at Jinggangshan.

Five Black Categories (黑五类 hei wu lei)
The Five Black Categories were used to describe a person’s ‘bad’ class status, and contrasted with the ‘good’ Five Red Categories. The Five Black Categories referred to those people who had already been labelled in the 1940s and 1950s as landlords (地主 dizhu), rich peasants (富农 fu nong), counter-revolutionaries (反革命 fan geming), criminals/bad elements (坏分子 huai fenzi) and Rightists (右派 youpai). These labels were extended to a person’s children and grandchildren.

Five Red Categories (红五类 hong wu lei)
The Five Red Categories were used to describe a person’s ‘good’ class status, and contrasted with the Five Black Categories. The Five Red Categories were revolutionary soldiers (革命军人 geming junren), revolutionary cadres (革命干部 geming ganbu), workers (工人 gongren), poor peasants (贫农 pin nong) and lower-middle peasants (下中农 xiazhong nong).

Five-pointed star (五角星 wujiao xing)
The five-pointed star is an international symbol of socialism and communism. The five points represent the five fingers of the worker’s hands and the five continents of the world. Five-pointed stars feature on the national emblem, national flag and military uniform of the People’s Republic of China. See also Red star.

Flag (旗帜 qizhi)
Many badges are in the shape of flags or feature flags in the design. The flag with a yellow hammer and sickle on a red background is the flag of the Communist Party of China. The flag with a yellow hammer and sickle on a five-pointed star, on a red background is the flag of the Chinese Workers and Peasants Revolutionary Army. Three red flags represent the Three Red Flags (symbolising the Party’s general line, the Great Leap Forward, and People’s Communes). Lots of red flags represent the ‘sea of red’ that was China during the Cultural Revolution. See also Banner, National flag, Red flag, Three Red Flags.

Flag-bearer (旗手 qishou)
Jiang Qing was called ‘the great flag-bearer’ (伟大的旗手 Weida de qishou) of Mao Zedong Thought.

Flexible strategy and tactics (灵活机动的战略战术 Linghuo jidong de zhanlue shanshu), see A firm and correct political orientation, an industrious and simple style of work, and flexible strategy and tactics.

Flowers and plants (植物 zhishu)
Some of these are traditional symbols that have been adopted as revolutionary symbols on account of their dazzling colour (usually red) or five-petals, or their ability to blossom in adverse conditions, and their traditional associations with...
longevity. Revolutionary and counter-revolutionary writings were known as fragrant flowers and poisonous weeds, respectively. See also Azalea, Camelia, Chrysanthemum, Fragrant Flowers, Pine, Plum, Poisonous Weeds, Sunflower.

Follow (跟着), see Closely follow.

Follow Chairman Mao and forever make revolution (跟着毛主席永远闹革命 Genshe Mao xuzhi yongyuan nuan geming), see Chapter 5, A.20.

The foolish old man who moved the mountains (愚翁移山 Yu weng yi shan) ‘The foolish old man who moved the mountains’ is the title of an essay by Mao (1945), and one of the Three Constantly Read Articles. The story tells of an old man who set out to move two mountains, manually digging and shifting the earth. With persistence, he eventually achieved his aim. Mao told this story at his concluding address of the 7th National Congress, 1945. (Michael Schoenhals discussed this story, and the role of storytelling, in his paper ‘Heads I Win, Tails You Lose. Mao, the Storyteller’, presented at the Iceland International Conference on the Mao Zedong Era, Reykjavik, 11 November 2006; http://www.kim.is/Mao).

Force (力量 liiliang), see The force at the core.

The force at the core leading our case forward is the Chinese Communist Party (领导我们事业的核心力量是中国共产党 Lingdao women shiye de hexin liliang shi Zhongguo gongchandang) From Mao’s Opening address at the 1st Session of the 1st National People’s Congress of the PRC (1954), in Quotations, ch. 1.

Foreign (洋 yang) ‘The past serve the present, let foreign things serve China’ (古为今用, 洋为中用 Gu wei jin yong, yang wei zhong yong) Mao’s calligraphic inscription for the Academy of Drama.

Foreign Languages Press (外文出版社 Waiwen chubanshe) A publishing house established on 1 July 1952, under the direction of the CCPCC’s Propaganda Department, with the major aim of translating The Selected Works of Mao Zedong. Its publications also included the journal Chinese Literature. See Lawson 2003, p. 155; also http://www.flp.com.cn/AboutUs/Introduction.aspx.

Forever (永远 yongyuan; 永 yong) ‘Forever’ can be seen as one of the many superlatives or absolute expressions. It appears frequently in inscriptions on badges; for example, ‘The glory of the Yan’an spirit will shine forever’ (延安精神永放光芒 Yan’an jingshen yong fang guangrong), and ‘forever loyal to’ (永远忠于 yongyuan zhongyu), see Chapter 5, A.19.

Forever loyal to (永远忠于 yongyuan zhongyu) See Chapter 5, A.19.

Four Boundlesses (四无限 si wuxian) Refers to the ‘Three Loyalties and Four Boundlesses’ (三忠于四无限 san zhongyuyi si wuxian). See Chapter 5, A.17 and A.18. The Three Loyalties were to Chairman Mao, to Mao Zedong Thought, and to Chairman Mao’s proletarian revolutionary line. The boundlesses were ‘boundless love, boundless faith, boundless adoration and boundless loyalty (无限热爱, 无限信仰, 无限崇拜, 无限忠诚 wuxian re’ai, wuxian xinyang, wuxian chongbai, wuxian zongcheng). They were also associated with the Four Greats, which hailed Mao as the ‘great teacher, great leader, great commander and great helmsman’ (伟大导师, 伟大领袖, 伟大统帅, 伟大舵手 weida daoshi, weida lingdao, weida tongshuai, weida duoshou).

Four Greats (四个伟大 si ge weida) The Four Greats refer to Mao as the Great Teacher, Great Leader, Great Commander and Great Helmsman (伟大导师, 伟大领袖, 伟大统帅, 伟大舵手 weida daoshi, weida lingdiao, weida tongshuai, weida duoshou). See Chapter 5, A.10.

The idea of the ‘Four Greats’ was expressed by Chen Boda in his speech at Tian’anmen Square, 18 August 1966, when Mao reviewed the Red Guards for the first time (see Yan and Gao 1986, quoted in Lu 2005, p. 64). However, as the Four Greats are adulations, they are often associated with Lin Biao 林彪. Inscriptions hailing the Four Greats, in Lin Biao’s own handwriting, are found in the front pages of Quotations from Mao Zedong. They were placed on the pedestals of most of the Mao statues that were erected in China during the Cultural Revolution.

Four News (四新 si xin) The Four News were new ideology, new culture, new habits and new customs. These were to replace the Four Olds: old ideology, old culture, old habits and old customs. See also Smash the Four Olds, Set up the Four News.

Four Olds (四旧 si jiu) The Four Olds were old ideology, old culture, old habits and old customs. They were to be replaced with the Four News: new ideology, new culture, new habits and new customs. See also Smash the Four Olds, Set up the Four News.

Fragrant flowers (香花 xianghua) The opposite of Poisonous weeds.

Friendship (友谊 youyi) An expression used to describe the relationship between China and other nations, especially communist allies.

The fundamental solution for agriculture is mechanisation (农业的基本出路在于机械化Nongye de benluci zu yu jixielu) From Mao’s words, first published in a Party bulletin of April 1959 (党内通讯 Dang nei tongxun).

Gang of Four (四人帮 siren bang) The notorious group of four people who rose to power during the Cultural Revolution and dominated Chinese politics during the early 1970s. Their arrest and condemnation in October
Good health, success in study, success in work (身体好, 学习好, 工作好 Shenti hao, xuexi hao, gongzuo hao)
Quote from Mao’s ‘The Youth League in its work must take the characteristics of youth into consideration’ (1953), in Selected Works vol. 5.

Grasp revolution, promote production (抓革命促生产 Zhua geming, cu shengchan)
From a directive published in the People’s Daily, 4 November 1966.

Grasp revolution, promote production, promote work, promote combat readiness (抓革命, 促生产, 促工作, 促战备 Zhua geming, cu shengchan, cu gongzuo, cu zhanbale)
From a directive published in People’s Daily 14 May 1968.

Grasping political power and consolidating political power relies on the barrel of a gun (夺取政权, 巩固政权, 要靠枪杆子 Duqu zhengquan, gonggu zhengquan, yao kao qiangganzi)
From Mao’s ‘Problems of War and Strategy’ (1938), in Quotations, ch. 5.

Great (伟大 weida), see also the Four Greats, the Great, glorious and correct.

Great, glorious and correct (伟大的光荣的正确的 weida de guangrong de zhengque de)
A set of adjectives used to describe the ‘great, the glorious and correct Communist Party of China’ (伟大光荣正确的中国共产党 Weida guangrong zhengque de Zhongguo gongchandang).

Great Commander (伟大统帅 weida tongshuai), see Four Greats.

Great Hall of the People (人民代表大会堂 Renmin daibiao dahuitang)
One of the Ten Great Buildings of 1959 (built to commemorate the 10th anniversary of the establishment of the PRC). The Great Hall of the People is on the west side of Tian’anmen Square, and is used for state and political activities, including National Congresses. See Wagner 1992.

Great Helmsman (伟大舵手 weida duoshou), see Four Greats.

Great Leader (伟大领袖 weida lingxiu), see Four Greats.

Great Leap Forward (大跃进 Dayue jin)
A government plan of 1958–60 which aimed to transform China into a modern industrialised nation. Its impossibly high production targets and over-ambitious timeframes led to nationwide shortages and famine.

Great Proletarian Cultural Revolution (无产阶级文化大革命 Wuchan jieji wenhua da geming)
The full-name for the Cultural Revolution, often shortened to 文化大革命 wenhua da geming, or 文革 wenge.
Long live the Great Proletarian Cultural Revolution (无产阶级文化大革命 Wuchan jieji wenhua da geming wansui)

Long live the victory of the Great Proletarian Cultural Revolution (无产阶级文化大革命胜利万岁 Wuchan jieji wenhua da geming shengli wansui)
Great Teacher (伟大导师 weida daoshi), see Four Greats.

The great teacher, the great leader, the great commander, the great helmsman, long live, long long live Chairman Mao (伟大的导师,伟大的领袖,伟大的统帅,伟大的舵手,毛主席万岁,万岁毛主席,万岁,万岁毛主席)

Great Wall of China (万里长城 Wanni changcheng; 长城 Changcheng)
The Great Wall is occasionally seen on Mao badges, but is not a major visual image in this medium. It was immortalised in Mao's poem Liupanshan (1935), by the line 'We are not heroes until we reach the Great Wall' (不到长城非好汉 Bu dao Changcheng fei haojian). The poem was written after the final hurdle of the Long March, and the Great Wall in this context symbolised the battlelines drawn between the Chinese and the Japanese sides.

Group/team (组织 zuzhi)

Grove (丛丛 cong)
'She will smile mingling in their [grove of flowers] midst' (她在丛中笑 Ta zai cong zhong xiao Ta zai cong zhong xiao)

Gun (枪 qiang)
'Political power grows out of the barrel of a gun' (枪杆子里面出政权 Qiangganzi limian chu zhengquan)

Guomindang (国民党)
The pinyin romanisation of Kuomintang (KMT), the Nationalists.

Gutian Conference (古田会议 Gutian huiyi)
A key event in the history of the revolution, the conference took place in Gutian, Fujian province, on 28 December 1929. The Conference reviewed the first two years of the Red Army, and sought to transform it from a largely peasant army into an ideologically and politically unified force, by means of installing a political and educational hierarchy within the ranks. It was at this meeting that Mao became the de facto leader of the Communist Party of China. See Mao’s ‘On Correcting Mistaken Ideas within the Party’ (Selected Works, vol. 1. (see Appendix 5).

Hai River (海河 Hai he)
In August 1963 serious flooding threatened Tianjin. Mao wrote the calligraphic inscription ‘We must take control of the Hai River’ (一定要根治海河 Yidang yao genzhi Hai he) for the construction workers on the Hai River. This inscription is found on badges issued in 1967 (Liu Dongsheng 2005).

Hail/cheer (欢呼 huanhu)
Often prefixed with the adverb ‘enthusiastically’.

Hammer and sickle (锤子和镰刀 chuizi he liandao)
International symbol of communism and communist political parties. The hammer is a symbol of the industrial workers; the sickle is a symbol of the peasants. Together, they represent the unity of industrial and agricultural workers. The flag featuring a yellow hammer and sickle on a red background is the flag of the Communist Party of China.

Headquarters (司令部 silingbu), see also Bombard the Headquarters.

Heal the Wounded, Rescue the Dying, Practise Revolutionary Humanitarianism (救死扶伤,实行革命的人道主义 Jiu si fu shang, shixing geming de ren dao zhidu)
Quote from Mao's article ‘In Memory of Norman Bethune’ (1939); Selected Works, vol. 2 (see Appendix 5). Mao also made calligraphic inscriptions of this expression for hospitals.

Heart (心 xin), see also Red heart and Red sun in our hearts.
Chairman Mao, and the workers and farmers, heart to heart (毛主席和工农心连心 Mao zhuxi he gong nong xin lianxin).

Helmsman (舵手 duoshou)
Mao was called the ‘great helmsman’ (伟大舵手 weida duoshou). This title was one of the Four Greats which described Mao as ‘the great teacher, great leader, great commander, great helmsman’ (伟大导师,伟大领袖,伟大统帅,伟大舵手,毛主席万岁 Weida daoshi, weida lingxiu, weida tongshuai, weida duoshou) – see Chapter 5, A.22.

This appellation of Mao as the helmsman was promoted in revolutionary songs and by Lin Biao. The image of Mao as helmsman was supported by the frequent use of images of warships, stormy seas and vigorous waves on badges.

The great helmsman, Chairman Mao (毛主席 Weida duoshou Mao zhuxi)

Sailing the seas depends on the helmsman, making revolution depends on Mao Zedong Thought (大海航行靠舵手,干革命靠毛泽东思想 Dahai hangxing kao duoshou, gan geming kao Mao Zedong xiangsi) – from a revolutionary song, see Appendix 7, no. 7.

Heroes (英雄 yingxiong; 好汉 haohan)
The use of the word ‘hero’ (英雄 yingxiong) on badges appears in the famous line ‘Only heroes can drive out tigers and leopards’ (独有英雄驱虎豹 Duyou yingxiong qu hu bao) from Mao’s poem ‘Winter cloud’ (1962), see Chapter 5, D.16. It can be seen as a motivating call to action.

Wang

Long live the complete victory of the Great Proletarian Cultural Revolution (无产阶级文化大革命全面胜利万岁 Wuchan jieji wenhua da geming quansheng wansui) Enthusiastically welcome the complete victory of the Great Proletarian Cultural Revolution (热烈欢呼无产阶级文化大革命全面胜利 Rejie huanhu wuchan jieji wenhua da geming quansheng wansui)

Great Teacher (伟大导师 weida daoshi), see Four Greats.

The great teacher, the great leader, the great commander, the great helmsman, long live, long long live Chairman Mao (伟大的导师,伟大的领袖,伟大的统帅,伟大的舵手,毛主席万岁,万岁毛主席,万岁,万岁毛主席)

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The very well-known reference to heroes 'We are not heroes until we reach the Great Wall' (not to长城好似汉 Bu dao Changcheng fei haohan), from Mao's poem 'Liupanshan' (1935) does not appear on badges, although other lines from this poem do, see Chapter 5, D.6.

Named heroes and models were promoted in numerous propaganda campaigns, see Models.

Homeland (祖国 zuguó)
A more emotive world for nation (国家 guojia). It is used, for example, in the slogans 'Increase vigilance, protect the homeland' (提高警惕, 保卫祖国 Tìgāojìngtí, bǎowéizúguó), and in 'The entire homeland has turned red' (祖国山河一片红 Zuguo shānhé yīpiàn hóng).

Horse and rider (骑马奔驰 qí mǎ běncī)
The horse and rider heading off to the left, within a red five-pointed star, was the symbol of the Chinese People's Anti-Japanese Military and Political College, at Yan'an. Although the College's motto and other related quotes appear frequently on earlier badges, the horse and rider symbol is not seen on badges of the Cultural Revolution.

Huanghe (黄河)
Also known as the Yellow River. The inscription 'The work on the Huanghe must be done well' (把黄河的事情办好 Bǎ Huánghé de shìqíng bàn hǎo) refers to Mao's words on his 1952 visit to see developments in the programme to strengthen the dikes on the flood plain of the Huanghe.

If you take action yourself, there will be no shortage of clothes to keep you warm and food to eat (自己动手, 丰衣足食 Zìjǐ dōngshǒu, fēng yī zúshí)
From Mao's speech at a meeting in Yan'an (February 1939).

In agriculture, study Dazhai (农业学大寨 Nóngyè xué Dàzhài)
From a directive published in the People's Daily, 14 August 1966. The full sentence reads:

In industry, study Daqing (工业学大庆 Gongyé xué Dàqīng)
From a directive in the People's Daily, 14 August 1966. The full sentence reads:

and strengthen work on political thought (工业学大庆, 农业学大寨, 全国人民解放军, 加强政治思想工作 Gongyé xué Daqing, nóngyè xué Dāzhài, quán guó xué rénmín jīngzhì xiǎoxué, jiāqiǎng zhèngzhì xiǎoxué).

In Memory of Norman Bethune (纪念白求恩 Jìnìniàn Bái qiúēn)
Title of an essay by Mao (1939), in Selected Works, vol. 2. It was one of the Three Constantly Read Articles. See also Norman Bethune.

In order to help our sibling ethnic groups, we must not fear difficulty, and must build roads diligently (为了帮助各兄弟民族, 不怕困难努力筑路 Weile bāngzhù gé xiongdì mínzú, bú pà kùnlán nǔ liù lù) Mao's words (1950s) when PLA troops were sent to build roads in Sichuan, Qinghai and Tibet.

In order to oppose imperialist aggression we must establish a strong navy (为了反对帝国主义的侵略我们一定要建立强大的海军 Weile fǎngdū guó tài zhuyì de qīnlüè, wǒmen yīyào jiànlì dàde jiānhǎi) Mao's call to action (1950s). This slogan was widely used in many different media. It is also a line from the military song 'New Recruits' (新兵连一天 Xin bīng lián yītiān).

Industry is to serve the workers, farmers and soldiers (工业为工农兵服务 Gongyé wèi gōng nóngróng bīng fúwù)

Inspection (视察 shíchá)
Mao's inspections of warships, factories and other organisations were celebrated and commemorated on badges, see Chapter 5, B.6.

Instruction (批示 píshí)

Invincible (战无不胜 zhan wu sheng)
A superlative, used to describe Mao Zedong Thought: 'Long live the invincible Mao Zedong Thought' (战无不胜的毛泽东思想万岁 Zhan wu shengde Máo Zedóng xiǎoxué).

January Revolution (一月革命 Yìyuè gémíng)
Also known as the January Storm (一月风暴 Yìyuè fēngbào), this term refers to the political upheavals in Shanghai in January 1967. These resulted in a new political power organ that was initially called the Shanghai People's Commune (上海人民公社 Shànghǎi rénmín gōngshè), but renamed within a few weeks as the Shanghai Revolutionary Committee (上海革命委员会 Shànghǎi gémíng wèiyuánhuì). The January Revolution was likened to the Paris Commune (巴黎公社 Bāi gōngshè) in France, 1871, and the October Revolution (十月革命 Shìyuè gémíng) in Russia, 1917. These events in Shanghai marked the beginning of power seizure (夺权 duóquán) campaigns across the nation, wherein mass organisations took control of state and Party apparatus.

Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution | 127
June 26th Directive

The crossing took place on 3–9 May 1935. Crossing the Jinsha River was a key event in the Long March.

Jinggangshan

The Jinggangshan mountains are located at the borders of Hunan and Jiangxi provinces. Mao founded his first soviet, or revolutionary base area (革命根据地 geming genjudi) here in 1927. It was also here that Mao formed the Chinese Workers’ and Peasants’ Red Army, the military arm of the CCP, and the forerunner to the People’s Liberation Army. Jinggangshan is thus regarded as a key site in the history of the revolution, and is known as ‘the cradle of the People’s Liberation Army’.

Jinggangshan is usually depicted as five finger-like peaks, with rows of pine-trees, and a red flag on the highest peak. The pine-trees lend strength to the image, as they traditionally symbolise long life and survival in adversity. Jinggangshan was also the name of a major Red Guard newspaper published by the Qinghua University Jinggangshan Red Guards between 1966 and 1968.

Jinsha River

Crossing the Jinsha River was a key event in the Long March. The crossing took place on 3–9 May 1935.

June 26th Directive

The June 26th (1965) Directive on Hygiene stressed that medical and health work should focus on the rural areas. For examples of inscriptions relating to this directive, see Chapter 5, B.32.

Junk

Junks, or sailboats, appear on badges together with the inscription ‘A million heroes cross the great river’ (百万雄师过大江 Baiwan xiongshi guo dajiang), a line from Mao's poem ‘The Capture of Nanjing’ (1949), see Chapter 5, D.9.

Kangda, see Chinese People’s Anti-Japanese Military and Political College.

Kim Il Sung (1912-1994) (金日成 Jin Richeng)
Premier of the Democratic People’s Republic of Korea.

Korea (朝鲜 Chaoxian)

During the Korean War (1950–53) China supported North Korea against the USA, see Chapter 5, B.27.

Krushchev, Nikita (1894–1971) (赫鲁晓夫 Heluxiaofu)

Succeeded Stalin as leader of the Communist Party of the Soviet Union. In 1956 he made his ‘secret speech’ denouncing Stalin (《关于个人崇拜及其后果》的秘密报告 Guanyu geren chongbai ji qi houguo de mimi baogao). This sent shockwaves through Communist Parties around the world. Liu Shaoqi 刘少奇 was accused of being ‘the Krushchev of China’ (中国的赫鲁晓夫 Zhongguo de Heluxiaofu).

Kuomintang, see Guomindang

Leader (领袖 weida lingxiu)

Mao was called the ‘great leader’. This title was one of the Four Greats which described Mao as ‘the great teacher, great leader, great commander, great helmsman’ (伟大导师,伟大领袖,伟大统帅,伟大舵手). See also Models and Model Organisations.

Lei Feng (雷锋) (1940–62)

Lei Feng was the selfless PLA soldier and revolutionary hero, known as ‘the screw that does not rust’ (永不生锈的螺丝钉 yong bu shengxiu de luosiding). Mao first called on everyone to ‘Learn from Comrade Lei Feng’ (向雷锋同志学习 Xiang Lei Feng tongzhi xuexi) on 5 March 1963. People were also encouraged to emulate Lei Feng and to ‘Be Chairman Mao’s good soldier’ (做毛主席的好战士 Zuo Mao zhusi de hao zhanshi). He continues to be used as a model figure today. For posters of Lei Feng, see http://www.iisg.nl/~landsberger/lf.html. See also Marxissen-Leninism.

Leopards (豹 bao), see Tigers and leopards.

Let a hundred flowers bloom, drive out the old and bring forth the new (百花齐放,推陈出新 Bai hua qifang, tai chen chuxin)

Mao’s calligraphic inscription in 1951 for the Academy of Drama (中国戏曲研究院 Zhongguo xiqu yanjiu yuan) (subsequently renamed as the China Academy of the Arts 中国艺术研究院 Zhongguo yishu yanjiu yuan) was the first half of this inscription which is associated with Mao’s quotes about smashing or eliminating the old.

Let the past serve the present, let foreign things serve China (古为今用,洋为中用 Gu wei jin yong, yang wei Zhong yong)

From Mao’s speech to students at the Academy of Drama. This quote from Mao was used in full or in part.

Liberate (解放 jiefang), see also Liberation.

By September 1968, revolutionary committees had been established in all provinces and regions of mainland China. There were calls to ‘liberate’ the last ‘province’: ‘We must liberate Taiwan’ (我们一定要解放台湾 Weimen yiding yao jiefang Taiwan).

Liberation (解放 jiefang)

‘Liberation’ (a Communist term) refers the establishment of the People’s Republic of China, on 1 October 1949, hence the expressions ‘Before Liberation’ (解放前 jiefang qian) and ‘After Liberation’ (解放后 jiefang hou) meaning before 1949 and after 1949. For non-Communists ‘Liberation’ is understood as ‘Communist takeover’.

Wang
‘Liberation’ was also the name of the brand of trucks, first produced in 1956 by the China First Automobile Works, in Changchun, Jilin province. These trucks appear frequently in various media.

Liberation Army (解放軍 Jiefang jun), see People’s Liberation Army.

Liberation Army News (解放軍報 Jiefang jun bao)
The newspaper of the People’s Liberation Army.

Liberation Daily (解放日報 Jiefang ribao)
The newspaper of the Shanghai Committee of the CCP.

Life-blood (生命線 shengming xian)
Political work is the life-blood of all economic work (政治工作是一切经济工作的生命线 Zhengzhi gongzuo shi yiqie jingji gongzuo de shengmingxian)

Quote from Mao’s Introductory note to ‘A Serious Lesson’ (1955), in Quotations, ch. 12.

Light (光亮 guangliang)
The predominant image of Mao was one of light (see Hung Chang-tai 1996, 918). See also sun, brilliance, golden, radiance, North Star, lighthouse, red lantern, torch.

Lighthouse (灯塔 dengta)
The use of the lighthouse to represent Mao Zedong Thought fits both the symbolic imagery of the sea (helmsman, waves, warship) and the imagery of light (Mao as the sun, the never-ending radiance).

Mao Zedong Thought is the lighthouse for mankind (毛主主席思想是人类的灯台 Mao zhiduxi xiangsi shirenlei de dengta)
Mao Zedong Thought is the lighthouse for world revolution (毛泽东思想是世界革命的灯塔 Mao Zedong xiangsi shijie jingui de dengta)

Lin Biao (林彪) (1907–1971)
Mao’s deputy. Lin was known as ‘Great Deputy Commander and Deputy Chairman Lin’ (伟大的副总帅林副主席 Weida de futongshuai Lin fuzhuzi). His drive to develop the political education of soldiers in the People’s Liberation Army led to the creation of Quotations from Mao Zedong (the Little Red Book), which played a huge role in the Mao Cult. Most of the badge inscriptions adulating or praising Mao can be attributed to Lin, and many are presented in his handwriting. Lin died in an aeroplane crash, allegedly fleeing after his involvement in plans for a coup d’état), and became persona non grata. The ‘Criticise Lin Biao, Criticise Confucius’ movement (批林批孔运动 Pi Lin pi Kong yundong) launched by Jiang Qing in 1974 was used not just to criticise Lin Biao and Confucius, but also to criticise Zhou Enlai.

Line (路线 luxian; 线 xian), see Revolutionary line.

Literature (文学 wenxue), see Literature and Art, and Yan’an Forum on Literature and Art.

Literature and art (文艺 wenyi)
‘Proletarian literature and art are part of the whole proletarian revolutionary cause; they are, as Lenin said, cogs and wheels in the whole revolutionary machine’ – Mao, ‘Talks at the Yan’an Forum on Literature and Art’ (1942), in Quotations, ch. 32. A frequent inscription on badges was ‘Long live the victory of Chairman Mao’s revolutionary line on literature and art’ (毛主席的文艺路线胜利万岁 Mao zhuxi de wenyi luxian shengli wansui).

Literature and art are to serve the workers, farmers and soldiers (文艺为工农兵服务 Wen yi wei gong nong bing fuwu) From Mao’s ‘Talks at the Yan’an Forum on Literature and Art’ (1942), in Quotations, ch. 32.

Little Red Book (红宝书 hong bao shu; 小红书 xiao hong shu)
The familiar name for the book Quotations from Chairman Mao, which was a convenient pocket-size book, bound with a red plastic cover. See Chapter 2.

Li Wenzhong (李文忠), see Models.

Liu Shaoqi (刘少奇) (1898–1969)
President of the People’s Republic of China (1959–68) and once regarded as the likely successor to Mao. He disagreed with Mao on the way forward for China, and was viciously criticised in the 1960s as a ‘supreme leader of a black gang’, ‘China’s Khruščev’ and ‘the no.1 Party person in authority taking the capitalist road’, and was expelled from the CCP. He was rehabilitated posthumously in 1980.

Long live (万岁 wansui)
This expression translates literally as ‘10,000 years’. See Chapter 5, A.23.

Long live Chairman Mao (毛主席万岁 Mao zhuxi wansui)
One of the most frequently seen inscriptions on Mao badges. It appeared on the back of the star-and-bar combination badges issued to all soldiers in the People’s Liberation Army, and on many other badges. This inscription is often presented in the handwriting of Lin Biao.

Long March (长征 Chang zheng)
The famous military expedition by the Red Army that started in Jiangxi province in October 1934 and ended in Yan’an, in northern Shaanxi province, in October 1935. It was an arduous journey and those that completed it achieved a kind of hero-status. The ‘Long March’ has come to symbolise a long journey or an amazing feat of human achievement. Groups of students who set out on revolutionary networking expeditions, travelling on foot to Beijing and other ‘revolutionary sacred sites’ were known as Red Guard Long March Teams (红卫兵长征队 Hong weibing chang zheng dui).

Badge inscriptions that refer to the Long March usually quote from Mao’s poem ‘The Long March’ (1935).

Loushanguan Pass (娄山关 Loushanguan)
Loushanguan is located at a mountain gorge in Guizhou province. It was the site of a battle won by the Red Army against a local army, and the title of one of Mao’s poems: Loushanguan (1935). See Chapter 5, D.5.
Loyal to (忠于 zhongyu)
See Chapter 5, A.17, A.18 and A.19. See also Boundlessly loyal to, Forever loyal to, Loyalty and Three Loyalties.

Loyalty (忠 zhong)
Mao badges were worn as an expression of loyalty to Mao. There was a competitive drive to express, and to be seen to express, one’s loyalty. The expression ‘Measure someone’s loyalty by watching their actions’ (忠不忠, 看行动 Zhong bu zhong, kan xingdong) shows that people were expected to express loyalty in particular ways (see Leese 2006, 240). This included doing the Loyalty Character Dance (忠字舞 zhong zi wu), in which the dancer traced out the character 忠 zhong. The Chinese character for loyalty (忠 zhong) consists of the elements 中 (zhong as in Zhongguo = China) and 心 (xin = heart). This character is found on Mao badges, often placed within a sunflower (symbol of loyalty) or a heart. When the character appears three times it refers to the Three Loyalties, which are associated with the Loyalty campaign of 1968. See Chapter 5, A.17.

Luding Bridge (泸定桥 Luding qiao)
The Luding Bridge was an iron-chain bridge over the Dadu River in Sichuan. On 29 March 1935, Communist troops on the Long March crossed the bridge capturing it from the Nationalists. They became heroes and the Taking of the Luding Bridge (飞夺泸定桥 Fei duo Luding qiao) became a key feature of the history of the Long March.

Lushan Conference (庐山会议 Lushan huiyi)
Conference held at Lushan, Jiangxi province, in 1959, to discuss the Great Leap Forward. At the conference it became clear that criticism of Party actions and policies would henceforth be seen as criticism of Mao himself.

Lushan, The Fairy Cave at (庐山仙人洞 Lushan Xianren dong)
Lines from this poem (1961) are quoted on Mao badges. See Chapter 5, D.15.

Lu Xun (鲁迅) (1881–1936)
Author and critic of outdated and repressive Chinese traditions. The Lu Xun Art Academy (鲁美学院 Lu Xun meishu xueyuan), founded in Yan’an shortly after his death, was named after him.

Made by (制 zhi; 造 zao)
The producers of badges, or places of production, are sometimes named on the reverse of badges. Sometimes the inscription says that they were ‘respectfully made by’ (敬造 jingsao; 敬制 jingshi) a named producer.

Make new contributions for the people (为人民立新功 Wei renmin li xin gong), see ‘Do not live off past gains, make new contributions’.

Mangoes (芒果 mangguo)
In August 1968 a government delegation from Pakistan presented Mao with a basket of seven mangoes. Mao did not eat the mangoes but presented them to seven Mao Zedong Thought Propaganda Teams (毛泽东思想宣传队 Mao Zedong xiangchuang dui) in Beijing. These teams had been sent to the universities and factories to restore order following the chaos created by fighting factions of Red Guards. The ‘precious gift of mangoes’ (珍贵礼物芒果 Yingjie liwuliu mangguo) symbolised Mao’s support for the Teams rather than the Red Guards. See Chapter 5, B.48.

Wax models of mangoes, as well as specially prepared glass containers, were created for longer term display further afield. For further details on mangoes, see Dutton 2004 and Murck 2008.

Mao badge (毛泽东像章 Mao zedong xiangzhang; 毛主席像章 Mao zhu xi xiangzhang)
The generic terms for badges bearing a portrait of Mao. Those badges that did not have a portrait of Mao are sometimes called ‘Cultural Revolution badges’ (文革章 wenge zhang). To pin on a Mao badge (别上像章 bieshang xiangzhang); to wear a Mao badge (佩戴像章 peidai xiangzhang). See Chapter 1 for badge terminology.

Mao Cult (对毛泽东个人的崇拜 dui Mao Zedong geren de chongbai)

Mao suit (中山装 Zhongshan zhuang)
Part of the dress-code of the Cultural Revolution. Known in English as ‘Mao suit’, it was called the ‘Sun Yat-sen suit’ (中山装 Zhongshan zhuang) in mainland China, and the ‘People’s Suit’ (人民装 renmin zhuang) in Hong Kong. Sun Yat-sen is said to have instructed a Western-style tailor from Zhejiang to design a suit based on the style of clothing popular with Chinese men in Japan and Southeast Asia in the early 20th century. It was introduced as a new form of national dress after the fall of the Qing dynasty, and the establishment of the Republic of China in 1912. It incorporated elements of German military dress including the turn-down collar and four symmetrically placed pockets on the front of the jacket. The suit originally had seven buttons; this was later reduced to five. Officials of the Chinese government were required to wear the suit, and a version adapted for combat formed the basis for army uniforms during the Sino-Japanese War. After the establishment of the People’s Republic of China, the suit became a symbol of proletarian unity, and was regularly worn by Communist Party cadres. See http://www.powerhousemuseum.com/hsc/evrev/mao_suit.htm and Finnane 2007.

Mao Tse-tung, see Mao Zedong.

Mao Zedong (1893–1976) (毛泽东)
Paramount leader (国家最高领导人 guo jia zuigao lingdao ren) of the People’s Republic of China. See also Chairman Mao.

Mao Zedong Thought (毛泽东思想 Mao Zedong xiangsi) (毛泽东思想 Mao Zedong xiangsi), see Chapter 5, A.14.

March 7th Directive (三七指示 san qi zhishi)
Refers to Mao’s Directive (7 March 1967) that the army should provide military training and maintain order in schools.

March of the Volunteers (义勇军进行曲 Yiyongjun jinxing qu) ‘The March of the Volunteers’ is the national anthem of the
People’s Republic of China, with lyrics by Tian Han 田汉 and music by Nie Er 聂耳. The lyrics were originally written for a play in 1934, and became the theme song of the patriotic film ‘Sons and Daughters in a Time of Storm’ (风云儿女 Feng yun er nü) in 1935. The song was adopted as the national anthem in 1949. It was replaced during the Cultural Revolution by ‘The East is Red’ (东方红 Dongfang hong). The March of the Volunteers was restored as the national anthem in 1978.

Marx, Karl (1818–83) (马克思 Makesi)
Revolutionary communist, co-author, with Engels, of The Communist Manifesto (1848).

Marxism-Leninism (马克思列宁主义 Makesi Liening zhiyu; 马列主义 Ma-Lie zhiyu)

The masses (群众 qunzhong)
Another word for ‘the people’.

May 7th Cadre Schools (五七干校 Wu qi ganxiao)
A type of organisation set up in remote rural areas, to which officials and professionals were sent for re-education. The first of these was set up in Liuhe 柳河, in Heilongjiang province, and was named after Mao’s May 7th Directive. An article about this ‘school’ in the People’s Daily, 5 October 1968, led to the creation of May 7th Cadre Schools throughout China. For descriptions of life in a May 7th Cadre School, see Yang Jiang 1984 and Yue and Wakeman 1988.

May 7th Directive (五七指示 wu qi zhiishi)
Refers to Mao’s letter of 7 May 1966 to Lin Biao, regarding the PLA report on ‘Further Developments of Agricultural and Sideline Production in the Armed Forces’. In the letter, Mao suggested that workers, peasants, students and others should participate in other working environments and learning experiences from their own. He said ‘Years of schooling should be reduced, education needs to be revolutionised, and bourgeois intellectuals’ dominance over our schools has to end.’ Mao suggested that farms should be set up, later called ‘cadre schools’, where cadres and intellectuals ‘sent down’ from the cities, would engage in manual labour and undergo ideological re-education. ‘Sending down’ cadre was first practised during the Great Leap Forward in 1958, when cadres would take it in turns to go to villages and grass-roots levels to gain first-hand experience of productive work. The May 7th cadre schools were set up in 1968.

May 16th Circular (五一六通知 Wu yi liu tongzhi; 5.16 批示 5.16 pishi)
Refers to the Circular of 16 May 1966 which the announced the establishment of the Central Cultural Revolution Small Group (CCRSRG). This Circular marks the beginning of the Cultural Revolution.

Memento/souvenir (纪念 jinian)
Badges were issued as mementoes/souvenirs of special occasions, for example the inauguration of a Mao statue (毛主席塑像落成纪念 Mao zhuxi suxiang luocheng jinian), see Chapter 5, B.40; the establishment of a revolutionary committee (革命委员会成立纪念 geming weiyuanhui chengli jinian), see Chapter 5, B.42 and B.53; a reception with Mao (毛主席接见纪念 Mao zhuxi jiejian jinian), see Chapter 5, B.7; a reception with Mao and Lin Biao (毛主席、林副主席接见纪念 Mao zhuxi, Lin fazhuxi jiejian jinian), see Chapter 5, B.8; a ‘Long live the success of Mao Zedong Thought’ exhibition (毛泽东思想胜利万岁展览纪念 Mao Zedong xueshi shengli wansui zhanlan jinian), see Chapter 5, B.62; and successful construction work (工程胜利竣工纪念 gongcheng shengli jungong jinian), see Chapter 5, B.54.

Memorial halls (纪念馆 jinian guan; 纪念堂 jinian tang)
The following memorial halls are found on badges: Zhang Side Memorial Hall (张思德纪念馆 Zhang Side jinian guan) Qingshuitang Revolutionary Memorial Hall (清水塘革命纪念馆 Qingshuitang geming jinian guan) Sun Yat-sen Memorial Hall (孙中山纪念堂 Sun Zhongshan jinian tang)
See also Exhibition halls.

Men He (门合)
Learn from Comrade Men He, the good cadre who was boundlessly loyal to Chairman Mao’s revolutionary line (向无产阶级革命路线的好干部们学习 Xiang wuqian jingjiu de hao ganbu Men He tongzhi xuezi)
A figure-head of the loyalty campaign of 1968, Men He was a deputy political instructor from Qinghai province, who had died shielding his fellow citizens from the explosion of a malfunctioning rocket (Leese 2006, 232).

Models (模范 mofan; 榜样 yangban)
In addition to named heroes of the War of Resistance against Japan, of Yan’an, the Civil War, Korean War and the People’s Liberation Army, there were also many named models who were part of carefully controlled nationwide propaganda campaigns. Named individuals include:
An Yemin 安业民 (1935–58)
Cai Yongxiang 蔡永祥 (1948–66)
Dong Cunrui 杜存瑞 (1926–48)
Fang Zhiyun 方志敏 (1927–35)
Huang Jiguang 黄继光 (1930–52)
Jiao Yulu 焦裕禄 (1922–46)
Lei Feng 雷锋 (1940–62) (‘the screw that does not rust’)
Li Wenzhong 李文忠 (1942–67) (‘who helped the Left and cherished the People’)
Liu Hulan 刘胡兰 (1932–47)
Liu Yingjun 刘英俊 (1945–66)
Luo Shengjiao 罗盛教 (1931–52)
Mai Xiande 麦贤德 (b. 1945)
Men He 门合 (b. 1937)
Ouyang Hai 欧阳海 (1940–63)
Qiu Shaoyun 秦少云 (b. 1931)
Wang Guofu 王国福 (1922–69)
Wang Jie 王杰 (1942–65)
Wang Jinxi 王进喜 (1923–70) (‘Iron Man Wang’ of Daqing)
Xiang Xiuli 向秀丽 (1938–58)
Yang Genxi 杨根思 (1922–50)
Zhang Side 张思德 (1915–44)
Zhang Tiesheng 张铁生 (1904–79) (‘Hero of the blank answer sheet’)

Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution | 131

Glossary
For a discussion of heroes, see Sheridan, 1968; for biographical details and images of heroes, see www.iisg.nl/~landsberger.

**Model operas** (样板戏 yangbanxi), see Revolutionary model operas.

**Model organisations** (人民解放军及民兵受奖单位 remnin jiefangjun ji minbing shoujiang danwei)
The following list of model PLA and people's militia organisations is taken from Han-Ying chihui shou (1970):

- Advanced Health Section Serving the Whole People (全心全意为人民服务的先进卫生单位 Quanxin quanyi wei remnin fuwu de xianjin weishengju)
- Eighth Company of Steel on the South China Sea Front (南海前哨八连 Nanhai qianshao ba lian)
- Exemplary Company of Army-Civilian Joint Defences (军民联防模范连 Junmin lianfang mofan lian)
- Good Eighth Company on Nanjing Road (南京路上好八连 Nanjing lu shang hao ba lian)
- Heroic Aviation Squadron (航空英中队 Hongkongbing yingxiong zhongdui)
- Heroic Coastal Defence Outpost (海防线上海雄哨所 Haifang xianshang xiongying shaosuo)
- Heroic Company in Putting Out a Raging Fire for the People (为人民战胜烈火的英雄连 Wei remnin shan sheng liehuo de yingxiong lian)
- Heroic Sea Eagle Air Regiment (海空雄鹰团 Haikong xiongying tuan)
- Heroic Vessel of the South China Sea (南海英雄船 Nanhai yingxiong chuann)
- Model Company in Cherishing the People (爱民模范连 Ai min mofan lian)
- Model Company in Observing the Discipline and Caring for the People (遵纪爱民模范连 Zun ji ai min mofan lian)
- Model Platoon in Helping the Left and Cherishing the People (支左爱民模范排 Zhi zuo ai min mofan pai)
- Ouyang Hai Squad (欧阳海班 Ouyang Hai ban)
- Pace-Setting Four-Good Vessel (四好舰标兵 Si hao ting biao bing)
- Red Flag Militia Regiment (红旗民兵团 Hongqi bingmin tuan)
- Red Flag Militia Regiment of the Capital (首都红旗民兵团 Shoudu hongqi bingmin tuan)
- Red Frontier Guards on the Plateau (高原红色边防队 Gaoyuan hongse qianshao lian)
- Red Frontier Guards on the Plateau (高原红色边防队 Gaoyuan hongse qianshao lian)
- Red Ninth Company, a Model Unit in the Study of Chairman Mao's Works (学习毛主席著作的模范九连 Xuexi Mao zhuxi zhuzuo de mofan jiu lian)
- Red Outpost Company (红色前哨连 Hongse qianshao lian)
- Red Radar Outpost (红色前哨雷达站 Hongse qianshao leidazhan)
- Red Second Company of Steel (钢铁二连 Gangtie hong er lian)
- Red Vanguard Company (红色尖兵连 Hongse qianshao gan ba lian)
- Sea Tiger Vessel (海上猛虎艇 Hai shang meng hu ting)
- Support the Government and Cherish the People Company (军政爱民连 Junzheng ai min lian)
- Ten Heroes Boundlessly Loyal to Chairman Mao on the Sichuan-Tibet Transportation Line (无限忠于毛主席的川藏运输线上十英雄 Wuxian zhongyu Mao shuzhi de chuan-zang yushan xian shang shi yingxiong)
- Tenth Company of an Engineering Corps Unit on Snowstorm-Swept Highlands Which is Boundlessly Loyal to Chairman Mao (无限忠于毛主席的风雪高原工程兵十连 Wuxian zhongyu Mao shuzhi de fengxue gaoyuan gongchengbing shi lian)

**Modern-day** (当代 dangdai)
'The modern-day Lenin – Long live Chairman Mao' (当代列宁-- 毛主席万岁 Dengdai Liening – Mao shuzi wansui)

**Monument to the August 1st Uprising, Nanchang** (南昌八一起义纪念塔 Nanchang Ba-yi qiyi jinianta)
Tall monument erected in August 1st Square, Nanchang, to mark the August 1st Uprising, associated with the birth of the People's Liberation Army.

**Mother/woman** (娘 niang)
‘Father is dear, mother is dear, but not as dear as Chairman Mao’ (爹亲娘亲不如毛主席 die qin nian qin, buru Mao shuzi qin)

From a revolutionary song, see Appendix 7. In propaganda posters and elsewhere Mao was presented as a somewhat avuncular figure, and often with small children. In smashing the old, many activities and structures traditionally associated with the family were broken down. The new loyalty was to Mao. See also Red Detachment of Women.

**Mountains** (山 Shan)
Mountains were used as metaphors for apparently insurmountable obstacles that had to be overcome. The best known example is ‘The foolish old man who moved the mountains’ (1945), one of the ‘Three Constantly Read Articles.' As moving or climbing mountains requires superhuman qualities, mountains were also used to inspire self-development and resilience. The moral was usually that it was one's willingness to climb rather than the height of the mountain that mattered. The expression 'mountains and rivers' was used to mean 'the whole nation', as in 'The whole nation has turned red' (全国山河一片红 Quan guo shan he yi pian hong), in this case to mark the achievement of the establishment of revolutionary committees in every province of China.

There are also numerous references to named mountains, or mountains in named locations, in Mao’s poems. For example, ‘On perilous peaks dwells beauty in her infinite variety’ (无限风光在险峰 Wuxian fengguang zai xianfeng) – from Mao’s poem ‘The Fairy Cave at Lushan’ (1961); and ‘I see a thousand hills crimsoned through’ (看万山红遍 Kan wan shan hong bian) – from Mao’s poem ‘Changsha’ (1921)

See also Azalea Mountain, Jinggangshan, Liupanshan, Lushan, and Up to the mountains, down to the countryside.

**Name-changing** (改名风 gaiming feng)
Refers to the renaming of people and places to make them sound more revolutionary. For example, the Red Guard who fastened an armband on Mao at Tian’anmen, changed her name from Song Bingbing to Song Yaowu (Yaowu means ‘Must fight’). Some Red Guards also suggested renaming Beijing as ‘The East is Red City.’ Typical personal names of the Cultural Revolution included:
August 1st Uprising, Nanchang regarded as the founding of the People's Army. 1 August is celebrated as a national holiday. The uprising lasted only a few days, it brought together sufficient troops and provided an organisational framework for the formation of a new army. It is regarded as the founding of the People's Liberation Army (PLA) on 1 August 1927. Although the uprising lasted only a few days, it brought together sufficient troops and organisational skills to form the basis of a new army. It is regarded as the founding of the PLA, and 1 August is celebrated annually as PLA Day, or Army Day. See also Monument to the August 1st Uprising, Nanchang.

Nanhu (南湖) 
The CCP's 1st National Congress had started in Shanghai, but was interrupted and had to be completed in a boat on Lake Nanhu, near Jiaxing, in Zhejiang province.

Nation (国家 guojia; 国 guo), see also Whole nation.

National anthem (国歌 guoguo), see March of the Volunteers and The East is Red.

National Congress of the CCP (中国共产党全国代表大会 Zhongguo gongchandang guan quan daibiao dahui) 
1st Congress (一大 Yi da): 23–31 July 1921 (Shanghai) 
2nd Congress (二大 Er da): 16–23 July 1922 (Shanghai) 
3rd Congress (三大 San da): 12–20 June 1923 (Guangzhou) 
4th Congress (四大 Si da): 11–22 January 1925 (Shanghai) 
5th Congress (五大 Wu da): 27 April – 9 May 1927 (Hankou) 
6th Congress (六大 Liu da): 18 June – 11 July 1928 (Moscow) 
7th Congress (七大 Qi da): 23 April – 11 June 1945 (Yanan) 
8th Congress (八大 Ba da): 15–27 September 1956 (Beijing) 
9th Congress (九大 Jiu da): 1–24 April 1969 (Beijing) 
10th Congress (十大 Shi da): 24–28 August 1973 (Beijing)

National Day (国庆 Guoqing) 
Held annually on anniversary of the establishment of the People's Republic of China, on 1 October 1949.

National emblem (国徽 guohui) 
The national emblem of the People's Republic China depicts five stars above Tian'anmen, all within a red circle. Around the red circle is a yellow/gold circle containing ears of wheat and a cogwheel. The five stars (also seen on the national flag) represent the unity of the Chinese people. The ears of grain refer to the agricultural revolution. The cogwheel refers to industrial workers. The national emblem was designed by the architect Liang Sicheng (1901–72).

National flag (国旗 guoguo) 
The national flag of the People's Republic of China has five yellow stars (one large and four small stars) on a red background. It is also known as the ‘Red flag with five stars’ as the red background symbolises the blood of soldiers who died at war. The five stars represent the unity of the Chinese people.

Navy (海军 haijun) 
The navy of the People's Liberation Army (中国人民解放军队 Zhongguo renmin jiefangjun huijun) comprised three fleets: the North Sea Fleet (北海舰队 Beihai jiandui) based at Qingdao; the East Sea Fleet (东海舰队 Donghai jiandui) based at Ningbo; and the South Sea Fleet (南海舰队 Nanhai jiandui) based at Zhanjiang.

Never-ending radiance (光焰无际 guangyan wujii) 
Used to describe Mao Zedong Thought: ‘Long live the never-ending radiance of Mao Zedong Thought’ (光焰无际的毛泽东思想万岁 Guangyan wuji de Mao Zedong xiangsi wansei).
Never forget class struggle (千万不要忘记阶级斗争 Qianwan buyao wangji jiejii douzheng)
This slogan appeared in a commentary in the Liberation Army News, 4 May 1966, and subsequently in various articles in Red Flag. See Lu Xing 2004, 53–57.

New (新 xin), see the Four News.
The expression 'Breathe out the old, let in the new' (吐故纳新 Tu gu na xin) is found on badges. It was first used in Zhuangzi’s (4th–3rd century BCE) text Ke yi, and Lu Xun’s (1881–1936) work Ji wai ji.

New Fourth Army (新四军 Xin si jun)
The New Fourth Army was the second largest Communist force in the (mostly Guomindang) National Revolutionary Army (国民党革命军 Guomin geming jun). It was formed in 1937, during the second United Front, when Nationalist and Communist troops united to fight against the Japanese. The New Fourth Army was later incorporated into the People’s Liberation Army.

Newest Directive (最新指示 Zuixin zhishi)
Numerous small red books, similar in size and design to the vest-pocket Little Red Book, have the title Newest Directives of Chairman Mao (毛主席最新指示 Mao zhushi zuixin zhishi). These contain quotations and directives of Mao that are more recent than those in the Little Red Book (which date from 1927–64). After each directive is a reference source, and often the date in which it was published in the People’s Daily.

Nie Yuanzi (聂元梓) (b. 1921)
Nie pasted up the first big-character poster at Peking University in May 1966. Her poster was copied, and printed in its entirety in the People’s Daily 2 June 1966. Supported by Mao, it prompted the rise in big-character poster campaigns at the beginning of the Cultural Revolution. It also inspired Mao to write his own ‘Bombard the Headquarters: my big-character poster’.

9th National Congress (中国共产党第九次全国代表大会 Zhongguo gongchandang di jiucuo quan guo daibiao dahui; 九大 Jiu dai)
See Chapter 5, B.56.

North Star (北斗星 Bei dou xing; 北斗 Bei dou)
The North Star, also known as the Pole Star, is the star that is closest to the North Pole. As it always appears due north, it has historically been used for navigation. In this way, the association of Mao with the North Star fits with the symbolism of Mao as the helmsman. The North Star is often believed (mistakenly) to be the brightest star in the sky. This association would parallel the symbolism of Mao as the brightest light.

In Daoism, the North Star is also the seat of the supreme deity Shangdi (上帝) around whom all the other deities circulate in homage. The area enclosing the North Star, and bounded by two barriers of stars, is known as the ‘Purple Forbidden Enclosure’ (紫薇垣 Ziwei yuan), hence the analogy with the imperial court in the ‘Purple Forbidden City’ (紫微城 Ziwei cheng). See Needham and Wang 1954, 259.

For inscriptions on badges concerning the North Star, see Chapter 5, A.7.

October Revolution (十月革命 Shiyue geming)
The October Revolution of 1917 overthrew the Russian Provisional Government, and placed the Bolsheviks in power. The January Revolution in Shanghai, 1967, was likened to the October Revolution.

Oil wells (油井 youjing)
Oil wells appear on badges, and probably refer to the oilfields at Daqing.

Old (旧 jiu; 故 gu; 老 lao), see also the Four Olds and Breathe out the old.

Opposites (对立物 dailiwu)
Examples of opposites include: good and bad (好 hao; 坏 huai), old and new (旧 jiu; 新 xin), past and present (古 gu; 今 jin), Chinese and foreign (中 Zhong; 洋 yang), red and black (红 hong; 黑 hei), revolutionary and counter-revolutionary (革命 geming; 反革命 fan geming), cities and countryside (城市 chengshi; 农村 nongcun), fragrant flowers and poisonous weeds (花 xianghua; 毒草 ducao).

Our literature and art are for the masses of the people, and in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use (我们的文学艺术是为人民大众服务的,首先是为工农兵的,为工农兵而创造,为工农兵所利用的 – 毛泽东 Women de wenxue yishu is wei renmin dazhong fuwu de, shouxian shi wei gong nong bing de, wei gong nong bing er chuangzao, wei gong nong bing liyong de. Mao Zedong)
From Mao's 'Talks at the Yan'an Forum on Literature and Art' (1942), in Quotations, ch. 32.

Pagoda (宝塔 baota), see Pagoda Hill.

Pagoda Hill (宝塔山 Baota shan)
The pagoda on the hill at Yan'an was a striking landmark, and became the symbol of Yan’an, the Communist centre of China. Although Yan’an was attacked by the Japanese, the pagoda remained standing, thereby increasing the potency of this symbol. The pagoda on the hill is often shown together with the Yan he river and bridge below.

Paris Commune (巴黎公社 Bali gongshe)
The Paris Commune of 1871 was the inspiration for the January Revolution in Shanghai 1967.

Party (党 dang), see Communist Party of China.

Party member (党员 dangyuan)
Refers to members of the Communist Party of China.

Past (古 gu), see Let the past serve the present, let foreign things serve China.

Peasant (农 nong)
Mao understood the importance of involving the peasants in the revolution. The army founded in 1927 in the Communist base area at Jinggangshan was called the Chinese Workers’ and Peasants’ Army (中国工农红军 Zhongguo gong nong hongjun),
reflecting and validating the backgrounds of the troops.

From the 1950s onwards Mao introduced several policies which sent educated people from the cities to learn from peasants and from others in different walks of life. Some of these were short-term, others longer term. The Up to the Mountains, Down to the Countryside movement of the Cultural Revolution was an open-ended arrangement. A positive message associated with this movement was ‘There is no higher honour than integrating with the poor and lower-middle peasants (与贫下中农相结合无尚光荣 Yun pin xia zhong nong xiang jiehe wu shang guangrong).’

The worker-farmer-soldier combination (工农兵 gong nong bing) is frequently seen in Cultural Revolution visual imagery and inscriptions. In 1942 Mao had said ‘Literature and art are to serve the workers, farmers and soldiers (文艺为工农兵服务 Wenyi wei gong nong bing fuwu)’ from Mao’s ‘Talks at the Yan’an Forum on Literature and Art’ (1942), in Quotations, ch. 12.

Peasant Movement Training Institute, Guangzhou (广州农民运动讲习所 Guangzhou nongmin yundong jiangxisuo) An important location in the history of the revolution. It was during Mao’s time as head of the Institute, in 1926, that he realised the revolutionary potential of the rural leaders who studied there.

People (人民 renmin) Some inscriptions refer to the Chinese people (人民 renmin; 中国人民 Zhongguo renmin). Other inscriptions refer to the revolutionary people of Asia, Africa and Latin America (非拉革命人民 Ya Fei La geming renmin) or all the revolutionary people of the world (全世界革命人民 Quan shijie geming renmin). When the English translation of ‘people’ (renmin) requires an apostrophe, it is placed before the ‘s’, as in ‘People’s Bank of China’ (中国人民银行 Zhongguo renmin yinhang) to indicate the unity of the people.

Serve the People (为人民服务 Wei renmin fuwu) – Title of a speech made by Mao on 8 September 1944, in Quotations, ch. 17.

Be prepared for war, be prepared for natural disaster, and serve the people (备战,备荒,为人民 Bei shan, bei huang, wei renmin) – From Mao’s speech about the Third Five-Year Plan (12 January 1965).


Long, long live Chairman Mao, the red sun in the hearts of all the revolutionary people of the world (全世界革命人民心中的红太阳毛主席万岁 Quan shijie geming renmin xin zong de hong taiyang Mao zhu xi wan wansui) The revolutionary people of Asia, Africa and Latin America all love Chairman Mao (亚非拉人民热爱毛主席 Ya-Fei-La geming renmin re ai Mao zhu xi) The People’s commune (人民公社 Renmin gongshe) A structure that was intended to combine the political and social organisations of rural areas. The movement to establish people’s communes was launched in 1958, and was known as one of the Three Red Flags.

People’s communes are good (人民公社好 Renmin gongshe hao) People’s communes are good. Their advantage lies in that workers, peasants, traders, students and soldiers can be brought together, making it convenient for leading (还是办人民公社好,它的好处是,可以把工,农,商,学,兵合在一起,便于领导 Haishi ban renmin gongshe hao, ta de haochu shi, keyi ba gong, nong, shang, xue, bing he zai yi qi, bian yu lingdao).

Mao’s opinion of communes, voiced in August 1958 on his inspection of Shandong province. This endorsement was confirmed with the ‘Resolution on the question of setting up people’s communes in the countryside’ (《关于农村建立人民公社问题的决议》 Guanyu zai nongcun jianli renmin gongshe wen ti de jiyu), at a meeting in Beidaihe, which also took place in August 1958.

People’s Daily (人民日报 Renmin ribao) The newspaper of the CCP.

People’s Liberation Army (PLA) (中国人民解放军 Zhongguo renmin jiefangjun) The PLA includes the land, sea and air forces of the People’s Republic of China. Its founding date of 1 August 1927 is celebrated annually as PLA Day.

Nationalist attacks on the Communists in 1927 provoked the latter to flee or organise uprisings. During the Nanchang Uprising in August 1927, Communist fighters held the city of Nanchang for several days. Although the Uprising had to be aborted, it brought together sufficient troops and organisational skills to found the basis of a new army. These troops then joined others at the revolutionary base at Jinggangshan, and formed the Chinese Workers’ and Peasants’ Red Army (also known as the Red Army). This was renamed as the People’s Liberation Army in 1946. The Nanchang Uprising is regarded as the founding of the PLA; and Jinggangshan as ‘the cradle’ of the PLA.

The PLA was to play a military, political and social role, and enjoy a worldwide reputation. The Times newspaper described it in glowing terms in 1950:

The People’s Liberation Army is well disciplined, well trained, and enthusiastic, in spite of austere conditions and only nominal pay. These conditions are shared by all ranks. No badges of rank have yet been introduced. Nor has there ever been any suggestion of an officer class. The development of the Communist movement and the course of the civil war have filled its ranks more with the northern Chinese, whose physique and ability to endure hardship make them first-class fighting material. It is interesting to note how the poster artist and cartoonist in China have adopted the PLA soldier as a symbol of the new regime. Over life-size, noble, dignified, with an expression of kindly tolerance coupled with great strength and firmness, it may be an ideal which few can sustain; but there is no doubt that the army both militarily and politically is an able and loyal body. It remains to-day the symbol, as for 20 years past it has been the core, of Communist success in China. (From ‘Mao Tse-Tung’s Red Army; symbol of Communist success in China’. (News) From a Special Correspondent. The Times, 19 October 1950, 5, col. F.)

The insignia and banners of the PLA are the Chinese numerals 八一 (ba yi ‘8.1’) in gold on a five-pointed red star. The numerals represent 1 August, the date of the founding of
For a description of May 7th Cadre Schools, see Yue and Wakeman 1985; also Yang Jiang 1982.

People's Liberation Army should support the broad masses of the Left
(人民解放军应该支持左派广大群众 Renmin jiefangjun yinggai zhichi zuopai guangda qunzhong)
This slogan was a shortened version of the title of a state Resolution issued on 23 January 1967 ‘Resolution on the PLA’s determined support of the broad masses of the Left’ (关于人民解放军坚决支持左派群众的决定 Guanyu renmin jiefangjun jianju zhichi geming zuopai qunzhong de jueding).

People's Revolution (人民革命 renmin geming)
The people's revolution under the guidance of Mao Zedong
Thought is the front of a train driving history forward (毛泽东思想指引下的人民革命是历史前进的火车头 Mao Zedong xiangyi de renmin geming shi lishi qianjin de huoche tou) — from Mao’s ‘On Coalition Government’ (1945), in Quotations, ch. 9.

People's War (人民战争 renmin zhanzheng)
Sub-heading in Mao’s ‘On Coalition Government’ (1945), in Selected Works, vol. 3.

Piano (钢琴 gengqin)
The image of a piano on a Mao badge is usually associated with the revolutionary model opera, The Red Lantern. During the Cultural Revolution the status of the piano changed from an emblem of bourgeois affectation and imperialism (particularly in the 1966 campaign to Smash the Four Olds) to a positive symbol of radical change. The musician Yin Chengzong played a key role in this transformation. He and members of the Central Philharmonic’s Mao Zedong Thought Propaganda Team took a piano to Tian’anmen Square for a rally celebrating the 25th anniversary of Mao’s ‘Talks at the Yan’an Forum’, on 12 May 1967, where they played music from the model operas and revolutionary songs. Yin created piano versions of arias from the model opera The Red Lantern, which premiered at the Great Hall of the People on 1 July 1968, in celebration of the 47th anniversary of the founding of the Communist Party of China. Yin’s piano music was also linked with Liu Chunhua’s painting Chairman Mao goes to Anyuan. See Kraus 1989, chapter 5.

One badge with red lantern and piano (cat. no. 272) has two inscriptions reading ‘Let the past serve the present, let the foreign serve China’ (古为今用，洋为中用 guwei jinyong, yang wei zhong yong) and ‘Long live the success of Chairman Mao’s
Pingpong (乒乓球 pingpangqiu)

Pingpong served both in sport and in diplomacy. Mao promoted sport and physical activity as a way of improving health. He had written a paper ‘Research on Physical Culture’ (体操 Tiyu zhi yanjiu) as early as 1917. In June 1952 he made a calligraphic inscription for the new sports administration: ‘Promote physical culture and build up the people’s physique’ (发展体育运动, 增强人民体质 Fazhan tiyu zhengzhi renmin tizhi).

At Mao’s recommendation, US pingpong players visited China in 1971, and Chinese players visited the US in 1972. As a result of these exchanges, US President Richard Nixon was invited to visit China in 1972 to begin a normalisation of relations between the US and China. These events gave rise to the term ‘pingpong diplomacy’ (乒乓外交 pingpang waijiao). Pingpong matches also featured in international relations with other countries: for example, between Asian and African countries in 1971, and between Asia, Africa and Latin America in 1973. The emphasis was on diplomacy rather than competition, hence the slogan ‘Friendship first, Competition second’ (友谊第一, 比赛第二 Youyi di yi, bisai di er).

Plum blossom (梅花 meihua)

Plum blossom is a traditional symbol of endurance, perservance and purity; vigorous old age (it flowers on gnarled old branches); spring and renewal (it is the first plant of the year to bloom) (Bartholomew 2006, 212–213). These attributes, together with its five-petalled flowers, lent the plum easily to revolutionary symbolism. Images of plum blossom appear frequently on Mao badges, sometimes together with the pine, which has similar qualities.

Mao draws on the traditional attributes of plum blossom in his poems, and uses snow as a foil to show the plum’s strength. Poems by Mao that mention plum blossom include ‘Ode to the winter Plum’ (1961) and ‘Winter Cloud’ (1962). Lines from these poems appear on Mao badges, often presented in Mao’s own handwriting, together with an image of plum blossom. On plum blossom badges, Mao is often portrayed wearing a warm scarf around his neck, to convey the coldness of winter, which in turn symbolised the difficult political situation. See Chapter 5, D.16 and D.17. See also Poetry.

Poetry (诗词 shici)

Over 30 of Mao’s poems were published as Poems of Chairman Mao Zedong (毛主席诗词 Mao Zedong shici) (see Appendix 4). Mao would often write a poem after a key event in the history of the revolution. Written in a classical style, they evoke a historical air, and were memorised in the classical tradition. In this way, lines from Mao’s poems became instantly recognisable, and just a few words would convey a greater picture. On badges, postage stamps and other media, Mao’s poems were usually presented in his own handwriting. See Chapter 5, section D.

Poisonous weeds (毒草 du cao)

The label given to those writings or artworks that were considered to be anti-Party, anti-socialist and non-proletarian. The opposite of ‘poisonous weeds’ is ‘fragrant flowers’ (香花 xianghua).

Political power (政权 zhengquan)

Political power grows out of a gun (枪杆子里面出政权 Qiang ganzi limian chu zhengquan)

From Mao’s ‘Problems of War and Strategy’ (1938), in Quotations, ch. 5.

Political work (政治工作 zhengzhi gongzuo)

Political work is the life-blood of all economic work (政治工作是一切经济工作的生命线 Zhengzhi gongzuo shi yiqie jingji gongzuo de shengmingxian)


Politics (政治 zhengzhi)

Portrait of Mao Zedong (毛泽东像 Mao Zedong xiang)

Mao badges usually have a portrait of Mao. Considering the vast quantities of badges that were produced, the portraits of Mao on the badges come from a relatively small stock of images. The most frequently seen image is the small head-and-
neck bust of Mao facing left. This also appears on the front cover of the Selected Works of Mao Zedong. This portrait appears with, and without, the red collar tabs of Mao’s military uniform. Other images of Mao are taken from official photographs: for example, Mao at Tian’anmen, and Mao at the beach resort of Beidaihe.

Mao’s ‘standard portrait’ (标准像 biaozhun xiang), was installed at Tian’anmen in the 1960s. Printed posters of this portrait were distributed through the New China Bookstore (新华书店 Xinhua shudian).

**Portraits of Mao Zedong at Tian’anmen** (天安门上的毛泽东肖像 Tian’anmen shang de Mao Zedong xiaoxiang)

The installation of Mao’s image at Tian’anmen followed the precedent set by other portraits at Tian’anmen.

The first image of Mao to appear at Tian’anmen was probably created by art students and was installed on 12 February 1949 after the Communists had taken Beijing.

The second portrait, painted by Zhou Lingzhao (周令钊) was installed for the historic announcement of the establishment of the People’s Republic of China on 1 October 1949.

The third portrait, painted by Xin Mang and others, was installed for May Day (1 May), 1950.

To celebrate the first anniversary of the establishment of the People’s Republic of China, 30 artists were invited to create a new image of Mao. Zhang Zhenshi’s (张震仕, 1914–92) painting was selected and became the new model for Mao’s portrait. The new profession of ‘Tian’anmen portrait painter’ was also created at this time to produce portraits of Mao, Marx, Engels, Lenin and Stalin. These portraits were massive in scale and were initially intended for installation on National Day and May Day only.

Zhang Zhenshi’s portrait of Mao, created in 1952, established certain conventions for the ‘standard portrait’ (标准像 biaozhun xiang) of Mao. This was widely reproduced during the 1960s and 1970s, especially on posters.

The Tian’anmen portrait painters have been identified as Zhang Zhenshi (1952–63), Wang Guodong (1964–76), and Ge Xiaoguang (1976– present). At first the portrait of Mao was installed at Tian’anmen on two occasions each year: National Day and May Day. This explains why Tian’anmen appears both with and without the portrait on badges and other media. Mao’s portrait has been a constant feature at Tian’anmen since the 1960s, and is still replaced twice a year, for National Day and May Day.

A black and white image of Mao was installed at Tian’anmen for the occasion of his funeral in 1976.


**Portraits at Tian’anmen** (天安门上的肖像 Tian’anmen shang de xiaoxiang)

The imperial tradition had been to install ancestor portraits within the Forbidden City (紫禁城 Zi jin cheng) These were not for public viewing (see Stuart 2005; Stuart and Rawski 2005; Wue 2005). In post-imperial times, a portrait of Sun Yat-sen (孙中山 Sun Zhongshan, 1866–1925) with vertical banners was installed below the balcony of Tian’anmen (‘Gate of Heavenly Peace’). As it was on the outside of the gate, it was visible to the public. In 1945, Chiang Kai-shek’s (蒋介石 Jiang Jieshi, 1887–1975) portrait was installed above the balcony, again on the outside of the gate and visible to the public. These portraits were precedents for the installation of the portrait of Mao Zedong at Tian’anmen in 1949. See Wu Hung 2005.

**Portraits of other leaders**

The use of portraits was strictly controlled, and there were detailed instructions for the appropriate arrangement of public images. Instructions issued in autumn 1949 outlined the proper use of portraits at commemorative occasions.

To commemorate the founding of the CCP (1 July) it was appropriate to publish portraits of Mao, Liu Shaoqi, Zhou Enlai and Zhu De in all newspapers, and to display portraits of Marx, Lenin, Engels, Stalin and Mao in public places.

To commemorate Army Day (1 August) it was appropriate to print portraits of Mao and Zhu De (Marshal of the PLA) side by side in newspapers, but in public displays Mao and Stalin were to be raised slightly higher than their respective defence ministers.

To commemorate National Day (1 October) it was appropriate to display a solo portrait of Mao at Tian’anmen. The same portrait was published in the newspapers on 1 August and produced in quantity by the Xinhua bookstores. No other portraits of Mao were permitted on this occasion.

To commemorate Labour Day (1 May) it was appropriate to display portraits of several leaders: Sun Yat-sen and Mao in the first row; Liu Shaoqi, Zhou Enlai and Zhu De in the second row; and Marx, Engels, Lenin and Stalin in the third row. Even in smaller localities, it was appropriate to display Mao’s portrait in public places, parks, schools, cinemas and traffic intersections. After Stalin’s death in 1953, and Krushchev’s ‘secret speech’ in 1956, the image of Mao assumed even greater importance. For further details, see Leese 2006.

**Posters**, see Big-character posters, Propaganda posters and Slogans on walls.

**Power** (权 quan; 权利 quanli)

**Prairie fire, start a** (燎原 liao yuan)

‘A single spark can start a prairie fire’ (星星之火, 可以燎原 Xingxing zhi huo keyi liao yuan)

Title of Mao’s essay, 5 January 1930, in Quotations, ch. 22.

**Prepare**, see Be prepared for and Combat readiness.

**Present** (今 jin)

‘Let the past serve the present, let foreign things serve China’ (古为今用, 洋为中用 Gu wei jin yong, yang wei Zhong yong)

Mao’s calligraphic inscription fro the Academy of Drama. See also Modern-day.

**Production** (生产 shengchan), see Grasp revolution, promote production.

**Proletarian/proletariat** (无产阶级 wuchan jieji)

**Proletarian revolutionary** (无产阶级革命派 wuchan jieji geming pai)
Read Chairman Mao’s books, heed Chairman Mao’s words, follow Chairman Mao’s instructions, be Chairman Mao’s good fighter (读毛主席的书，听毛主席的话，照毛主席的指示办事，做毛主席的好战士 Du Mao zhuxi de shu, ting Mao zhuxi de hua, zuo Mao zhuxi de hao zhanshi) This inscription, in Lin Biao’s handwriting, is often found in the first few pages of publications.

Rebel [noun] (造反者 zaofanzhe; 造反派 zaofan pai)

Rebel [verb] (造反 zaofan)
Mao’s directive, published in the People’s Daily, 5 June 1966, read: ‘All the doctrines of Marxism, with its many theories and postulate, can be summed up in one sentence: To rebel is justified’. The expression ‘To rebel is justified’ became ritualised; for example, it was chanted at the beginning of ritual initiation ceremonies for new recruits to Red Guard groups (Lu Xing 2004, 57–59).

Receive (接见 jiejian)
A reception with Mao was a special occasion, sometimes recorded as a ‘happiest moment’ (最幸福的时刻 zuì zuì xìngfu de shìkè). See Chapter 5, A.1 and B.7.

Red (红色 hongse; 红 hong)
Red is the symbolic colour of revolution, socialism and communism. Communist red was first translated into Chinese as chi 赤 (as in chidang 赤党 ‘Red Party’), as this character had been used to translate Marxist materials into Japanese. However, the Chinese cultural connotations of chi were not so appropriate; although there were positive associations with sincerity (as in chiceng 赤诚 ‘absolute sincerity’), there were mainly negative associations with nakedness (as in chilunluo 赤裸裸 ‘stark naked’), and poverty (as in chizi 赤字 ‘deficit’, chidi 赤地 ‘barren land’). It was, however, used in the expression chijiao yisheng (赤脚医生 ‘barefoot doctor’).

By contrast, hong 红 had mainly positive connotations: good health (mamian hongguang 满面红光 ‘glowing with health’), success (hongren 红人 ‘successful person’), good luck (hongyun 红运 ‘good luck’), celebration (kai hongmen 开红门 ‘auspicious occasion’) and attractiveness (hongzhuang 红装 ‘brightly coloured clothes’). For further details on the colour red in Chinese culture, see Lary 1998.

Hong was the colour of the Cultural Revolution, used extensively in visual and verbal contexts. The establishment of revolutionary committees throughout the country was celebrated as ‘the whole country has turned red’ (全国山河一片红 Quan guo shan he yi pian hong). See also Little Red Book, and other entries beginning with Red, The East is Red.
**Red Army** (红军 Hong jun), see *Chinese Workers’ and Peasants’ Red Army*.

**Red Capital** (红都 Hongdu)
Refers to Rujin, which was the capital of the Chinese Soviet Republic (中华苏维埃 Zhonghua suwei'ai) in the early 1930s.

**Red Detachment of Women** (红色娘子军 Hongse niangzi jun)
The title of a revolutionary ballet (革命现代芭蕾舞剧 geming xiandai balewu ju).

**Red Flag** (红旗 Hongqi)
Symbol of communism and socialism in general. When a portrait of Mao is placed before a large red flag, or a small profile portrait of him is placed in the upper corner of a large red flag, this can be seen as representing the flag of Mao Zedong Thought. Mao was also called the ‘red flag of Jinggangshan’ (井冈山的红旗 Jinggangshan de hongqi), see Chapter 5, A.15.

Jiang Qing was renowned as the ‘great flag-bearer’ (伟大旗手 weida qishou).

Mao refers to red flags in his poetry, alluding both to the red flag of Communism and to the red banners that were carried by Chinese generals of ancient times (eg, in his poem ‘Liupanshan’).

*Red Flag* was the title of the journal published by the Central Committee of the CCP [the title was changed to *Seeking Truth* (求实 Qushi) in 1988].

The Red Flag black sedan car was a luxury vehicle, produced from 1958 by the China First Automobile Works, in Changchun.

The Three Red Flags (三面红旗 san mian hongqi) refer to the general line, the Great Leap Forward and the People’s Communes.

Many red flags refer symbolically to China as a ‘sea of red’ (红海洋 hong haiyang) and to the establishment of revolutionary committees throughout the country (全国山河一片红 Quan guo shanhe yi pian hong), see Chapter 5, B.49.

**Red Guard** (红卫兵 hong weibing)
The name ‘Red Guard’ was suggested by Zhang Chengzhi 张承志 at a meeting of Qinghua University High School students, on 29 May 1966, to discuss how best to show their loyalty to Mao. Red symbolised the revolution; and as guards they aimed to protect Mao against the class enemies (Lu Xing 2004, 57). Most Red Guards were students.


**Red Guard Long March teams** (红卫兵长征队 Hong weibing Chang zheng du; 长征队 Chang zheng du)
Refers to the groups of students participating in Revolutionary Networking who travelled on foot to Beijing and other revolutionary sites. Alludes to the Long March.

**Red heart** (红心 hong xin)
See Chapter 5, A.11.

**Red lantern** (红灯 hong deng)
Traditional style globe-like lanterns with hanging tassels are seen on badges featuring Mao on the rostrum at Tian’anmen. The appearance of a piano and red lantern together on a badge indicates Yin Chengzong’s 殷承宗 piano accompaniment of *The Red Lantern*, one of the Revolutionary Model Operas.

**Red star** (红星 hongxing), see also *Five-pointed star*.
The five-pointed red star is a symbol of communism and socialism.

**Red successors** (红色后代 Hongse houdai)
Refers to the younger generation.

**Red sun** (红太阳 hong taiyang)
Metaphor for Mao Zedong. Mao’s portrait is superimposed on the red or gold sun, often with emanating sunrays. Following the same symbolism, the red sun (Mao) is depicted as rising above Shaoxian (Mao’s hometown) and above Tian’anmen. See Chapter 5, A.6.

**Red sun in the/four hearts** (我们心中的红太阳 Women xin zhong de hong taiyang)
See Chapter 5, A.6.

**Red, bright and shiny** (红光亮 hong guang liang)

**Request** (请 qing)
Those wishing to purchase Mao badges would not ask to ‘buy’ a badge, but would ‘request’ (请 qing), or ‘respectfully request’ (敬请 jing qing) one.

**Resist** (抗 kang)
War of Resistance against the Japanese (抗日战争 Kang Ri zhanzheng)
Resist the USA, Support Korea (抗美援朝 Kang Mei yuanshao)
Support Vietnam, Resist the USA (援越抗美 Yue Yue kang Mei)

**Respectfully** (敬 jing)
An adverb expressing respect for Mao. Badges were ‘respectfully made’ (敬造 jing zao; 敬制 jing zhi). People wishing to purchase a badges would ‘respectfully request’ (敬请 jing qing) one. The inscriptions on the badges often ‘Respectfully wish Chairman Mao an eternal life’ (敬祝毛主席 万寿无疆 Jingzhu Mao zhuxi wanshou wu jiang).

**Revolution** (革命 geming)

**Revolution is not a crime, to rebel is justified** (革命无罪, 造反有理 Geming wu zui, zaofan you li)
One of the most familiar slogans of the Cultural Revolution, written in a letter from Mao to Red Guards at the Middle School attached to Qinghua University, on 1 August 1966.

**Revolutionary base area** (革命根据地 geming genjudi)
Also known as soviet (from the Russian word originally meaning ‘council’), as in the Chinese Soviet Republic (中华苏维埃 Zhonghua suwei'ai).
Revolutionary committees (革命委员会 geming weiyuanhui; 革委会 gewei hui)
A new form of organisational model put in place following the seizure of power at important institutions. They were described as ‘three-in-one alliances’ (三结合 San jie he) representing the alliance of party cadres, delegates from the PLA and representatives of mass organisations. Revolutionary committees were established at local and provincial level, in all schools, state institutions and organisations, factories and communes in 1967 and 1968. Numerous badges commemorate the establishment of revolutionary committees, see Chapter 5, B.42 and B.53. By 5 September 1968 revolutionary committees had been set up throughout China, thereby ‘turning the whole country red’ (全国山河一片红 Quan guo shan he yi pian hong), see Chapter 5, B.49.

Revolutionary committees are good (革命委员会好 Geming weiyuanhui hao)
Mao’s directive in the People’s Daily, 10 March 1967.

Revolutionary fire (革命烈火 geming lie huo), see Chairman Mao goes to Anyuan, and A single spark can light a prairie fire.

Revolutionary line (革命路线 geming luxian)
Refers to Chairman Mao’s revolutionary line (毛主席的革命路线 Mao zhuxi de geming luxian), or Mao’s proletarian revolutionary line (毛主席的无产阶级革命路线 Mao zhuxi de wu chan jie ji geming luxian).

Revolutionary line on literature and art (革命文艺路线 geming wen yi luxian)
Refers to Mao’s revolutionary line on literature and art.

Revolutionary masses (革命群众 geming qunzhong)

Revolutionary model operas/performing arts (革命样板戏 geming yang ban xi)
During the Cultural Revolution, Jiang Qing supervised Peking opera (京剧 jingju), and revolutionised its form and content. Eight model operas were produced between 1966–69. These included five Peking operas, two ballets and one symphony. See Lu Xing 2004, 97–124.

The operas were:
- The Red Lantern (红灯记 Hongdeng ji)
- Sha Jia Village (沙家村 Sha Jia cun)
- Taking Tiger Mountain by Strategies (智取威虎山 Zhi qu wei hu shan)
- Raid on the White Tiger Regiment (奇袭白虎团 Qixi bai hu tuan)
- On the Dock (海港 Hai gang)

The ballets were:
- White-haired Girl (白猴女 Baimao nu)
- Red Detachment of Women (红色娘子军 Hong se nang zi jun)

The symphony was:
- Sha-jia-bang Symphony (沙家浜 Sha Jia bang)

Model operas produced after 1969 include:
- Azalea Mountain (杜鹃山 Du juan shan)
- Ode to the Dragon River (龙江颂 Longjiang song)
- Battle in the Plains (平原作战 Ping yuan zuo zhan)
- Panshi Bay (磐石湾 Panshi wan)

Revolutionary networking (大串联 da chuan lian; 串联 chuan lian)
Refers to the travelling and networking activities of the Red Guards throughout China in particular during the period between August 1966 and March 1967, when the Red Guards travelled widely, made contacts and exchanged revolutionary experiences. See also Red Guard Long March teams.

Revolutionary people (革命人民 geming ren min)

Revolutionary people of the world (世界革命人民 shijie geming ren min)

Revolutionary sacred sites (革命圣地 geming sheng di; 圣地 sheng di)
This term refers to the important landmarks in Chinese revolutionary history. The five key sites are Shaoshan 韶山, Jinggangshan 井冈山, Zunyi 遵义, Yan’an 延安 and Tian’anmen 天安门.

Images of these sites were used as visual reminders of the history of the CCP and the PRC, and to commemorate Mao’s contribution to the Chinese revolution. Other locations represented on Mao badges include the crossing of the Dadu River, the crossing of snowy mountains and grasslands, and the heroes crossing the river. Mao badges sometimes focus on one revolutionary sacred site, or show several sites together.

Revolutionary soldier of literature and art forever loyal to Chairman Mao (永远忠于毛主席的革命文艺战士 Zuo yong yu Mao zhuxi de geming wen yi zhanshi)

Revolutionary songs (革命歌曲 geming ge qu)
Many of the inscriptions on Mao badges were slogans or expressions that were also familiar lyrics in revolutionary songs. See Chapter 2, Chapter 5, section G, and Appendix 7. Mao’s poems, Quotations from Mao Zedong, as well as quotations from Lin Biao, were set to music and song. Long-playing (LP) records of revolutionary songs, quotations and music were produced by the China Record Company (中国唱片 Zhong guo chang pian).

Revolutionary tradition (革命传统 geming chu an tong)
Great attention was paid to building up the revolutionary tradition, with the accumulation of heroic tales, inscriptions, slogans, poems and quotes. In recent years, the accuracy of the history of the revolution has been questioned; see, for example, Chang and Halliday, 2005.

Rivers (江 jiang; 河 he)
The following rivers feature in the design or inscription on Mao badges: Changjiang (Yangtse) River (长江), Hai River (海河 Hai he), Huai River (淮河 Huai he), Huanghe (Yellow) River (黄河 Huang he), Jinsha River (金沙江 Jin sha jiang) and the Yan he (延河 Yan he).

Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution | 141
The following inscriptions, attributed to Mao, relate to major construction projects on the rivers:

We must repair the Huai River (一定要把淮河修好 Yiding yao ba Huai he xiu hao)

The work on the Huang River must be done well (把黄河的事情办 好 Ba Huanghe de shiqing ban hao)

We must take control of the Hai River (一定要根治海河 Yiding yao genzhi Hai he)

Road (路 lu; 道路 dao lu)
The road and other synonyms (such as path, line, route, course) symbolise the political direction. The focus was always on the road forward, the road ahead. The Long March was the most famous route in revolutionary history, and there are frequent allusions to it on Mao badges.

Ruijin (瑞金)
This was a key site in the history of the revolution, located in southeastern Jiangxi, close to the border with Fujian. In the winter of 1928, many Communist troops relocated from the Jinggangshan revolutionary base area to the new Jiangxi Soviet, at Ruijin. Ruijin became known as the Red Capital (红都 Hongdu). When the Guomindang surrounded Ruijin in 1934, thousands set out from there on the Long March.

Sailing the seas depends on the helmsman, making revolution depends on Mao Zedong Thought (大海航行靠舵手, 干革命靠毛泽东思想 Dahai hangxing kao duoshou, gan geming kao Mao Zedong si xiang)

Lin Biao's calligraphic inscription of these lines, combined with the revolutionary song, made this one of the famous phrases of the Cultural Revolution. It is often found in the front pages of Quotations from Mao Zedong and Newest Directives of Mao Zedong.

Saviour (救世星 da jiu xing)
The inscriptions on some badges refer to Mao as the 'saviour of the people' (人民的大救星 renmin de da jiuxing). Gao Gang had promoted Mao as the 'saviour' in 1943, see Chapter 1.

School (学校 xuexiao), see The People's Liberation Army should be one big school.

Sea (大海 dahai)
The symbolism associated with the sea included Mao as the helmsman, leading the way through the great wind and waves of the revolution. Mao Zedong Thought was represented by a lighthouse, another reference to the sea. Images of Mao in winter clothes on the beach show him at the seaside resort of Beidaihe. The sea imagery also features in revolutionary songs such as 'Sailing the seas depends on the helmsman, making revolution depends on Mao Zedong Thought (大海航行靠舵手, 干革命靠毛泽东思想 Dahai hangxing kao duoshou, gan geming kao Mao Zedong si xiang).
Mao's words (1960s).

**Sickle,** see **Hammer and sickle.**

**Slogans** (口号 kouhao; 标语 biaoyu)

*Kouhao* refers to slogans shouted out loud; *biaoyu* refers to slogans written or posted on walls. Primary sources of political slogans were the state-controlled media, *Quotations from Mao Zedong* and Lin Biao's speeches. Lin Biao's speeches, from Supreme Directives, and from revolutionary songs. The Red Guards and Rebels also coined slogans. The slogans were disseminated throughout China on wall posters, rally speeches, leaflets, loudspeakers, and Mao badges. The *People's Daily* and *Red Flag* printed a daily slogan or directive at the top of the front page.

**Smash the four olds, establish the four news** (破四旧, 立四新 po si jiu, li si xin)

This slogan first appeared in the *People's Daily* of 1 June 1966, in the famous editorial entitled 'Sweep away all demons and monsters' (*hengsiao yi qie niugui sheshen*) [literally, 'sweep away all the cow-ghosts and snake-spirits'], and in various articles in *Red Flag*. An editorial in the *People's Daily* of 8 June 1966 had the title "We are critics of the old world" (*women shi jiu shijie de pipanzhe*). It said:

In order to construct the new world, we must smash the old world. In order to build the new ideology and new culture of socialism and communism, we must thoroughly criticise and eliminate the old ideology and culture of capitalism and its influences (我们必须建设新世界，就必须破坏旧世界）。 We must completely eradicate capitalism and its influences. In order to construct the new world, we must smash the old world.

'Smash the Four Olds, Establish the Four News' was repeated by Lin Biao at the Red Guard mass rally in Beijing, 18 August 1966. The Four Olds (old ideology, old culture, old customs and old habits) were to be replaced with the Four News (new ideology, new culture, new customs, new habits). The Red Guards put the slogan into action, causing extensive damage, destruction and death, especially in Beijing; for this reason August 1966 is also known as the Red Terror (*zheishen hongse kongbu*).

**Snow** (雪 xue)

Frequently features in Mao's poems, particularly those written during the difficult political situation of the early 1960s. See Chapter 5, D.16 and D.17.

**Snow, Edgar** (斯诺 Sinuo) (1905–72)

American journalist, who interviewed Mao at Yan'an, and author of the book *Red Star over China* (1937). His famous photograph of Mao appears on Mao badges and many other media.

**Soldier** (战士 zhanshi; 兵 bing)

**Songs** (歌曲 gequ), see Revolution songs.

**Soviet** (苏联 Sullivan)

From the Russian word ‘soviet’ which originally meant ‘council’. The Chinese equivalent is 革命根据地 *geming genjudi* [literally ‘revolutionary base area’].

**Soviet Union** (苏联 Sulian)

**Spark** (星星之火 Xingxing zhi huo)


**Spirit** (精神 jingshen)

The spirit of the Gutian Meeting will shine forever (*ganjiu huiyi jingshen yong fang guangmang*).

Long live the Yan'an spirit (*yan'an jingshen wansui*).

Long live the tradition of the Yan'an spirit (*yan'an jingshen chuantong huiyi*).

The Yan'an spirit will shine forever (*yan'an jingshen yong fang guangmang*).

The Yan'an spirit will pass on through the generations (*yan'an jingshen daidai chuan*).

The spirit of the 9th National Congress (*jiuda jingshen*).

The spirit of the 9th National Congress will shine forever (*jiuda jingshen yong fang guangmang*).

Long live the spirit of the 9th National Congress (*jiuda jingshen wansui*).

**Spring** (春风 chun feng)

Traditional symbol of youth and energy. On badges are references to the 'spring wind' (*chun feng*), see below, and to a line from Mao's poem 'Ode to the Plum Blossom', see Chapter 5, D.16.

**Spring wind** (春风 chun feng)

Symbol of revolutionary spirit. 'The spring wind has already reached Yumenguansu' (*chun feng yao dao yumenguansu*); the title of an editorial in the *People's Daily* and the Liberation Army News, 25 January 1968, celebrating the establishment of the Gansu Province Revolutionary Committee. See Chapter 5, p. 32 Section D.

**Stalin, Joseph** (斯大林 Sidalin) (1879–1953)

Leader of the Soviet Union. In China, portraits of Stalin often show him in association with others. He was often paired with Mao, as leaders of the USSR and the PRC, respectively, and the two leaders appeared together on early Mao badges (see Appendix 1).

**Star** (*xing*), see also Five-pointed star, Red star, North star and Saviour.

**Statues of Mao** (毛主雕塑像 Mao zhu xiuxiang)

See Chapter 2, and Chapter 5, B.40

**Storm** (风暴 fengbao)

Storms were used symbolically to represent the revolution: for example, ‘windstorm’ (风暴 *fengbao*) and ‘revolutionary storm’ (*geming fengbao*). See Yang Lan (1998) for details of weather metaphors in the literature of the Cultural Revolution.
Wang

See also January Storm.

**Struggle** (斗 dau; 斗争 douzheng)
- Thought struggle (思想斗争 sìxiăng dòuzheng)
- Line struggle (路线斗争 lùxiàn dòuzheng)
- Class struggle (阶级斗争 jìjiē dòuzheng)
- Fight (斗争 against) selfishness, denounce revisionism (斗私批修 dòu sī pī xiū)

**Study** (学习 xuéxué)
- Quotations of Mao Zedong (活学活用毛泽东思想 Huó xué huó yòng Mao Zedong xùzhuō)
- Study-meaetings and study-sessions (学习班 xuéxué bān)

**Style** (作风 zuòfēng; 风 fēng), see *Work-style*.

**Sun** (太阳 tài yang; 日 rì)
See Chapter 5, A.6. See also Red sun, Sunray striations and Sunrise.

**Sunflower** (葵花 kuíhuā; 向日葵 xiàngrìkuí)
As the sunflower always turns to the sun, it was used symbolically to represent the people’s adoration, respect and loyalty for Mao as they turn towards Mao. See Chapter 5, A.12.

- Three sunflowers represent the Three Loyalties (to the great leader Mao Zedong, to Mao Zedong Thought, and to Chairman Mao’s proletarian revolutionary line).
- Seven sunflowers represent the 700 million Chinese people and their boundless loyalty to Mao.

- Continuous circles of sunflowers, for example in the borders on badges, represent unbroken, boundless loyalty to Mao.

**Sunray striations** (射线 shèxiàn)
‘Glorious red sunray striations’ (光芒四射的红线条 guāngmáng sìjiàn de hóngxiànjiáo) emanate from portraits of Mao, portraying him as the red sun in the hearts of the people. See Chapter 5, A.6.

**Sunrise** (日出 rìchū)
Sunrise is associated with the red sun, Mao and Mao’s childhood home at Shaoshan. This imagery is also linked to the revolutionary song ‘The East is Red’ which begins ‘The East is red, the sun is rising, China has a Mao Zedong’ (东方红，太阳升，中国出了个毛泽东 Dongfāng hóng, tài yáng shēng, Zhōngguó chū lüè ge Máo Zedōng).

**Support the army, cherish the people** (拥军爱民 Yong jun ài mín)

**Support Vietnam, resist the US** (援越抗美 Yuán Yuè kàng Měi)

**Supreme Directive** (最高指示 Zuìgāo zhǐshì)
An instruction from the highest authorities in Beijing during the Cultural Revolution. These were published in the newspapers and broadcast over the radio.

**Swimming** (游泳 youyǒng)
Images of Mao swimming in rivers represented a leader in good health. Lines from Mao’s poem ‘Swimming’ (1956) are also quoted in badge inscriptions, see Chapter 5, D.11.

**Sympathy and solicitude delegation** (慰问团 wèiwen tuán)
These were highly publicised delegations of VIPs who went to visit the forces, or the birthplaces of models and heroes.

**Taiwan** (台湾)
Maps of the People’s Republic of China include the island of Taiwan. The same is true on Mao badges. Occasionally Taiwan is obscured, for example, behind Mao’s body or arm. Maps of the People’s Republic of China that omit Taiwan usually refer to the establishment of revolutionary committees throughout China in September 1968. These badges usually have the inscription ‘Enthusiastically hail the whole nation [with the exception of Taiwan province] has turned red’ (热烈欢呼全国 [除台湾省外] 山河一片红 Relie huānhuā quān guō [chú Tāiwān shěngwài] shānhé yī piàn hóng).

**Superlatives** (最 zěi)
Superlatives and repetition stress the drive for the best, most, ultimate, and extreme. Absoluteness in language reinforced the message, delivered the message clearly and succinctly and left no room for discussion or dissent. For example:
- Boundlessly loyal (无限忠于 wùxiàn zhōngyú)
- Eternal life (万寿无疆 wàn shòu wú jiāng)
- Forever loyal (永远忠于 yuǎnyuǎn zhōngyú)
- Great (伟大 wěida)
- Invincible (战无不胜 zhàn wú shí shèng)
- Long live, long long live (万岁, 万万岁 wàn suì, wàn wàn suì)
- Never-ending radiance (光焰无际 guāng yàn wú jì)
- Reddest reddest red sun (最红最红的红太阳 zuì hóng zuì hóng de hóng tài yáng)
- The most... (最... zǔi...)
- The absolute most (最 zǔi zǔi)
- Great/big (大, dà)
- The biggest (最大 zuìdà)
- The highest/supreme (最高 zuìgāo)
- The reddest (最 zuì hóng)
- The most dangerous (最危险 zuì xiéxian)

For examples of adding impact to expressions, see Great Proletarian Cultural Revolution. See also All.
sheng waij shan he yi pian hong). See Chapter 5, B.49. There are also badges with the inscription ‘We must liberate Taiwan’ (一定要解放台湾 Yiding yao jiefang Taiwan).

Take the key elements of medicine and hygiene to the countryside (把医疗卫生的重点放到农村去 Ba yiliao weisheng de zhongdian fangdao nongcun qu)

Take the road united with the workers and farmers (走与工农相结合的道路 Zou yu gong nong xiangje de daolu)

Talks at the Yan'an Forum on Literature and Art (在延安文艺座谈会上的讲话 Zai Yan'an wenyi zuotanhui shang de jianghua)


Teacher (导师 daoshi), see the Four Greats.

The theoretical basis guiding our thinking is Marxism-Leninism (领导我们思想的理论基础是马克思列宁主义 Lingdao weishi xiangnian de lundou jichu shi Makersi Liening zhu yi)

From Mao’s opening address at the 1st Session of the 1st National People’s Congress of the People’s Republic of China, 15 September 1954, in Quotations, ch. 1.

There is great hope for Sichuan (四川很有希望 Sichuan hen you xiwang)


Thinking of (想念 xiangnian)

Mao badge inscriptions often give the name of a specific group of people who are ‘thinking of Chairman Mao’ (想念毛主席 xiangnian Mao zhu xi)

This Great Proletarian Cultural Revolution is absolutely necessary right now in order to consolidate the proletarian dictatorship, prevent capitalist restoration and construct socialism (这次无产阶级文化大革命是与巩固无产阶级专政, 防止资本主义复辟, 建设社会主义, 是完全必要的) Zhe ci wushan jieji wenhua da geming, daiyu gongzhu wushan jieji zhuanzheng, fangzhi ziben fupi, jianzhu xuandui (shen), gui wuquan biyao de, shi feichang jishi de.)

From Mao’s speech at the 12th Plenum of the CCPCC (中国共产党第十二届全国代表大会 Zhongguo gongchandang di er ji quodi hui de zhidu). See Chapter 5, Section G and Appendix 7.

Three Eight Working Style (三八作风, san ba zufeng)

This refers to the three phrases ‘a firm and correct political orientation; an industrious and simple style of work; flexible strategy and tactics’ (坚定正确的政治方向, 艰苦朴素的工作作风, 灵活机动的战略战术) Zhaohuan zhengqu de zhengzhii fangxiang, jiankou pusu de gongzhu zufeng, linghuo jidong de zhanlue zhanshu) and the eight characters ‘Be united, alert, earnest and active’ (团结, 紧张, 活泼, Tuanjie, jinzhang, yamu, huopo).

The three phrases quote the educational policy of the Anti-Japanese Military and Political College, at Yan’an; see Mao, ‘To be attacked by the Enemy is Not a Bad Thing, but a Good Thing’ (1939), in Quotations, ch. 12. The eight characters form the College’s motto, at Yan’an; see Mao, Quotations, ch. 12.

In 1959/60 Lin Biao turned these expressions into a ‘working style’ (工作作风, gongzhu zufeng), which became a political and ideological slogan, as well as an objective in the military. The same theme was also turned into a revolutionary song, see Chapter 5, Section G and Appendix 7.

The format of ‘Three-Eight’ echoes the Three Main Rules of Discipline and the Eight Points of Attention of the PLA.

Three Loyalties (三个忠于 san ge zhungyu; 三忠于 san zhongyu)

Refers to loyalty to Chairman Mao, to Mao Zedong Thought, and to Chairman Mao’s revolutionary line (忠于毛主席, 忠于毛泽东思想, 忠于主席的革命路线 Yongyuanshengzhu Mao zhu xi, yongyuanshengzhu Mao Zedong sixiang, yongyuanshengzhu Mao zhu xi de geming lutian).

For more examples, see Chapter 5, A.17.

Three Loyalties and Four Boundlessnesses (三忠于四无限 san zhongyu si wuxian)

The Three Loyalties and Four Boundlessnesses was a movement promoted by the People’s Liberation Army, 1968–June 1969. The Three Loyalties were to Chairman Mao, to Mao Zedong Thought, and to Chairman Mao’s proletarian revolutionary line. The Four Boundlessnesses were ‘boundless love, boundless faith, boundless adoration and boundless loyalty’ (无限热爱, 无限信仰, 无限崇拜, 无限忠诚) Wuxian re’ai, wuxian xinyang, wuxian chongbai, wuxian zhongcheng.

For examples of inscriptions, see Chapter 5, A.17 and A.18.

Three Main Rules of Discipline and the Eight Points of Attention (三大纪律, 八项注意 San da jilu, ba xiang zhuyi)

These were principles laid down by Mao for the Chinese Workers’ and Peasants’ Red Army at Jinggangshan, and revised in 1929. The Three Main Rules of Discipline were (1) Obey orders in all your actions; (2) Don’t take a single needle or piece of thread from the masses; and (3) Turn in everything captured. The Eight Points of Attention were (1) Speak politely; (2) Pay fairly for what you buy; (3) Return everything you borrow; (4) Pay for anything you damage; (5) Don’t hit or swear at people; (6) Don’t damage crops; (7) Don’t take liberties with women; and (8) Don’t ill-treat captives.

They were re-issued by Mao in 1947, see ‘On the Reissue of the Three Main Rules of Discipline and the Eight Points for Attention – Instruction of the General Headquarters of the Chinese People’s Liberation Army’ (1947), in Selected Works, vol. 4.
Three Red Flags (三面红旗 san mian hongqi)
The Three Red Flags of Socialist Construction (1958–61) represent the General Line, the Great Leap Forward, and the People’s Communes.

Tian’anmen (天安门)
‘The Gate of Heavenly Peace’, is on the northern side of Tian’anmen Square, Beijing. It was on the rostrum at Tian’ anmen, on 1 October 1949, that Mao announced the establishment of the People’s Republic of China. The façade of Tian’anmen was adopted as the national symbol and is a key part of the national emblem of the People’s Republic of China. Tian’anmen has been a political landmark for centuries. It was here that Mao announced the establishment of the People’s Republic of China. The façade of Tian’anmen Square in 1966.

Tian’anmen Rostrum
It was here that Mao announced the establishment of the People’s Republic of China on 1 October 1949, and viewed the Red Guard rallies in Tian’anmen Square in 1966. See also Mao’s portrait at Tian’anmen.

Tian’anmen chenglou (天安门城楼)
This expression was originally from Mao’s ‘Speech at the Moscow Meeting of Communist and Workers’ Parties’ (1957) and ‘Speech at the Wuchang Meeting of the Political Bureau of the Central Committee of the Communist Party of China’ (1958), both in Quotations, ch. 6. The expression ‘paper tiger’ (纸老虎 zhi laohu) was coined by Mao to describe those forces that had once been fearsome, but were no longer so. He also referred to ‘imperialist aggressors’ as ‘tigers and leopards’ (虎豹 hu bao) in his poem Winter Cloud (1962), see Chapter 5, D.17.

The tiger was a symbol of an obstacle to be overcome on the way to modernity. Revolutionary heroes who killed tigers were often likened to Wu Song, a hero in the 14th-century novel The Water Margin, See Ji Fengyuan 2004 and Burakowski 2007.

Tigers and leopards (虎豹 hu bao)
Mao described ‘imperialist aggressors’ as ‘tigers and leopards’ in his poem Winter Cloud (1962), see Chapter 5, D.17.

To Rebel is Justified (造反有理 Zaofan you li)
This expression was originally from Mao’s ‘Speech at the Meeting Sponsored by All Circles in Yan’an to Celebrate the 60th Birthday of Stalin’ (1939): ‘All the many truths of Marxism-Leninism, in the last analysis, may be expressed in one sentence: to rebel is justified’ (马克思主主义的道理千头万绪，归根结底，就是一句话，造反有理。有了这个道理，于是就革命，造反，就于社会主义 Makesi zhuyi de daoli qian tou wan xu, gui gen jie di, jiushi yi jie hua, zaofan you li. Youle zhei ge daoli, yushi jiushi geming. jiu zaofan. jiu gan shehui zhuyi). It was also published again in the People’s Daily on 5 June 1966.

1 August 1966 Mao famously wrote in a letter to Red Guards from the Middle School attached to Qinghua University: ‘Revolution is not a crime, to rebel is justified’ (革命无罪, 造反有理 Geming wu zui, zaofan you li). Thereafter it became one of the most familiar slogans of the Cultural Revolution.

To win countrywide victory is only the first step in a long march of ten thousand li (夺取全国胜利这是万里长征走完了第一步 Duwo qu guo shengli zheshi wanli chenglong zou wan le di yi bu)
From Mao’s ‘Report to the 2nd Plenary Session of the 7th Central Committee of the CCP (1949), in Quotations, ch. 21.

Torch (火炬 huoju)
Badges which feature a torch in the design, or which are in the shape of a torch, are often associated with Red Guard organisations.

In design copybooks of the Cultural Revolution (also translated as ‘masthead design books’), the torch, sickle and gun are sometimes seen together in a stylised combination.

See also Light.

Tractor (拖拉机 tuolaji)
Symbol of the mechanisation of agriculture. Tractors feature on Mao badges issues as souvenirs of tractor appraisal meetings (see HMX 156, 310).

Tradition (传统 chuantong), see Revolutionary tradition (革命传统 geming chuantong).
In spite of the calls to ‘Smash the Four Olds’ (including tradition) and ‘Establish the Four News’, Mao frequently referred to earlier Chinese history, and wove many allusions to Chinese literature and other cultural traditions into his poems and other writing.

Trains (火车 huocuo; 列车 lieche)
Symbols of communication and transport. When trains appear on badges, they are always advancing towards the viewer and have the stylised logo of the Chinese railway on the front of the train. An typical inscription accompanying such an image is ‘The People’s Revolution under the guidance of Mao Zedong is the front of the train driving history forward’ (毛泽东思想指引下的人民革命是历史前进的火车头 Mao Zedong xiushiyi xia de renmin geming shi lishi qianjin de huoche tou).

Mao’s portrait does sometimes appear on the front of a train: for example, in posters proclaiming the economic benefits of the railway. There were also suggestions to use a portrait of Mao on an approaching train in banknote designs, but these were rejected; see Wang 2003, 93. There were precedents for placing a Chinese leader’s portrait on the front of an approaching train, namely Ci Xi and Sun Yat-sen, see Wu Hung 2005.

The ‘Mao Zedong train’, now in the National Railway Museum, Beijing, has a red and gold plaque on the front. At the centre is Mao’s bust in gold, on a red background, within a gold wreath with red star above and gold hammer and sickle below, with eight red flags on eight gold flagpoles (four on the left, four on the right). This, and other trains, are housed in the National Railway Museum, Chaoyang District, Beijing (http://railway-museums.com/china ; www.china.org.cn/english/features/museums/139784.htm)

The names of trains reflected the revolutionary concerns of the time. They include the Mao Zedong train (毛泽东号 Mao Zedong hao), the Zhu De train (朱德号 Zhu De hao) and the National Day train (国庆号 guoqing hao). Different classes of train were identified by name or initials; these also
The inscription 'The army and the people are united as one' commemorated or reflected key concerns of the time: Victory (胜 利 Shengli [SL]), Advance (前进 Qianjin [QJ]), People (人民 Renmin); Liberation (解放 Liberation); Construction (建设 Jianshe); Beijing 北京 (BJ); The East is Red (东方红 Dongfang hong [DFH]); and Shaoshan 韶山 Shaoshan [SS]).

Turn our army into one big school of Mao Zedong Thought (把我军办成一个毛泽东思想的大学校 Ba wo jun bancheng yi ge Mao Zedong sixiang de da xuexiao) See The People's Liberation Army should be one big school.

Turn the factories into schools of Mao Zedong Thought (把工厂办成毛泽东思想学校 Ba gongchang bancheng Mao Zedong sixiang xuexiao) See The People's Liberation Army should be one big school.

Turn the railways into big schools of Mao Zedong Thought (把铁路办成毛泽东思想的大学校 Ba tielu bancheng Mao Zedong sixiang de da xuexiao) See The People's Liberation Army should be one big school.

Two Newspapers, One Journal (两报一刊 liang bao yi kan) Refers to the People's Daily, the Liberation Army News and Red Flag. These three publications often issued joint editorials, which were known as (两报一刊社论 liang bao yi kan shelun). Directives, quotes and other expressions that were printed in these three publications were soon copied onto badges.

Umbrella (伞 san) Mao holds an umbrella under his right arm in Liu Chunhua's famous painting Chairman Mao goes to Anyuan. Storms were used as metaphors for revolution, and the umbrella can be seen as preparation for the storm.

Unity (团结 tuanjie) The idea of unity among the people, and between the army and the people, and also within the CCP, was promoted widely. The inscription 'The army and the people are united as one' (军民团结如一人 Jun min tuanjie ru yi ren) appears on badges, as does the inscription 'Congress of Unity' (团结的大会 tuanjie de dahui), referring to the 9th National Congress.

Up to the mountains, down to the countryside (上山下乡 Shang shan xia xiang) A campaign launched in December 1968, calling on millions of educated young people from cities to go to rural areas, to learn from the poor and lower-middle peasants.

US/USA (美国 Meiguo)

Victory (胜利 shengli) Also translated into English as 'success'. Victory was wished for, hailed, celebrated and commemorated. It was often elaborated to 'complete victory' (前面胜利 quanmian shengli), 'glorious victory' (光辉胜利 guangyao shengli) or 'great victory' (伟大胜利 weida shengli).

Victory is ours (胜利是属于我们的 Shengli shi shuyu women de)

Vigilance (警惕 jingti), see Improve vigilance and protect the motherland.

War (战 zhan), see Be prepared for war, and Combat readiness.

War of Resistance against the Japanese (抗日战争 Kang Ri zhanzheng) Many of the quotations that are found on Mao badges were associated with the War of Resistance against Japan (1937–45). They include the following quotations (sometimes in their entirety, sometimes in a shortened version):

Be courageous, resolute and steady. Learn from the struggle. Be prepared to sacrifice everything for the national liberation! (勇敢 坚定沉着，向斗争中学习 革命事业随时准备牺牲自己的一切! Yonggan, jian ding, chenzhao, xiang douzheng shengli zu zhi yi ti!)

We must keep a firm hold on cloth products (必须把布料抓紧 mubu ba bupi zhuajin)

We must keep a firm hold on grain (必须把粮食抓紧 mubu ba liangni zhuajin)

We must keep a firm hold on cotton products (必须把棉花抓紧 mubu ba mianhua zhuajin)

We must firmly uphold the truth, and the truth requires a clear-cut stand (我们必须坚持真理，必须旗帜鲜明) – from Mao's 'A Talk to the Editorial Staff of the Shanxi-Suiyuan Daily' (1948), in Selected Works, vol. 4.

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Glossary

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Glossary

Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution | 147
We must keep a firm hold on grain products (必须把粮食抓紧 Bixu ba liangshi zhuajin)
From Mao’s directive published in the People’s Daily, 24 September 1967: ‘We must keep a firm hold on grain products, on cotton and on cloth’ (必须把粮食抓紧，必须把棉花抓紧，必须把布料抓紧 Bixu ba liangshi zhuajin, bixu ba mianhua zhuajin, bixu ba bu li zhuajin)
We must liberate Taiwan (我们必须解放台湾 Women yiding yao jiefang Taiwan)

We should be modest and prudent, guard against arrogance and rashness, and serve the Chinese people heart and soul (我们应该谦虚谨慎，戒骄戒躁，全心全意地为中国人民服务 Women yinggai qianxu, jinshen, jiejiao, jiezao, quan xin quan yi)

Weather (天气 tianqi)
Different weather conditions were used metaphorically in the language of the Cultural Revolution; see, for example, Clouds, Lightning, Moon, Rain, Snow, Storm, Sun, Thunder, Wind. On the use of weather metaphors in the fiction of the Cultural Revolution, see Yang Lan 1998.

Welcome (欢迎 huaerying; 迎 ying)

West wind (西风 xifeng), see The East Wind will prevail over the West Wind.
‘Red flags wave freely in the west wind’ (红旗漫卷西风 Hongqi man juan xi feng) is a line from Mao’s poem ‘Liupanshan’ (1935), that appears on badges, see Ch. 5, D.7.

Where reactions are concerned, to rebel is justified (对反动派造反有理 Dui fandong pai, zaofan you li)
From Mao’s letter to Red Guards at the middle school attached to Qinghua University, 1 August 1966.

The White-Haired Girl (白毛女 Baimao nü)
The title of a revolutionary contemporary ballet (革命现代芭蕾舞剧). See Revolutionary model operas.

Whole globe (全球 quanjiu)
Jinggangshan shines brightly over the whole globe (井冈山光辉照全球 Jinggangshan guanghui zhao quanjiu)
Mao Zedong Thought lights up the whole globe (毛泽东思想普照全球 Mao Zedong sixiang pu zhao quanjiu)
See also Globe.

Whole nation (全国 quan guo)
The ‘whole nation’ appears in several inscriptions on badges; for example:
The whole nation has turned red (全国山河一片红 Quan guo shan heyi pian hong), see Chapter 5, B.49.
Serve the people of the whole nation and the people of the whole world (为全国人民和全世界人民服务 Wei quan guo renmin he quan shijie renmin fuwu)

Whole world (全世界 quan shijie)
The ‘whole world’ appears in several inscriptions on badges; for example:
Mao Zedong Thought lights up the whole world (毛泽东思想普照全世界 Mao Zedong sixiang pu zhao quan shijie)
The hearts of all the revolutionary people of the whole world turn to Chairman Mao (全世界革命人民心向毛主席 Quan shijie geming renmin xin xiang Mao zhuixi)
Long live Chairman Mao, the red sun in the hearts of the revolutionary people of the whole world (全世界革命人民心中的红太阳毛主席万万岁 Quan shijie geming renmin xin zhong de hong tayiang Mao zhuixi wan wansui)
Serve all the people of the nation and all the people of the world (为全国人民和全世界人民服务 Wei quan guo renmin he quan shijie renmin fuwu)

Wind (风 feng)
The wind was used as a symbol of struggle. The ‘great wind and waves’ (大风大浪 da feng da lang) symbolise class struggle: ‘Closely follow Chairman Mao and advance through the great wind and waves of class struggle’ (紧跟毛主席在阶级斗争的大风大浪中前进 Jingzhen Mao zhuixi zu jiejian douzhenfeng da lang jianjiejue). Mao was the helmsman, and the lighthouse of Mao Zedong Thought guided the way. For wind metaphors in the literature of the Cultural Revolution, see Yang Lan 1998. See also East Wind, and Spring Wind.

Winter Cloud (冬云 Dong yun)
Title of a poem by Mao that is quoted on Mao badges. The poem was written in 1962 and refers to the difficult political situation at that time. It refers to plum blossom (traditional symbol of endurance in adversity), tigers and leopards (symbolising ‘imperialist aggressors’) wild bears (the Soviet Union), the four seas rising with clouds and raging water, and the five continents rocking with wind and roaring with thunder. See Chapter 5, D.17.

Wish (祝 zhu)
Many inscriptions ‘wish’ (祝 zhu) or ‘respectfully wish’ (敬祝 jing zhu) Chairman Mao a long or eternal life.

Without a People’s Army, the people have nothing (没有一个人民的军队,便没有一个人民的一切 Mei you yi ge renmin de jundui, bian mei you yi ge renmin de yiqie)
From Mao’s ‘On Coalition Government’ (1945), in Quotations, ch. 9.

Without the poor peasants there would not be a revolution (没有贫农便没有革命 Mei you pinnong bian mei you geming)

Work style (工作作风 gongzuo zuofeng; 作风 zuofeng; 风 feng)
Refers to styles, or principles which were applied to work. The three major aspects of work style (三大作风 san da zuofeng) were defined as integrating theory and practice (理论联系实际 liulian lianxi shijii), maintaining close ties with the masses (密切联系群众 miqie lianxi quanzhong), and criticism and self-criticism (批评与自我批评 pingbi yu ziwo pingbi) – from Mao’s ‘The CCP’s Three Major Aspects of Work Style’ (1945).

Work unit (单位 danwei)
Part of the hierarchical structure of the planned society. Work-
units were state-owned and a means of disseminating Party policy downwards to individuals. Each work-unit organised employment, housing, food, education and medical care for its people. On the one hand, the work-units offered a job for life, an ‘iron rice-bowl’ (铁饭碗 tie fanwan). On the other hand, the work-units exercised a high level of control over people’s lives.

Worker (工 gong; 工人 gongren), see Worker-Farmer-Soldier, and Chinese Workers’ and Farmers’ Red Army.

Worker-Farmer-Soldier (工农兵 gong nong bing)
On badges, the worker-farmer-soldier combination appears in inscriptions, not in images. For example ‘Literature and art are to serve the workers, farmers and soldiers’ (文艺为工农兵服务 Wenyi wei gong nong bing fuwu).

In other media, they are usually depicted by a male worker in overalls, a female farmer, and a male soldier with a gun.

Workers of the world, unite! (全世界无产者,联合起来 Quan shijie wuchanzhe, lianhe qilai)
This quotation, from The Communist Manifesto (by Marx and Engels, 1848), is printed at the front of Quotations of Mao Zedong.

Workers’ Propaganda Teams (工人毛泽东思想宣传队 Gongren Mao Zedong sixiang xuanxuandui; 工宣队 gongxuandui)

Working class (工人阶级 gongren jieji)
The working class must command everything (工人阶级必须领导一切 Gongren jieji yixie lingdao yiqie)
The working class should lead the way in everything (工人阶级应该领导一切 Gongren jieji yinggai lingdao yiqie)

The working class must command everything (工人阶级必须领导一切 Gongren jieji bixu lingdao yiqie)
From a directive in the People’s Daily, 10 September 1968.

World (世界 shijie)
Hail the world is entering the new age of Mao Zedong Thought (欢呼世界进入毛泽东思想新时代 Huanhu shijie jinru Mao Zedong sixiang xin shidai)

See also The countryside is a vast world.

World revolution (世界革命 shijie geming)
Mao Zedong Thought is the lighthouse for world revolution (毛泽东思想是世界革命的灯塔 Mao Zedong sixiang shi shijie geming de dengta)

Yan’an (延安)
The Long March ended at Yan’an, in northern Shaanxi province. Yan’an became the Communist centre of China. It is sometimes called the ‘cradle of the revolution’ (革命摇篮 geming yolan). Arsenals, colleges and training centres were established there, including the Chinese Anti-Japanese Military and Political College. The College’s motto, and other phrases associated with the College, appear frequently in the inscriptions on Mao badges.

There are also many badge inscriptions that refer to the ‘Yan’an spirit (延安精神 Yan’an jingshen), for example: ‘Long live the Yan’an spirit’ (延安精神万岁 Yan’an jingshen wansuii) and ‘The Yan’an spirit will shine brightly forever’ (延安精神永放光芒 Yan’an jingshen yang fan guangrong). Zhang Side 张思德 was the hero who personified the Yan’an spirit. He was immortalised in Mao’s essay ‘Serve the People’, which was one of the Three Constantly Read Articles.

The nine-storey pagoda on the hill (宝塔山 Baota shan) survived the Japanese bombing of Yan’an, and became a landmark monument associated with the revolution. It is often seen on badges together with the bridge over the Yan River (延河 Yan he).

Yan’an Forum on Literature and Art (1942) (延安文艺座谈会 Yan’an wenyi zuotanhui)
An extremely important conference, which was published as Talks at the Yan’an Forum of Literature and Art (在延安文艺座谈会上的讲话 Zai Yan’an wenyi zuotanhui shang de jianghua). It had a far-reaching influence in the world of literature and art in the People’s Republic of China. For an English translation, see McDougall 1980.

Yan He Bridge (延河桥 Yan he qiao)
The bridge over the Yan He [river], at Yan’an. Often depicted with the pagoda on the hill at Yan’an.

Yangtze River, see Changjiang.

Zhang Side (张思得) (1915–44), see Models, and Yan’an.

Zhou Enlai (周恩来) (1898–1976)
Premier (1949–76) and foreign minister (1949–58) of the People’s Republic of China.

Zhu De (朱德) (1886–1976)
Marshal of the PLA from 1955. In early imagery of the CCP, Mao is paired with Zhu De, and the two appear side by side. See Appendix 1.

Zunyi conference (遵义会议 Zunyi huiyi)
At the Zunyi conference (in Zunyi, Guizhou province) in January 1935, the CCP reviewed past military errors in Jiangxi and discussed the options ahead. This Conference confirmed the CCP’s shift of support from Soviet-trained personnel towards Mao. It became one of the key revolutionary sacred sites, and is represented by the famous meeting house with a red flag above it.
<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>阿尔巴尼亚</td>
<td>Albania</td>
</tr>
<tr>
<td>安源</td>
<td>Anyuan</td>
</tr>
<tr>
<td>白毛女</td>
<td>Baimao nü</td>
</tr>
<tr>
<td>白求恩</td>
<td>Bai Qiu'en</td>
</tr>
<tr>
<td>八机部</td>
<td>Eight Departments of Mechanised Industry</td>
</tr>
<tr>
<td>芭蕾舞</td>
<td>Ballet</td>
</tr>
<tr>
<td>芭蕾舞剧</td>
<td>Ballet</td>
</tr>
<tr>
<td>八路军</td>
<td>Eighth Route Army</td>
</tr>
<tr>
<td>狮</td>
<td>Leopards</td>
</tr>
<tr>
<td>保安</td>
<td>Bao'an</td>
</tr>
<tr>
<td>宝塔山</td>
<td>Pagoda Hill</td>
</tr>
<tr>
<td>八一</td>
<td>August 1st</td>
</tr>
<tr>
<td>备</td>
<td>Prepare; Be prepared</td>
</tr>
<tr>
<td>北斗</td>
<td>North Star</td>
</tr>
<tr>
<td>北戴河</td>
<td>Beidaihe</td>
</tr>
<tr>
<td>北斗星</td>
<td>North Star</td>
</tr>
<tr>
<td>北京</td>
<td>Beijing</td>
</tr>
<tr>
<td>备战</td>
<td>Combat readiness</td>
</tr>
<tr>
<td>标语</td>
<td>Slogans (written)</td>
</tr>
<tr>
<td>兵</td>
<td>Soldier</td>
</tr>
<tr>
<td>兵团</td>
<td>Army unit</td>
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<tr>
<td>博物馆</td>
<td>Museum</td>
</tr>
<tr>
<td>厂</td>
<td>Factory</td>
</tr>
<tr>
<td>长城</td>
<td>Great Wall of China</td>
</tr>
<tr>
<td>长江</td>
<td>Yangtse River</td>
</tr>
<tr>
<td>长江大桥</td>
<td>Yangtse River Bridge</td>
</tr>
<tr>
<td>搏</td>
<td>Swimming</td>
</tr>
<tr>
<td>长征</td>
<td>Long March</td>
</tr>
<tr>
<td>长征队</td>
<td>Red Guard Long March team</td>
</tr>
<tr>
<td>朝鲜</td>
<td>Korea</td>
</tr>
<tr>
<td>成立</td>
<td>Establishment</td>
</tr>
<tr>
<td>陈列馆</td>
<td>Exhibition hall</td>
</tr>
<tr>
<td>赤脚医生</td>
<td>Barefoot doctor</td>
</tr>
<tr>
<td>崇拜</td>
<td>Adulations</td>
</tr>
<tr>
<td>船</td>
<td>Boat</td>
</tr>
<tr>
<td>串联</td>
<td>Revolutionary networking</td>
</tr>
<tr>
<td>传统</td>
<td>Revolutionary networking</td>
</tr>
<tr>
<td>铸子和镰刀</td>
<td>Hammer and sickle</td>
</tr>
<tr>
<td>春</td>
<td>Spring</td>
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<tr>
<td>春风</td>
<td>Spring wind</td>
</tr>
<tr>
<td>丛</td>
<td>Grove</td>
</tr>
<tr>
<td>从此中国人民站起来了</td>
<td>The Chinese people have stood up</td>
</tr>
<tr>
<td>大串联</td>
<td>Revolutionary networking</td>
</tr>
<tr>
<td>大救星</td>
<td>Saviour</td>
</tr>
<tr>
<td>大渡河</td>
<td>Dadu River</td>
</tr>
<tr>
<td>大海</td>
<td>Sea</td>
</tr>
<tr>
<td>代表大会</td>
<td>Congress</td>
</tr>
<tr>
<td>党</td>
<td>[Communist] Party of China</td>
</tr>
<tr>
<td>当代</td>
<td>Modern-day</td>
</tr>
<tr>
<td>党员</td>
<td>Party member</td>
</tr>
<tr>
<td>单位</td>
<td>Work unit</td>
</tr>
<tr>
<td>道路</td>
<td>Road</td>
</tr>
<tr>
<td>导师</td>
<td>Teacher</td>
</tr>
<tr>
<td>大庆</td>
<td>Daqing</td>
</tr>
<tr>
<td>大跃进</td>
<td>Great Leap Forward</td>
</tr>
<tr>
<td>大寨</td>
<td>Dazhai</td>
</tr>
<tr>
<td>大字报</td>
<td>Big-character posters</td>
</tr>
<tr>
<td>灯</td>
<td>Lantern</td>
</tr>
<tr>
<td>灯塔</td>
<td>Lighthouse</td>
</tr>
<tr>
<td>放</td>
<td>Enemy</td>
</tr>
<tr>
<td>爹</td>
<td>Father</td>
</tr>
<tr>
<td>地球</td>
<td>Globe</td>
</tr>
<tr>
<td>敌</td>
<td>Enemy</td>
</tr>
<tr>
<td>第三国际</td>
<td>Comintern</td>
</tr>
<tr>
<td>东</td>
<td>East</td>
</tr>
<tr>
<td>东方红</td>
<td>East is red</td>
</tr>
<tr>
<td>东方</td>
<td>East wind</td>
</tr>
<tr>
<td>动物</td>
<td>Animals</td>
</tr>
<tr>
<td>董希文</td>
<td>Dong Xiwen</td>
</tr>
<tr>
<td>斗</td>
<td>Struggle</td>
</tr>
<tr>
<td>斗争</td>
<td>Struggle</td>
</tr>
<tr>
<td>毒草</td>
<td>Poisonous weeds</td>
</tr>
<tr>
<td>对毛泽东个人的崇拜</td>
<td>Mao Cult</td>
</tr>
<tr>
<td>对立物</td>
<td>Opposites</td>
</tr>
<tr>
<td>杜鹃花</td>
<td>Azalea</td>
</tr>
<tr>
<td>谈毛主席的书</td>
<td>Read Chairman Mao's Works</td>
</tr>
<tr>
<td>舵手</td>
<td>Helmsman</td>
</tr>
<tr>
<td>恩格斯</td>
<td>Engels, Friedrich</td>
</tr>
<tr>
<td>干</td>
<td>Anti-revisionist</td>
</tr>
<tr>
<td>发扬</td>
<td>Carry forward</td>
</tr>
<tr>
<td>风</td>
<td>Wind; Style</td>
</tr>
<tr>
<td>风暴</td>
<td>Storm</td>
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Chairman Mao Badges: Symbols and Slogans of the Cultural Revolution
宣传队  xuanchuan dai  Propaganda team
宣传画  xuanchuan hua  Propaganda posters
雪  xue  Snow
学习  xuexi  Study
学校  xuexiao  School
学习班  xuexi ban  Study session
压倒  yadao  Prevail over
延安  Yan’an  Yan’an
延安宝塔  Yan’an baota  Yan’an Pagoda
延安精神  Yan’an jingshen  Yan’an spirit
延安文艺会议  Yan’an wenyi huiyi  Yan’an Forum on Literature and Art
延安河  Yan he  Yan he (river)
洋  yang  Foreign
榜样  yangban  Model
样板戏  yangbanxi  Revolutionary model opera
杨家岭  Yang jialing  Yangjialing
延河桥  Yan he qiao  Yan He Bridge
一片红  yi pian hong  Red, all
运动  yundong  Campaign; Movement
在延安文艺会议上的讲话  Zai Yan’an wenyi huiyi de jianghua  Talks at the Yan’an Forum on Literature and Art