

The Evolution of land use Pattern in Doujiaowan Village

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Abstract:- Continual changes in technology, incomes, and social innovations have led to dramatic evolution in land use patterns from the PRC foundation in 1949. This paper focus on the evolution of land use Doujiaowan village, investigates its characteristics, law and so on. The history of over 60 years divides into three distinct periods. The period from 1949 to 1979 was characterized by collectivism, equalitarianism, homogeneity in land use, remaining subsistence level for villagers. The era from 1981 to 2000 or so the Doujiaowan villagers enjoyed materialism, individualism in land use, pursuing more and more wealth, widening social communication and trade linkages. After 2000, most villagers have been enjoying benefit from land transfer. Efficiency of land allocation have improved than previous years.

Keywords: land reform, people's commune, household-responsibility system

I. INTRODUCTION

People from all walks of life talk about it, want it, oppose it, fear it, and, at times, even want to make sense out of it (Vago,2007)If someone says that we can get cars and houses out of land, maybe no one will believe him. Not only people from the city won't believe him, even many farmers will doubt that. However, this does happen in Doujiaowan Village of Laiyuan County, Hebei Province. Doujiaowan Village is located on the mountain area, lies 280 kilometers to southwest of Beijing. Before the foundation of People's Republic of China, it was only a village of people fleeing from famine. Due to the drought and rough land surface, cultivated land was less than 1000 mu. Now Doujiaowan Village owns nearly 2,000 mu of the figure. This land has been not only a favorite scrambled by large growers of this village, but also a well-known fortune tree. Many people from contiguous areas rushed to this place for their fortune dreams. From a village of famine to a village of fortune, it only takes 60 years.

II. METHODOLOGY

This paper covers a span of over 60 years, 1949 to now, consists of three historical periods: The period from 1949 to 1979, including land reform, the agriculture cooperative movement, the great leap forward, the economic adjustment period, the Cultural Revolution. The era from 1981 to 2005 involved the beginning of reforms, the mid-late reforms. The years after 2005 entered New Rural Reconstruction Countryside proposed by the sixteenth national congress of the CPC in 2005. The three periods have characterized post-revolutionary development in China.

This research is based on three sets of time-series data. Socio-economic data from national as well as the county levels yearbooks was analyzed in the process of research. The policy data were extracted from the official government publications and other authoritative sources. The oral history records came from a number of different sources such as interview and field investigation, making up of population, expenditure, revenue, consumption, and so on.

III. RESULTS

A. The period from 1949 to 1980

How could Doujiaowan Village change so dramatically in so short a time? What is the secret of this

place? This is a story recording the disputes on land at the beginning of China's foundation. Two Wang brothers of Dojiaowan Village had once confronted each other in court just because of ten mu of land. It was occupied 8 years ago. Land has been the lifeblood of farmers since ancient times in China. Whoever has land will win the initiative of life. So the Wang brothers went to court for solution. This ran counter against traditional ethnic in the eyes of peers. Finally this land dispute was ended with the occupying party's returning of 3,000 kg of corn with no charge.

This happened in November 1947. Eight months later the central government issued the "Land Reform Law of People's Republic of China". Then a vigorous movement of land reform was widely carried out throughout the whole country. Since the foundation of China, all rulers have kept thinking about how to help farmers make fortunes out of land. The land reform became the authority's first choice. By granting the redundant land of landlords to poor peasants and farm laborers, the cultivators realized dream of their land. Having got their own land, the farmers were expected to enjoy endless happiness. Just in this way Xu Xiaoguo became the first gold rusher of Doujiaowan Village after the foundation of China. Xu Xiaoguo is 80 years old now. All Xu Xiaoguo's ancestors and generations have been settled in village and they are all typical farmers only caring about soil all the time.

His family had no enough to eat before the foundation of the PRC, my uncle served as a full time worker for landlords and my brother pastured sheep casually for landlords (Xiaotong, 2010). On every vocation, I would follow my father and sister to work outside, to weed. You weed for landlords to earn some grains. Four days working could be only exchanged for 1 liter of grains. That is to say 0.5kg of grains was equal to a man's 1 day of work. To get enough to eat, since 12 years old, Xu Xiaoguo had followed his father to cut wheat and entwist brown lines, weave pockets and sell bean jelly and had taste all bitterness of life. In 1951, the land reform took place in Doujiaowan Village.

At that time, it seems undoubted for him to live a poor life like his ancestors by cultivating land for landlords. However, life is always dramatic. This Land Movement changed his destination completely. Having received some education previously, Xu Xiaoguo was chosen by the land reform team as an activist for the reform. Then, he was elected as the first copy clerk of the village. During this land reform, Xu Xiaoguo's family were regarded as poor farmers and granted with 13 mu of arid land and free of charge. All farmers that got land beat gongs, sounded drums and sang songs to express their excitement and gratitude towards the CPC.

The land reform was carried out in November 1948, in winter, and just in spring of 1949. At the same time as land reform, the Farmers' Association also distributed all farm cattle and other producing tools to households which were confiscated by landlords. I got a quarter of an iron-wheel cart. It was a kind of iron and large wheel cart pulled by cattle used to carry dung, fertilizer and soil. It was for four families. I share one. Seed plough was a great artifact that everyone would scramble for it. With this tool, they could sow seeds at least three times faster than with the original plough. They mainly sowed corn in this kind of land. At that time, they could get 150 kg from 1 mu of land and 2000 kg from all the 13 mu of land.

Chen Duohu, 76 years old, still has deep impression on the scene of distributing seed ploughs. Someone could pour grain in the seed plough. Then a horse would pull the plough and people would follow and support it. If he walked fast, it would roll fast. If he walked slowly, it would roll slowly. It came to his family by the distribution and felt very happy. But one person didn't get it could do nothing. When he got it, all his brothers could use it. As long as they got horse and this seed plough, could cultivate the land. Needless to say, they didn't need to beg others for it like prior spring.

During this Land Reform, Xu Xiaoguo got 13 mu of irrigated land, one farm cattle, one log cabin and

some farm tools. Up to now, he still well saves the land and house ownership certificates issued at that time. His father alongside other peasants had prayed for half of his life but didn't wait until the very day. Having 2 mu of land and 1 cattle, and my wife and children slept on the warm kang was not only what my father wished but also the inside voice of thousands of other farmers. Over the thousands of years, Chinese longing for this kind of ideal life has been weaved into The Legend of Love, unconsciously.

However, four years later, when Xu xiaoguo got married with Zheng Guiying of the same village and was confident to live a happy life in the future, he lost all his land. This land from the temporary mutual-aid team to the permanent mutual-aid team was mine. The land of Junior Commune and Advanced Commune was returned to the team, the agricultural cooperative team and belonged to the community. In terms of the reason for establishing a production mutual-aid team, it was largely depended on the reality. There was no other choice. There was no enough animal power. One family had cart but not cow while another had cow but not cart. There were two laborers in one family while there was only one in another. Actually, several families could be relatives and friends can form mutual-aid team. Therefore, cow worked together with cart and laborers worked together, they could be more powerful.

Unfortunately, In the tide of Great Leap Forward of 1958, Doujiaowan Village followed the situation closely and founded the Doujiaowan production team, affiliated to the Caicungang People's Commune. The lack of production tools and scattering of land made the farmer's fortune making dream come to nothing. As the aspiration to exceed England and catch up with American was so anxious that only an order called, all the land and livestock that were distributed to the poor peasants go back to the community.

Xu Jihou, a copy clerk of the team and accountant, was very clear. He kept a note book of that time recording people's work-point. The accountant would work during the daytime and return to the office of the production teams. The production team community had an office for work. This was what the accountant of the production team do. If the team leader led ten people to work, he might grade one 10 scores and give another one 8 scores in accordance with he or she merit at night. These work- points were different. After that he would report this to the accountant. Then the accountant would record them one by one. There was another work-point book in the control of commune members, a very small book. If one member worked for a whole day and earned 8 scores, the accountant would record it on the account book. The member would also record it on his book. The recording of work-points by the accountant should be sealed.

The commune members worked together as well as eating from the same pot. Just in 1958, there were 5 public canteens in the Doujiaowan production team. Nearly every production team had a canteen. A villager called Liu Shengfa saved the pot of canteen at that time of people's commune. He recalled that the best meal for use is noodle. One people can get such a portion of noodle, but with only around ten pieces of noodle. There were only around ten pieces of noodle in one bowl. There were also some sliced radish and potherb. That is to say there were too few noodles and soup accounted for the majority. Three bowls of noodles can't be compared with one bowl of today.

The quantity of noodles could commune member eat for one meal was restricted. They could only have one portion of three bowls. No more. However, if they worked transplanting spring and harvesting autumn, there would be no restriction. They ate from one big pot for three years. Three years later, they couldn't eat like that, or they would be starved to death. It was 1958, 1959 and 1960. during the second half of 1960 in winter, the canteen was broken off. In 1961, 17 villagers were killed by hunger.

In that era with grains being the key link, the actual unit yield of grains was even less than that

before the Land Reform. The concentration of landholdings carried out according to the administrative instructions didn't bring the expected highly efficient production. Instead of making fortunes, farmers had paid painful costs.

From 1949 to 1978, the population in Doujiaowan village went up from 200 in 1968 to 800 in 1978, the rapid growth of population had not occurred in previous time, which exerted great pressure on grain production. Although the grain output increased enormously, food output per capita grew more slowly than did population. Why? With new laborers added to fixed land, each worker had less land to work with, and the law of diminishing returns came into operation. The increasing labor-land ratio led to a declining marginal agricultural product of labor and hence to declining real wage rates. Population pressures drove the village economy to a point where peasants were at the minimum level of subsistence. In addition, the "people's commune" was a highly planned system which arranged a majority of agricultural production and peasants' life. Peasants had no labor freedom and income was owned by production team rather than individual. Individual income is distributed according to work point, which existed unreasonable phenomenon in the process of evaluation. The peasants' enthusiasm was frustrated in the late "people's commune" Higher People's communes in the late. Moreover, there was no effective supervision in production (Huang, 1986). "Taking grain as the key link" policy was only alternative in this era. Therefore, people had to expand arable land area in order to support more and more population. People's living standard wavered on the subsistence level.

B. The period from 1981 to 2004

After Mao died, the Chinese government launched rural reform, implemented household-responsibility system. The peasants regained rural land operation, became land management master. The family in place of the production team turned into the fundamental unit of the agricultural production (Lin, 1998). These policies increased agriculture production enthusiasm of the peasants, farmland area soared rapidly, greatly improved the efficiency of resource allocation.

Beginning in 1981, influenced by the Xiaogang Village of Fengyang County, Anhui, Doujiaowan Village implemented the household-responsibility system. The household could contract land from the community, namely distributing land to households. Then, the farmers regained the autonomy in land management.

He Tianshou is now 46 years old. By contracting and transferring the land, he became a popular large grower. At the early time of the household-responsibility system, he never thought that 20 years later he would come back to land and become a successful gold digger out of this land. At the time of reform and opening-up, six people could get 40 mu of land. Each one could get more than 5 mu or 6 mu of land.

At the beginning of reform and opening-up and the household-responsibility system, villagers just had so much land. However, the production team only gave a family one horse and one head of cattle, just simple production tools. At that time, it was only a yoke of two cattle for tilling. "A yoke of two cattle for tilling" is a traditional cultivation method. It can be traced back to the Han Dynasty.

What is unbelievable is that such an ancient cultivation technology had been used for more than 2000 years. It was not until 2000 did Doujiaowan Village completely give up the method of "a yoke of two cattle for tilling" and the old plough cart for seeding. Even so the distribution of land still encouraged people's enthusiasm in production. Then the agricultural economy was full of new energy. Up to the later period of 1980s', the farmers' life was dramatically improved. Villagers bought the so-called three-major-items at the later period of 1980s'; bicycle, sewing machine and simple radio to allow us to receive some news. In 1984, several household bought a TV set together. It was a small

colored TV set of 16 inch. Several households bought a TV set together. It was a small colored TV set of 16 inch. They put it on stage of the village. When the colored TV was on, all villagers would come to watch it. The natural industrial farmers were no longer satisfied with cultivating some land to get adequate food and clothing. They had an inside voice of going into cities to change their destiny. Therefore, those young and vigorous farmers pursuing a well-off life left Doujiaowan one and another to work outside. The majority still worked as manual laborer there.

During the implementation of household-responsibility system, Just unlike many other people of the same age. Fu Jiqin were more willing to face the challenges outside than staying at home. Then he stopped cultivating land and do it by others. Since the land was distributed in 1981, he has never cultivated land any more. He went outside to work.

During the middle and later period of 1990s', it was very common for farmers to enter cities for work. These people often transferred their land at home to their relatives or neighbors. For a very long period of time, though there is no definitive policy restriction (Zhang, 2007). This kind of kind of private transferring of land had been a normal state in the countryside.

Household size averaged 4~7 members, was suitable for traditional agricultural production in China. In addition, fertilizer popularization and grain crossbreeding performed an important role in improvement of grain output. The combination of fertilizer and crossbreeding made a contribution to improvement of the yield and quality in crop such as maize. The admixture of native grain and fertilizer promoted crop fodder growth rather than crop output augment. On the other hand, the crossbreeding corn cultivated by fertilizer has really grown better than that fertilized by farm manure, which can't satisfy the need to manure of crossbreeding in its vigorous growth. But fertilizer can do so. Fertilizer can be applied to achieve high yield, fertility and stability, effective, and can improve soil physical properties, increases crop resilience. Hence improvements in agricultural technology combine with household-responsibility system raised product and real wages.

A major and obvious form of production under household-responsibility system was they used spare time and family auxiliary labor such as the old and children to grow their own land. Vegetable growing is relatively labor intensive in much the same way that gardening is: it requires countless small tasks and continual care. A small vegetable plot near the home, on which one could grow several crops of different vegetables in succession, was therefore especially well suited to spare-time cultivation. The man might fertilize the plot some mornings before joining the township enterprise for the day's work, and irrigate or weed during the midday break or after work in the early evening, while his wife was preparing the meal. On occasion, the children and the old and retired can be mobilized to weed and to pluck. For planting, the only time when labor demands are considerable, the family might work as a unit, calling on all available hands, the incentive being the he product to be harvested, just as in the prerevolutionary family farm.

C. Post-2005

Why did farmers go out to work at that time? They just wanted to further improve life quality. While they had got TV, sewing machine and bicycle. After a trip around Jiangsu and Zhejiang province, they saw that some small bosses there even had their own cars. They were wondering that when we would have our cars and allow their children to receive better education in cities. Developing in cities, they wanted house. Villagers have to expect something for life.

While they had limitless aspiration, after several years of travelling and wondering, He Tianshou didn't make much money. While he had been seeking for the way of fortune all the time, it seemed the god of fortune always passes him. In October 2008, a news attracted his attention. In this year, the

central government issued a new land reform to allow farmers to transfer the contractual right of land. He Tianshou keenly caught this opportunity and decided to stay at home and start his own business on land. In 2009, he contracted 400 mu of land. I now have around 1,500 mu. Last year I he earned over RMB 100,000. It is estimated that he can earn over RMB 150,000.

Based on last year's scale, he further contracted 3300 mu of land to grow radix isatidis. Besides, he also worked with others to manage two livestock farms and one orchard. In many immigrant labors' subconscious mind, there is no way to make fortune by farming. However, during these years, the real earning of large growers have gradually changed their mind. Land transferring allows large growers and specialized cooperatives to recollect the land that were scattered in many households. With mechanized production and scale operation they get more farming interests.

Except for Doujiaowan Village, all other village have been paradise of gold diggers. Now for the convenience of children's education, He Tiaoshou moved to his new house in town bought for children. As farm of the new generation marching toward urbanization, they realized all farmers' dreams for thousands of years and redefined the agricultural civilization. Just as what he expected, it is no longer an unforeseeable daydream for farmers to make fortune from land.

The Third Plenary Session of the Eleventh Central Committee of the CPC passed many reform measures to farmers. Farmers will be given more property rights. They are encouraged to develop a shareholding system from which they can realize benefits. Meanwhile, they can also sell a share or take it as collateral or warranty. They also have the right of succession. Moreover, the homestead system in rural areas will be improved, and farmers' usufruct rights of homestead will be ensured. A pilot program will be carried out in some areas to discover other channels for improving farmers' income. A rural property-rights trading market will be established (Hu, 2012).

IV. CONCLUSION

During the first period of more than 30 years after the founding of People's Republic of China, land transfer was controlled by administrative orders, aimed to accumulated food output. Population growth was to persist even under collectivization. With new laborers added to fixed land, each worker had less land to work with, and the law of diminishing returns came into operation. The increasing labor-land ratio led to a declining marginal agricultural product of labor and hence to declining real wage rates. Since the state imposed strict controls on commerce, agricultural intensification no longer took the form of commercialization. Collective organization, it turned out, shared with family production the basic organizational characteristic of tolerance for surplus labor: it would not, could not, "fire" its surplus labor. The problem was exacerbated by a state policy that rigidly limited off-farm employment. The introduction of modern inputs was not to alter this fundamental picture, for the incremental gains in productivity were eaten up by the diminished marginal productivities that came with the tremendous expansion of the labor force. At the end of the three decades of collectivization and agricultural modernization, the majority of villagers continued to live close to the margins of bare subsistence, still nowhere near the living standard we associate with modern development.

Household-responsibility system increased agriculture production enthusiasm of the peasants, greatly improved the efficiency of resource allocation. It linked up peasant's labor with their income directly compared with people commune. Household size averaged 4~7 members, was suitable for traditional agricultural productivity level in China. In addition, fertilizer popularization and grain crossbreeding performed an important role in improvement of grain output. The combination of fertilizer and crossbreeding made a contribution to improvement of the yield and quality in crop. But the living standard of villagers didn't improved evidently.

After 2005, rural industrialization and sideline development that finally contrived to lower the number of laborers sharing in a relatively fixed crop-production pie and reverse the centuries-old pattern of involution. Land transfer on market, management of scale and transfer of rural labor force have been promoting productivity and living standard. As farm of the new generation marching toward urbanization, they realized all farmers' dreams for thousands of years and redefined the agricultural civilization.

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