

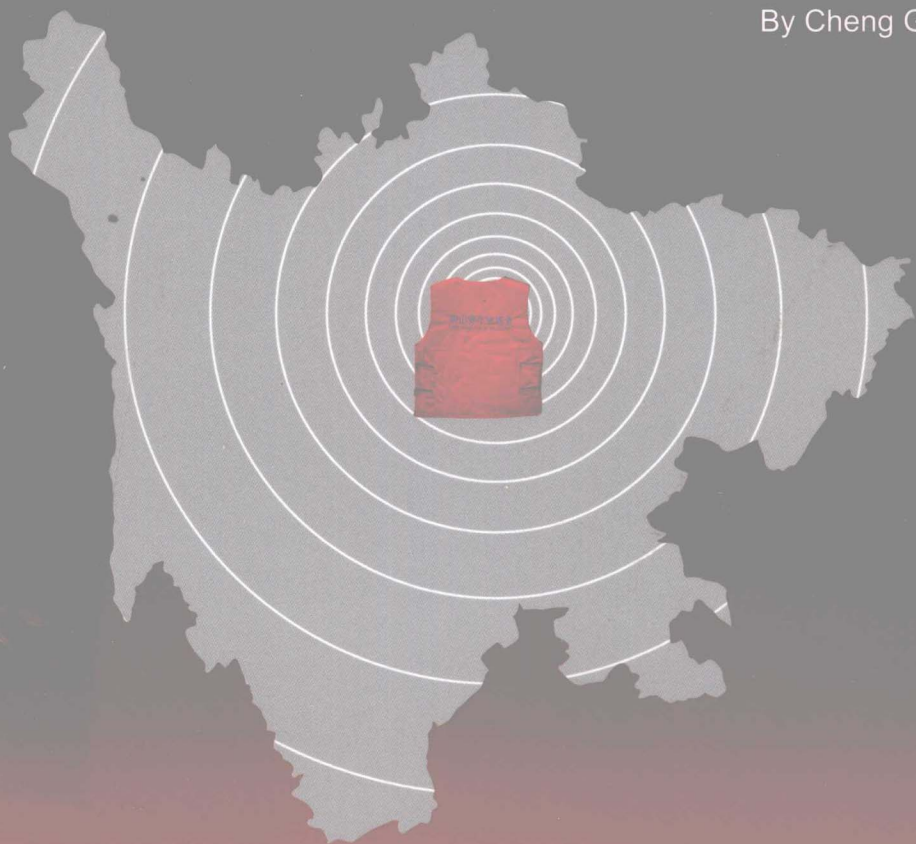
TANGSHAN PEOPLE IN WENCHUAN

成贵民摄影丛书
2008精选珍藏版

2008·5·12大地震
2008·5·12 Earthquake

唐山人在汶川

成贵民 著
By Cheng Guimin



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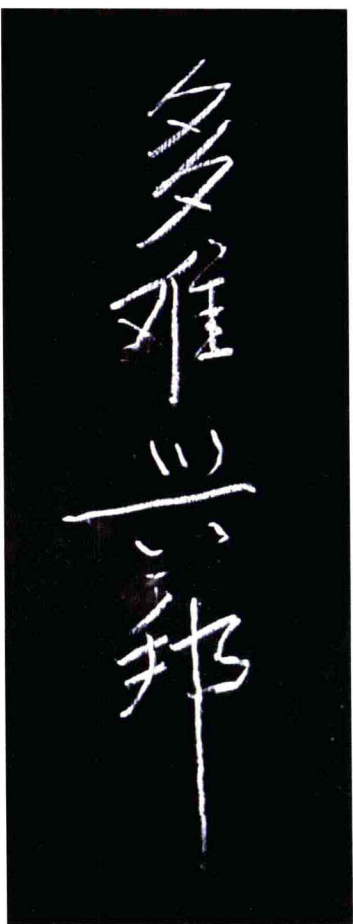
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二〇〇八年十二月二十七日，胡锦涛总书记在绵阳市北川羌族自治县桂溪初级中学看望慰问师生时说：

地震无情 人间有爱

On Dec. 27, 2008, when General Secretary Hu Jintao expressed sympathy and solicitude for the teachers and the students of Guixi Middle School, Qiang Minority Autonomous County, Beichuan, Mianyang City, he said, "The earthquake is heartless, but the world has love."

二〇〇八年五月二十三日，温家宝总理在看望四川绵阳长虹培训中心北川中学高三同学时，用粉笔在黑板上写下四个大字：



On May 23, 2008, when Premier Wen Jiabao visited the students of Senior Grade 3 of Beichuan Middle school, Mianyang, Sichuan, he wrote down on the blackboard with chalk "Deep distress resurrects a nation".

河北省作家协会主席
关仁山为本书题字

Guan Renshan, president of Hebei Writers' Association, writes the name Tangshan People in Wenchuan for this book.

成贵民摄影丛书 二〇〇八精选珍藏版

featured collection Cheng Guimin's photography books - 2008 featured collection.
二〇〇八年五月十二日大地震
2008.5.12 Earthquake

唐山在汶川

成贵民 摄

Tangshan People in Wenchuan

新华出版社

Xinhua Publishing House

成贵民 著

By Cheng Guimin



1976年7月28日3点42分，东经118.2°，北纬39.6°，唐山发生7.8级大地震，造成24万多人死亡。2008年1月我拍摄的河北理工大学唐地震遗址。

At 3:42 July 28, 1976, Tangshan Earthquake, 7.8 magnitude, took place at east longitude 118.2°, and north latitude 39.6°, killing more than 240,000. The Tangshan earthquake ruins in the campus of Hebei Polytechnic University taken in January, 2008.



2008年5月12日14点28分，东经103.4°，北纬31.0°，四川汶川发生8级大地震，造成8万多人死亡。6月15日我拍摄的绵竹市汉旺东方汽轮机厂。

At 14:28 of May 12, 2008, the Wenchuan Earthquake, 8 magnitude, took place at east longitude 103.4°, and north latitude 31.0°, killing more than 80,000 people.



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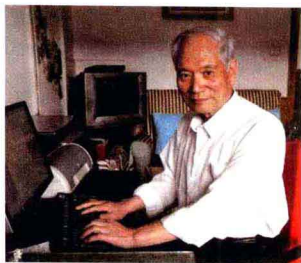
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王子平，河北望都县人，1934年6月生。灾害社会学家，河北理工大学教授。出版有多部灾害学、经济学及其他类学术著作。曾获国家、省多项奖励。河北省管优秀专家，享受国务院政府特殊津贴。被誉为“中国灾害社会学（及地震社会学）奠基人”。



记录瞬间 留驻美好

——《唐山人在汶川》序

王子平

前些时，我的朋友摄影家成贵民先生来访，赠我他2006年出版的《1976唐山大地震幸存者30个故事》图文书。他说正在编辑该书姊妹篇《唐山人在汶川》，因为赞赏我和合作者将《走出废墟——我们怎样应对地震灾害》一书交由河北理工大学出资出版、以“知识救灾”形式支援汶川灾区这件事，决定将此事以图文形式编入该书。后不久，他通过E-mail发来书稿，并希望我能对他的书作序。成贵民先生不仅亲历了唐山大地震，而且一直以来以摄影家独有的视角和胸怀，思考着、关注着、记录着地震灾害。他的有关地震灾害的摄影作品，多次在国内外展出并获得大奖，产生过广泛影响。汶川大地震发生后，我从媒体上看到，这是世界上援助灾区国家最多、来灾区救援者最多、帐篷样式最多等感人情景，而且也是人类自摄影术发明170多年来，中国乃至世界摄影人参与人数最多、记录影像最多的一次壮举。成贵民先生就是这些摄影人中的一员。他肩负中国摄影家和一个唐山人的崇高社会和历史责任，毅然背起相机，三赴汶川，和全国来川的摄影家一样，冒着余震险情，承受着超乎寻常的疲劳及心灵与情感的压力，克服困难，拍摄了唐山志愿者抢险救援、建设新居的感人镜头。对于摄影艺术，我是外行，但作为一个从社会学、文化学角度研究地震及一般灾害的学者，却从他的这册书中读出了许多值得珍视珍惜、发人深思的内涵。那一幅幅震撼人心、催人泪下的图片和浸透着血泪的文字，记录了那撞击心灵的瞬间，发掘、阐释和张扬了人性善良美好之永恒！此书比较全面地记录了唐山支援汶川抗震救灾的感人事例，彰显了唐山人的大爱，是近几年我所见到的图文书中最动我心弦的一册好书。此书不仅具有艺术和学术价值，更具有收藏价值和深远历史意义。

从唐山地震到汶川地震，在给灾区人民造成了灭顶之灾的同时，也唤起、激发、调动起人性之善良和美好。32年前，唐山大地震发生后，人们就曾经患难与共，相互支撑，组成临时大家庭以求共同度过难关。尽管当时正处于“文革”造成的巨大经济困难时期，国家和各族人民依然倾注全力支援唐山。我和成贵民先生一起经历和见证了那场灾难，也亲身体验了震后普遍洋溢着的人性之美好。对灾难中人们提供无私援助是美好人性的体现，而

承受援助的人们抱一种强烈感恩情怀，同样是美好人性的流露。感恩是中华民族优秀传统文化和情感，是人性之善的体现和完成。“滴水之恩，当涌泉相报”，历来被尊为人当奉行的美德。唐山人将感恩列为四项“人文精神”之首，鲜明地体现出唐山人的这种崇高情怀。难忘的2008年，唐山从政府、群体到个人对南方冰雪灾害以及汶川地震灾害中人民的无私支援，已经将这种感恩情感上升到一种理性的责任，一种自觉的义务、一种使命的精神。从冰雪灾到地震灾启示人们：生存权是人类与自然灾害搏斗中所赢得的最神圣权利，人们需要也应当携起手来，用责任和义务来捍卫这种权利。灾难面前，是责任和义务把整个国家乃至整个世界联系在一起。善良，凸显着人的善良天性，凝聚着人生命的理性；责任，弘扬着人性的美好，筑起应对灾害的“长城”；义务，张扬着大爱的胸襟，鼓舞着人们抗御灾害的意志。大地震让人们再次发现人性的美好和善良，而这种本性的完成则需要通过承载着对灾区无私救助的责任和义务来实现。这本用精美图片和简练的文字讲述的一个个感人故事，正就表现了这个主题。

成贵民先生这部装帧大气、内涵丰厚、图文并茂，充溢时代感的《唐山人在汶川》向人们表明，灾难是大自然造成的，但地震的发生不过是大自然内部关系的调整罢了，人无需仇视自然界，而当“和平相处”；大自然的变故造成了大破坏，大灾难，但却激发了人性之美、之善。在这里、在这时，通常情况下与人性之善相伴随的人性之恶，淡出了，甚至消失了，充溢人之间的是善，是爱，是帮扶。这是通常情况下社会生活少见的情景，也是其他情况下文学艺术作品中少有的表现。这说明，人之间是可以出现、存在这种美好情景的。正如《三字经》开宗明义第一句“人之初，性本善”那样。作家、艺术家、学者面临的使命或任务，就是记录下美好，将美好留驻人们心间，并发扬起来。成贵民先生是一位有思想的摄影家。之所以能够表现和驾驭具有如此深刻内涵的大主题著作，是他长年艺术实践和思考的结果。我知道，上世纪80年代以来，他就将弘扬地震文化，发掘灾难中美好人性作为摄影创作的理念和艺术追求。他背着摄影器材，游走在地震遗迹和幸存者之间，采访拍摄，收集和阅读大量有关地震文字，丰富自己的思想，升华自己的情感。这一切文化的、思想的、情感的以及摄影艺术探求上的准备，才使他不断创作出优秀摄影作品。成贵民先生不仅是一位在弘扬地震文化和民俗文化上有魄力有毅力的摄影家，而且是一位甘于为摄影艺术献身的人。就我所知，在该书后期编撰、设计和印刷中，凌晨三四点钟他就开始工作，修改文章或调整画面，每天只能睡上四五个小时。我为他的献身精神所感动，更为他所取得的成就而高兴。

灾害、灾难如同影子追随着太阳一样，恐怕要和人类历史相始终。就目前可以预见的未来，自然的及社会变故引发的灾害或灾难，也将会成为艺术家的永恒主题。用照相机作为“武器”，激发、鼓舞人们与一切灾害作斗争，是艺术家必须承担起来的天职。借此机会，我祝愿并期待着成贵民先生围绕着灾害这个永恒主题，创作出更多、更好、更深刻的摄影作品，让我们的现实世界更加美好起来。

Recording the Moment of the Earthquake and Retaining the Goodness of Human Nature

Preface for the Tangshan People in Wenchuan

Wang Ziping

Some days ago, my friend photographic expert Cheng Guimin came to visit me and presented me with his book *The 30 Stories of the Survivors in 1976 Tangshan Earthquake*. I was deeply interested in the story of Zhu Enping, an earthquake orphan and a vice president of Hebei Polytechnic University for which I am working. He was editing the book's companion volume *Tangshan People in Wenchuan* and suggested putting my story into it. In June 2008 I had my book *Come out of Ruins-how to Deal with Earthquake Disaster* published by Hebei Polytechnic University and its copies were donated to Wenchuan in the name of relieving disaster with knowledge. In appreciation of my deed, Guimin emailed me the draft about the story and asked me to write a preface for his new book. As a famous photographer, Guimin has been always thinking of and paying close attention to earthquake disasters while recording them for a long time. His earthquake-related photographs won various prizes and produced widespread influences both in China and abroad. After the Wenchuan earthquake, I learned from media coverage that the rescue to the disaster area created new records in the world in the terms of numbers of nations and rescue people who took part in the disaster relief and even the tent styles, etc. And from the point of view of photographic history in China or the world, it was also a marvellous feat for the most photographers to participate in the photographing and the most photographic data to have been recorded since photography was invented more than 170 years ago. The photographic expert Cheng Guimin from Tangshan took an active part in the feat. Shouldering the social and historic responsibility of a Chinese photographic expert and one of Tangshan people, along with all the other photographers in the disaster area from the whole nation, risking the aftershocks and bearing the extremely heavy stresses both from mind and body, he determinedly visited the earthquake-hit Wenchuan three times and took the moving pictures of the Tangshan volunteers who had engaged in the rescue and relief and reconstructing homes. To tell the truth, I am a layman of photography. But as a scholar to study earthquake and other forms of disasters from the angels of sociology and culturology, I understood many valuable contents from his book. The true value of the book just lies in that it has excavated and illustrated and developed the goodness of human nature through recording the soul-shaking moments with pictures and characters imbued with tears and bloods. The thick and heavy book with 432 pages of pictures and characters has fully described the great love and feelings of Tangshan people and it is a miniature of the heartfelt and instinctive love of the Chinese people before disasters. It touches me so greatly among the books of its sort in recent years that I would like to say it has profound historic value and deserves collecting in the sense of society.

Both the Tangshan earthquake and the Wenchuan earthquake have caused enormous disasters to the people. But at the same time, the earthquakes have also aroused the goodness of human nature. After the Tangshan earthquake which took place 32 years ago, the Tangshan people set up temporary families to live through that disaster by supporting and encouraging each other. Despite the huge economic difficulties caused by the "cultural revolution" at that time, the nation and the people of all ethnic groups still gave full support to the earthquake-stricken people. Guimin and I personally experienced and witnessed the disaster. And both of us also experienced and witnessed the goodness of human nature spreading among the people. To

give disinterested assistance is the embodiment of the goodness of human nature, and to accept the assistance with a grateful heart embodies the same. To be grateful and seek ways to return kindness is an excellent traditional idea of Chinese people. "Give a fountain in return for a drop of water" has always been regarded as a virtue worth pursuing. Gratefulness is listed as the first of the four humanistic ideas for the Tangshan people (the other 3 ones are: universal fraternity, openness and transcendence) and this vividly shows the Tangshan people's deep understanding of gratefulness. In the unforgettable year of 2008, Tangshan, from governments to social bodies and individuals, offered its full support to the snowstorm-stricken people in South China and the earthquake-hit people in Wenchuan. Gratefulness has been taken as a rational responsibility, a conscious obligation and a sacred mission by the city. From the snowstorm and the earthquake, it can be concluded that people's right to existence is the most sacred which is gained from the fights against nature. All the people should join hands to defend the right. In the presence of disasters, it is responsibility and obligation that unites the whole nation or the whole world. Kindness comes from human ration; responsibility from the goodness of human nature and obligation from great love. The great earthquake makes people recall the goodness of human nature by undertaking responsibility and obligation. The core topic is fully elaborated with the pictures and the moving stories in the book.

The book is of aesthetic layout, substantial quality pictures and essays with clear-cut features of the time. As described in the book, disasters are caused by nature. It is an outcome of interior adjustments of nature. Mankind doesn't have to hate it but should learn to live together in peace with it. Usually the events of Nature not only bring about great destroys and disasters but also greatly evoke the goodness of human nature. It makes the people who have never met before join their hands to fight against disasters bravely. Right here right now, the evil of human nature which usually a concomitant of the goodness fades out or disappears, on the contrary, people are imbued with the goodness. This sort of phenomenon is found neither in social life neither in literature or art works under normal circumstances. It is so proved that the goodness can be aroused and exist among people just as similarly described in the very first sentence of "Three-character scripture" (a popular book in ancient China)-- "man's nature at birth is good". It is just the common mission of writers, artists and scholars to record and retain and develop the goodness of human nature.

Guimin is a thoughtful photographic expert. The profound connotations contained in the book are from Guimin's long-term practice and pondering. As far as I know, since 1980's, he has been taking it as his target to excavate the goodness of human nature and develop the earthquake culture. With his photographic apparatus, Guimin visited and photographed many earthquake relics and survivors of the earthquakes and collected and read as many earthquake-related materials to enrich his thought and emotions. There came a great deal of excellent photos. The ones in this book are just examples. In addition, Guimin is a man of willpower and plenty of guts. I heard that he had been working for 19 to 20 hours every day in the latter editing of the book to finish the moving work. So I have reason to pay respect to him and feel happy for him.

Calamities as well as disasters, just like shadows are always with the sun, will go along with human history. As far as we can predict, the calamities or disasters brought about by natural or social events will be the eternal topic for artists. It is a photographer's bounden duty to encourage people to fight against all sorts of calamities and disasters with his camera as the weapon. Availing myself of this opportunity, I'd like to wish and expect Guimin to produce better and more profound works.

Let's hope our actual world gets better and better.

A Brief Introduction Of Wang Ziping

Wang Ziping was born in Wangdu County, Hebei Province in 1934. He is now a disaster sociologist and a professor of Hebei Polytechnic University. He published many works on disaster, economy and other sciences and has been awarded many prizes by Hebei and the state. Entitled the "founder of disaster sociology (and earthquake sociology), he is one of Hebei's excellent experts and enjoys the State Council special allowance.