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SATURDAY, MAY 25, 3pm

CAMDEN CHINA WEEK — See
DIARY (page 6) & page 7

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Educational Change

Before going to China John Collier was for ten years a primary school teacher in England. In April 1966, about a month before the Cultural Revolution started, he went to Sun Yat-Sen University (Zhongda), Canton, to teach English.

I HAVE READ Sam Mauger's article 'China's Changing Education' (SACU NEWS, January 1968) with interest. As far as I can judge from my experience here including seven weeks spent in other cities during these last two years and six weeks touring China in 1959, he has admirably summed up many of the most important aspects of the movements.

This article will attempt to describe briefly the course of events here at Zhongda since the Liberation of 1949, and then discuss one or two particular aspects of the current 'Transformation' of education.

Zhongda was established in the twenties, and named after Dr Sun Yat-sen. After the Liberation it was moved from the city to its present campus, a walled enclosure of about two square miles, the site of a former American missionary college. Being a national university, it had both arts and science departments, and was expected to maintain high academic standards and carry out advanced research.

In the fifties great efforts were made to recruit staff with high academic status. This fact, coupled with the great shortage of intellectuals with revolutionary experience and convictions, meant that the minds of most of the teachers were dominated by bourgeois or Confucian ideas. As in other universities throughout the country, such a state of affairs effectively prevented any revolutionisation of education during the fifties, even though more and more students were coming from worker and peasant families.

In 1961 a '60-point' national education directive called on Communist Party committees in the universities to 'rely on' the leading scholars and stress the importance of academic achievements. The results of this

directive were summed up to me as follows: 'The main function of the Party Committee came to be that of giving support to the bourgeois scholars and organising leading groups among them.' Whereas in 1958 (with the extension of the 'red and expert' policy, etc) there had been a sharp turn to the left, after 1960 these policies were reversed or treated as tiresome formalities, and students were encouraged to study intensively, so as to graduate with high marks. Implicit in this change was the idea that by doing well academically one could hope for a comfortable well-paid job, or a position of authority.

Work in the Countryside

In 1964 the Socialist Education Movement was launched; students and young teachers alike went down to the countryside for periods of from three months to a year, to lead this campaign. Experiences varied. Where work teams followed the initial directive of the Central Committee, and the later one drafted by Chairman Mao, to support the poor peasants and rouse them to fight malpractices through class struggle, the students and young teachers gained experience of struggle and got close to the peasants. Where teams followed the ten-point directive of Liu Shao-chi which encouraged a legalistic approach they gained experience in bureaucratic investigation. In any case most of them did gain some experience of working, eating and living with the poor peasants.

When I arrived at Zhongda in May 1966 teaching reform had been under way for several terms. Instead of the English study being based on our classics—Shakespeare, Milton, 19th century novels etc—up-to-date texts with some relevant social content had been introduced, and more emphasis was being put on spoken English. However, the 'bourgeois' professors still

NEWS FROM ZHONGDA

dominated the department, and there was still a marked division between professors and young teachers, and between the teaching staff as a whole and the students.

There were notable exceptions. One of the senior professors concerned himself very much with the young teachers and students, and was generally popular. He was particularly concerned with the difficulties encountered by students from poor peasant families, and at the time classes were suspended was arranging for me to help some of them with individual work. Again, several of the young teachers lived in student hostels and had their meals with them. It is significant that since the Cultural Revolution these teachers and this professor have been active with the most rebellious section of the students.

After the issue of the '60-point' directive in 1961 the proportion of students from landlord and 'middle class' families had risen. Students from peasant families—there are virtually none from worker families in the language department—on first coming to the university were often shocked and outraged by what they found—the privileges enjoyed by reactionary professors, the reactionary social content of their texts, the frivolous attitude to social life of many of the older students—but after a year or two they tended to accept the situation. Thus it is in general the younger students who have been the most rebellious. Our language department became known in the early sixties as the 'Western Kingdom', and it is not surprising that the first 'bombardment of the headquarters' at Zhongda took place here.

In the physics department, on the other hand, students' work was immediately relevant to China's industrial advance. Teachers of necessity used many foreign texts, but these were not considered to be specifically 'bourgeois'. The head of the Communist

(continued overleaf)

(continued from page 1)

Party Propaganda Department, Lu Ting-yi, had stated categorically in his speeches and writings that science had no class content. As the students acquired command of their subjects they would automatically tend to think and express their ideas in the scientific language of their teachers. Thus it is not surprising that in general the physics students have been less rebellious than those in the arts departments.

Here in Zhongda we are the last college in Canton still without a great alliance between competing organisations. I think this is closely related to the facts that our students have played a leading role in the struggle in Kwangtung province, and that Zhongda was before the revolution a stronghold of the Rightists.

Teaching reform has hardly begun yet. At present everyone is concentrating on reaching a new unity and consolidating it by taking part in study groups to 'eliminate small group mentality'. These group study courses mostly last for a week or two each. One, for example, met three times a day for a total of about eight hours.

ABOUT SACU

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* * *
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plus overtime — sometimes considerable — after the evening sessions. They spent the first few days reviewing the national and international situation in relation to the Cultural Revolution, and worked down through the situation in the province to the history and situation of the movement in Zhongda. Following this they criticised the activities of their own organisation with a view to achieving a unanimous assessment of their mistakes and achievements. Finally they criticised their own selfish 'small group' ideas and feelings.

Such discussions are at present aimed at forming our great alliance as a basis for establishing a new university committee. After that there will no doubt be further similar group discussions to consolidate the unity reached, and only then will it be possible successfully to go forward to assessing all our cadres and transforming education.

The first aim of the Cultural Revolution was to seize power from 'those in authority taking the capitalist road', by rousing the masses to revolutionary struggle. In 1966 the masses were roused, and in 1967 power was seized. The next stage is to re-establish the revolutionary leadership of the Communist Party and consolidate its intimate and organic relationship with the masses, and particularly the living relationship of the cadres with the masses. This is being done in practice by shared activity — working and living together, and studying together. Central to this whole process is Mao Tse-tung's thinking.

If the party is to lead in production and all cultural activity there must be a common revolutionary theory expressed in a common language. This theory and this language is Mao Tse-tung's thought. If leadership of the masses is not to transform itself again into authority over the masses, the same condition holds good. The present intense study is aimed at establishing a new unity; it is aimed at establishing a new level of consciousness through 'dou si pi xiu' (combatting self and repudiating revisionism), but it is also aimed at establishing the supreme authority of Mao Tse-tung's thought.

Barriers Destroyed

In the language departments the problems are formidable. The destruction of the barriers between staff and students must lead to the creation of a set of new, living relationships — relationships of social equality, but allowing for functional differences. The academic and literary attitude to study must be replaced by an organic, functional approach. Yet students are

already tending to replace the learning of English through literary texts by learning through political texts, such as leading articles in Peking Review.

The central educational problem of the language departments is 'learning to speak'. If the students are to be able to talk in English about life in China, it would be best if they spoke English in their own everyday life. Many students however have told me that if they speak English while working in a commune the peasants will be offended — firstly because they will not be able to understand, secondly because they will think the students are flaunting their own superior education. One can easily see that the answer to this problem is complex, yet it can be reduced to a matter of political consciousness. Once society places physical labour and agricultural skill on a par with learning a foreign language the second obstacle will be overcome. When the students achieve an intimate relationship of social equality with the peasants, they will be able to explain the importance of practising their English in the fields, and win sufficient trust to remove the idea that they are 'talking behind the backs of the peasants'.

The problems of transforming arts subjects are complex. Each subject has its own particular problems, which may even vary considerably from one area of China to another, owing to different historical experiences, geographical and technical situations. But the most formidable problem, and in the long run the most vital, is that of the transformation of science, which will be considered in the second part of this article.

— Canton, 28 February 1968

PUBLICATION DATES

A REPORT of the Annual General Meeting will appear in the June/July SACU NEWS, to be published about 14 June. The August issue will be published about 26 July and will be sent to all members before the office closes for the annual holiday for the month of August. On returning from holiday we shall prepare the September/October issue and this will appear about 20 September. Will branch secretaries please note these dates.

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A QUESTION AND AN ANSWER

Kathleen Jones, a member living in Shropshire and unable to attend meetings, finds SACU NEWS an interesting source of information. Recently she sent us the following letter. We asked another member of SACU, Colin Penn, to give his views on the points she raises.

I WAS PARTICULARLY interested in Mr Hinton's statement that the Chinese built their hopes on support by revolutionary activities in other countries, whereas the Soviet Union depended upon the power of the Socialist countries themselves outweighing that of the USA. It particularly interests me because that seems to have been the main point of difference between Trotsky's view and Stalin's. Yet the Chinese leaders have been represented time and time again as champions of Stalin against his critics in the Soviet Union! This is a point which has been puzzling me for a long time. How the Chinese Communists can stand up for Stalin is past my comprehension.

I am old enough to remember, and think I shall never be old enough to forget, how the Chinese Communists suffered at the hands of Chiang Kai-Shek in 1927-8, largely as a consequence of Stalin's policy, which was opposed by Trotsky. It seems to me that from those times until his death, the Chinese Communists never received very good treatment from Stalin, any more than they have from his successors, engrossed as they are in making their country 'great'.

* * *

KATHLEEN JONES SUGGESTS that the main point of difference between Trotsky and Stalin was similar to the present differences between the Communist Parties of China and the Soviet Union. This leads her to the conclusion, which she recognises to be a strange one, that the CPC is now upholding Trotsky's view and the CPSU Stalin's! However, this is not so; the bases of the present dispute and of the old one are quite distinct.

Trotsky said it was impossible to build socialism in a single country; Stalin said it was possible, and proved it.

Trotsky's theory meant that the first duty of socialists after winning power was not to begin to build socialism but to spread revolution to other countries. It led him in the end actually to oppose the building of socialism. Lenin, Stalin and Mao Tse-tung have all rejected his view.

The Chinese firmly believe that all peoples must win their own liberation. Assistance from foreign countries, though desirable and an international socialist duty, can never be more than secondary. Speaking to African friends in 1963 Mao said: 'In the fight for complete liberation the oppressed people rely first of all on their own struggle and then, and only then, on international assistance.'

Just as all peoples must win their own liberation, so too they must build their own socialism. In the present dispute the Soviet leaders are saying that, socialism having triumphed in their country and in eastern Europe, its strength is such that it will eventually, through peaceful competition, supersede capitalism in the rest of the world. The Chinese deny this and so does all experience of the post-war years. Moreover, say the Chinese, if the socialist countries do not continue to struggle against capitalism they will inevitably revert to it.

Yes, the Chinese do 'stand up for Stalin'. It is true that he gave them bad advice, but they blame themselves for accepting it. In their opinion his mistakes are far outweighed by his

achievements, which include constructing socialism in the USSR, with collectivised land and a powerful heavy industry, his leadership of the Soviet people to victory over fascism, and his contributions to Marxism-Leninism. As a direct result of his work the Soviet Union saved the world from fascist domination.

Stalin's mistakes are important too and their lessons must be learnt. He sometimes failed to distinguish between friends and enemies, and used against the people methods which should be used only against enemies. Mao Tse-tung's *On the Correct Handling of Contradictions among the People* shows, without mentioning Stalin's name, what some of these errors were and how they could have been avoided.

Stalin always kept his eyes on the correct socialist objective; in his efforts to attain it he sometimes departed from socialist methods. Today, when in the Soviet Union his achievements are denigrated and his memory scorned, it is important to defend him and to point out that his qualities were greater than his failings.

Colin Penn

'PROVOCATIVE AND PROVOKING'

China. The Other Communism, by K S Karol. Heinemann, 70 shillings.

THIS IS a provocative and provoking book. If there is more than one communism, why not more than two? At any rate Mr Karol writes that he wanted to visit China 'to make a comparison between the Chinese and the Soviet experiments'. Seven years of this Polish author's youth (1939-1946) were spent in the Soviet Union, first at the University of Rostov and then with the Red Army in the Caucasus. Now he lives in Paris, not an embittered expatriate but a journalist covering Soviet affairs for *The New Statesman* and several French papers. His four months' journey in 1965 covered the same ground as Edgar Snow's in 1960, from Kunming and Nanning on the edge of Vietnam to Harbin near the Russian border; from Shanghai in the southeast to Yenan in the northwest. At the end of this very long and competent analysis of modern China I was left with the feeling that though the author followed in the footsteps of Snow, like Good King Wenceslaus' page, none of the warmth in those prints communicated itself to him.

Here is one of his accurate dispassionate comparisons: 'Maoists absolutely reject the Soviet economic pattern. . . . The Chinese want to ensure development of their country

without recourse to physical coercion and without favouring the shock workers. There is no piecework in the factories, Stakhanovism is not extolled, and there are no labour camps.' Chapter II, 'Ideology in the Countryside' compares the history of the Russian kolkhozes with China's communes, the latter 'born relatively painlessly', and tells of the peasants' recitals of bitterness, more dreadful than those of any European serf. All too often however he is offended, amused or slightly contemptuous in his observation of the New China and the direction it is taking. It is a pity that the tone of the book mars its solid worth.

M B

CHINA RSA LECTURES REPRINTED

THE LECTURES given by Owen Lattimore, C G H Oldham and Joan Robinson will be printed together in the journal of the Royal Society of Arts in due course. Copies may be obtained through SACU. The price is five shillings plus postage (9d). Please send in your order to 24 Warren Street London W1. Copies will be despatched as soon as supplies are to hand.

SACU DIARY

May

- 2 **Camden branch.** 'Three Workers Look at People's China.' Tom Hill, AEU; Mike Cooley, DATA; Ron Whiteley, DATA. Chairman: Arthur Soutter, ASTMS. Holborn Central Library, Theobalds Road, WC1. 7 30 pm.
- 7 **Study Course.** 'China and the USA.' Introduced by C R Hensman, author of 'China: Yellow Peril? Red Hope?' 24 Warren St, W1. 7 30 pm.
- 10 **Barnet branch.** 'Tunnel Warfare'. A most exciting film showing the revolutionary strategy of the Chinese People's Liberation Army against the Japanese invaders. Hendon Town Hall, the Burroughs, NW4. 7 45 pm.
- 17 **Camden Week.** Edgar Snow's film 'One Fourth of Humanity'. Holborn Central Library, Theobalds Road, WC1. 7 30 pm.
- 20 **Brighton branch.** 'China's Cultural Revolution.' Speaker: Professor Joan Robinson. The Inaugural Meeting of the Sussex branch. Friends Meeting House, Ship Street.
- 20 **Camden Week.** Place and Event to be announced.
- 21 Colin Penn showing slides from China. Kentish Town Library, 262 Kentish Town Road, NW5. 8 pm.
- 22 'Any Questions on China.' Answered by recent visitors to China. Moreland Hall, Hollybush Hill, NW3 (behind the Everyman Cinema). 7 30 pm.
- 23 The Thought of Mao Tse-tung.' Speaker: Roland Berger. Conway Hall, Red Lion Square, WC1. 7 30 pm.
- 24 'Tibet.' Central Library. Swiss Cottage. 7 30 pm. Speaker to be announced.
- 25 **London. Annual General Meeting.** Holborn Assembly Hall, John's Mews, WC1 (behind Holborn Central Library). 3 pm. Full details enclosed.
- 25 **Camden Week. SOCIAL.** Holborn Assembly Hall. 7 30 pm. Entertainment by the Critics Group. Chinese Music. Refreshments. Admission 5s.
- 26 **Camden Week.** 'Teach-in.' Speakers include: Premen Addy, Bill Brugger, Hung-Ying Bryan, Malcolm Caldwell, Jack Perry, William Sewell. Town Hall, Haverstock Hill, NW3. 3 pm - 10 pm.

29 **Birmingham branch.** 'China 1968.' Speaker: Roland Berger, who has visited China twice recently. Dr Johnson House, Colmore Circus, Birmingham (the entrance is in Bull Street, near Lewis' Store). 8 pm.

31-June 3 **Weekend School.** Phillips House, Dinton, nr Salisbury, Wilts. Spring Holiday. See details, page 6.

PRESS GROUP

THE FIRST BULLETIN produced by the Press and Information Group of SACU deals with Sino-American Relations. It is an analysis of and comment on Richard Harris's articles in *The Times* on 12, 13 and 14 Feb.

The second bulletin compiled by this group is devoted to China and Vietnam. Both are available from Central Office price 1/6 per copy (members) and 2/- (non-members).

LIBRARY

As from May 1 the Library at 24 Warren Street, will be open from 5 30 pm to 7 30 pm on Tuesdays instead of Mondays. Central Office is always willing to open the Library during office hours to members who are unable to attend on Tuesday evenings.

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Some Social Aspects of China

Tim Raper reports on the first Cantor lecture

'A TREMENDOUS OUTBURST and continuity of Chinese culture' was foreseen by Professor Owen Lattimore in a lecture to the Royal Society of Arts on 18 March. The lecture, which a number of SACU members attended, was the first of a series of three on the theme 'China Today'. Dr Joseph Needham, Chairman of SACU, presided.

China had the oldest continuous culture of any country in the world, Professor Lattimore told his audience. This could be seen by comparing the most ancient with the most modern forms of Chinese language and writing; there was a basic continuity. It was a culture which the barbarian invasions from the north had never destroyed in the way that Roman culture had been destroyed in Europe. The Sung dynasty, under which Chinese art and thought reached a peak, flourished at a time when half of China was under barbarian rule.

Force of Arms

In the nineteenth century, Western ascendancy was imposed on China by force of arms; but owing to the struggles between the western powers this ascendancy took the form of trade benefits shared between them rather than of colonisation. Economically, the Unequal Treaties resulted in a unilateral drain of China's resources. Whereas the class structure of China under the Manchus was fatally weakened by the impact of the West, in Japan, by contrast, every step of modernisation strengthened the military ruling class.

In the shelter of the Treaty Ports, the foreigners could build factories and use cheap Chinese labour and raw materials. Because the Chinese were forbidden to protect their industries behind a tariff wall, foreign industry undermined the domestic handicraft industries. The Chinese who worked for foreigners as intermediaries in trade became a new class with vested interests different from those of other bourgeois Chinese. These later began to compete with the foreigners, and were described by Mao as the 'nationalist' bourgeoisie, to distinguish them from the 'collaborationist' bourgeoisie.

Professor Lattimore went on to outline some differences between the Chinese and Russian revolutions. To Lenin and his followers, the Czar was as bad as the Kaiser. But the Chinese under Mao Tse-tung differentiated between the Japanese and the Ku-

mintang. They were ready to work with the Kuomintang, whose members were forgiven after the Revolution if they had fought against the Japanese. This was due to the close linking of national feeling and revolution by Mao Tse-tung and his followers.

The War of Resistance against the Japanese made possible social changes which the Communists were quicker to bring about than were the Kuomintang. The Communists said that the war must be backed by social measures, such as the beginnings of co-operative farming — guerilla warfare forming part of a social and economic complex.

There was another important difference between the Soviet and Chinese Communists. When the Bolsheviks took over the government in Russia, they had no experience of administration. By the time the Chinese Communists gained power in 1949, they had been on their own for twenty years, and were administering very large areas, with a total population of many millions. They knew how to attract more followers than they repelled.

Professor Lattimore said that the Confucian tradition in China had never been broken. It was a code of ethics based on a 'categorical imperative' and not on a belief in the supernatural. Though China's population had always been largely illiterate, there had never been a society more conscious of literacy, and of its importance. There was a tradition of devotion to hard work in order to get a chance to educate oneself. The Chinese peasant had not been brutalised as the Russian peasant had, nor did he share the Russian peasant's distrust of intellectuals, and his preference for religion and mysticism. The Chinese were very quick learners, and realised the value of knowledge and skills. It used to be commonly accepted that if one employed a Chinese, at no matter what level, he would soon learn the work of the person two jobs above him.

The two dominant themes in Chinese Communism were, firstly, selfless devotion to the cause, and, secondly, egalitarianism. One of the most important

factors in Mao's thinking was its anti-elitism. China was the only country that had gone through a Communist revolution where, at every stage, there was a review or criticism of what had gone before. The people of the village would call people before them, including cadres, and question them until everyone was satisfied. Was this the key to Mao's thinking? Deeply rooted in the peasantry, he chose Marxism because it suited the Chinese society he knew. But he did not accept it dogmatically; he cross-questioned the teachings of Marx, asking: 'Does this work for what I want?'

The Chinese peasant knew his friends and his enemies. He had a practical, rather than a theoretical, knowledge of what needed to be done. The cadre had to get his ideas from the peasants, take them back to his headquarters, and work out a plan of action. He had to take this back to the peasants, who must accept it before he could begin to move. This was the Maoist dialectic. It was a two-way process. The Chinese revolution was like a tide, in which each ripple went a little further than the last.

What was going on in China was going on under a dark shadow — the threat of an American attack, which could well involve the use of hydrogen bombs. The Chinese thus had to take into account the possibility that they would be bombed back to the Yenan stage, involving dispersal and guerilla warfare. This necessitated the widest possible spread of revolutionary ideas among the younger generation.

Professor Lattimore said Confucianism was rational, but it also had an authoritarian and hierarchical side. A combination of this with the authoritarian side of Marxism could lead to a more rigidly authoritarian society than had ever existed. But if the sceptical and rational side of each could be combined, it would result in the most enlightened society that had ever existed. If this happened — as he believed it would — we should soon be looking on at one of the great chapters in the history of humanity.

Arnold Toynbee, writing in 1965, listed Sun Yat-sen amongst, 'the most eminent figures on the stage of modern history'. **Strange Vigour: A Biography of Sun Yat-sen** by Bernard Martin has just been re-issued at the request of the Library Association, with a new preface by the author and an additional chapter bringing the book up to date. Now available through any library. Ask for the new edition.

Manners?

The following is an extract from a letter from Thomas Watters, a member who lives in Methil, Fife.

'Intensive Look at China' by Joan Robinson (SACU NEWS, February 1968) shows clearly that in China the young people are being encouraged to participate in mass democracy, and to be responsible, while here we try to dragoon them.

I think the article is fair and objective, yet I wonder at Professor Robinson's remark about 'bad international manners'. What she considers bad manners are surely necessary in order to demonstrate clearly who is the enemy or friend of progress, and the reactionary nature of so-called progressive countries whether East or West. The public of these countries then begin to know that their leaders are really reactionary and backward in their thinking.

In the main I like the article, yet I always have the feeling that our really progressive people do not wish to take a committed stand, but wish to appear neutral and passive. This is not a criticism, but a feeling that I have about our intellectuals.

I do trust I am not being unfair. I know that intellectuals who speak at

China's Answer To World Hunger

CHINA'S GREAT agricultural achievements were a living proof that the world famine which many experts predict could be averted. But this could only happen if the hungry nations were allowed to develop their economies in the way China had done, said Dr Malcolm Caldwell, speaking to the Camden branch of SACU at Holborn Central Library on 28 March.

Dr Caldwell, who lectures in South-East Asian history at the School of Oriental and African Studies, said that if present trends continued, the world's population would outstrip food production by about 1975. Even now, the hunger areas of Asia and Latin America depended on the food surpluses of the 'granary nations' for their survival.

In China, the human element had been all-important in bringing about a radical improvement in agriculture within a very short time. This gave the lie to those experts who said that economic progress was dependent on

technological progress, and could not be hurried. It was human beings, not machines, that were the decisive factor.

China believed that every country should be self-reliant, and was actively assisting other nations to achieve this state. Unless we did the same, we should find the countries of the 'third world' turning increasingly to China, rather than to the West, for help.

The United States government was severely criticised by Dr Caldwell for the way in which it used its food surpluses to dominate the economic and political life of the countries to which it sold them. He believed that unless it ceased to do this, revolutions in these countries would be both necessary and inevitable.

Dr Caldwell concluded by re-emphasising the example China was setting the world both in abolishing hunger among her own people and in assisting other nations to do the same. It was an example we in the West would do well to study, and to emulate.

all on behalf of China and understanding with that country do deserve our support. I admit I do not have a trained scientific mind, still in thoughts and class I believe I am closer to the Chinese people.

It is the aim of SACU NEWS to encourage free discussion. The views expressed are not necessarily those of the Council of Management.

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REVIEW

CHINA: Yellow Peril? Red Hope?, by
C R Hensman. SCM Press 1968,
30 shillings.

THIS book examines the roots of the present antagonistic relationship between the West, in particular the United States, and China. The author traces the history of Western economic and military penetration of China and southeast Asia, the thwarting of US ambitions in southeast Asia by the establishment of People's China and the resultant policy of preserving the government of Chiang Kai-shek at all costs. He describes the recent history of the Chinese people with all their aspirations from the Liberation of 1949 through to today. Mr Hensman's object is to lift the 'problem' out of the morass of prejudices and ignorance he vividly describes to the level of ethics. And he achieves this aim with painstaking thoroughness.

His first chapter describes the current virulent propaganda that pervades the West on the subject of China, and the consequent blanket of ignorance under which the populations of the West live.

In refuting this propaganda, Mr Hensman traces the recent history of China and her position in the world from the Chinese viewpoint. He describes the tremendous achievements in economic construction and growth, and quotes freely and relevantly from Chinese leaders and informed visitors.

When he discusses the human implications of the Chinese Revolution, quoting Mao's belief that 'of all the things in the world, people are the most precious', and the further implications of that statement, he argues that her vast population, far from being a problem, has become an asset, with 'the tremendous release of energy and dynamism' that has followed the revolution. Asserting that 'the attractiveness of the Chinese ideal of the 'new man' is a serious threat to existing values, he asks: 'How have ordinary obscure people come to perform acts of heroism? How has the laboratory synthesis of insulin or the manufacture of a cheap hydrogen bomb been achieved in a seemingly backward and non-Westernised country? How has production been increased.' 'The Maoists,' he says, 'claim it was the thought of Mao Tse-tung — it was that devotion to the service of mankind that enabled one to scale hitherto unattainable heights. It is man everywhere, rebellious, daring, unselfish man, and not Western man or Chinese man who can overthrow op-

pressors and renew society. . . .'

Then Mr Hensman poses certain questions. What are the dimensions of this new man? Do we need to think again what we mean by 'normality' in people? Can one serve the people except out of a personal freedom and love of the people? In discussing the cultural revolution, he asks whether the 'carelessness about some matters to which the rest of us in any well-run society pay great attention, as for instance, the Great Leap Forward, the Great Proletarian Cultural Revolution, which seemingly disrupted order, weakened authority, wasted a year of schooling . . . was . . . boldness and daring, or was it rashness? What was lost and what is gained? Do wealth, formal education, 'birth', and material power really make a person greater than one who lacks these? What goes into the formation or inspiration of new men, women and children?'

As a Christian, the author says this concept reminds him of the concept of

the 'new man' in Jesus Christ . . . that he thinks very strongly of this fact when reading the three simple essays: *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man who Removed the Mountains*.

Mr Hensman was born in Ceylon. In discussing the current violations of the national independence movements in southeast Asia by the West, he asks 'Are the traditions of democracy which we associate in the past with the West being developed in the third world in the nationalist and national liberation movements?' Following this thought along, he says, 'Perhaps the enemies of the West are not those outside the gates, but are those people who are subverting the entire tradition (Western democratic) from the seats of power.'

The author treats his subject on different levels, both historically and politically; his book is rich and effective, and should be required reading in the West.

Camden's China Week

THE 1968 CAMDEN Festival of China follows the very successful one in 1966, when the Cultural Revolution was only beginning and our newspapers were full of prophecies of the disaster it would bring to China. Mao Tse-tung's thought was not understood; many refused to believe that his thesis that imperialism is a paper tiger would be justified in Vietnam.

Now the aims and achievements of the Cultural Revolution are more clearly seen. Few dare to deny the official Chinese claim that their 1967 harvest was an all-time record. Those

who study the subject are aware of great feats in science and industry of which any nation would be proud. Thanks to the 'little red book' Chairman Mao's thought is widely disseminated and is exerting a growing influence.

Some may challenge these statements, but they can be substantiated. All we want to do in our 1968 Festival of China is to make known the truth. It is on the interests of the British people that they should see through the smoke screen laid by our politicians and press. Please look at the diary for full details of Camden's China Week.

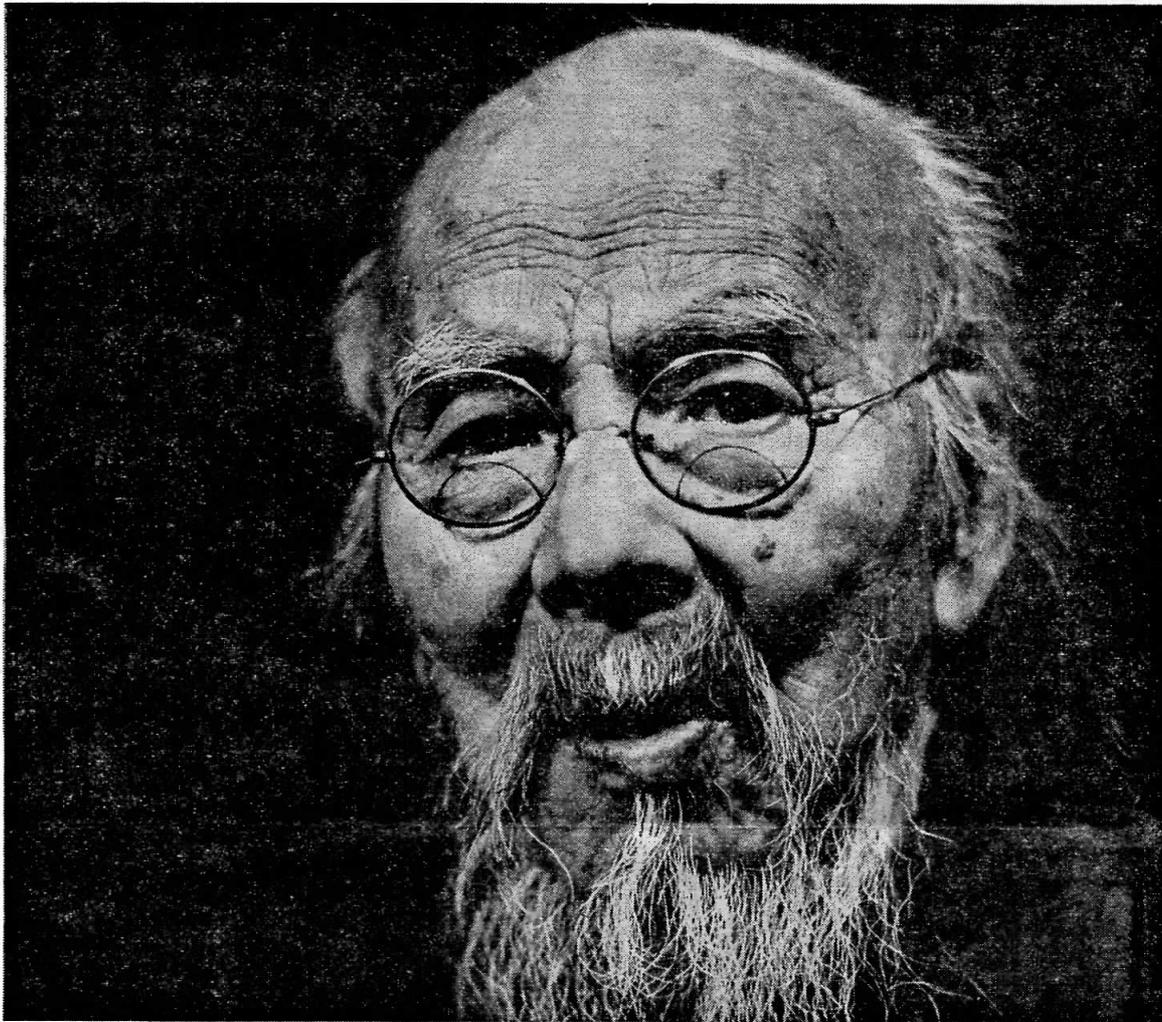
STUDY CHINA AT DINTON SPRING HOLIDAY WEEKEND FRIDAY, 31 MAY TO MONDAY, 3 JUNE, 1968

Speakers:	PREMEN ADDY	Student of Asian affairs
	R C HUNT	Lived in China 1965-1967
	BILL BRUGGER	Lived in China 1964-1966
	ROLAND BERGER	Regular visitor to China

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Bill Brugger, Roland Berger and Reg Hunt will all give first-hand impressions of developments in China. Such highly topical subjects as the Cultural Revolution, the role of the People's Liberation Army, China's social and economic development and China's foreign policy will be the main items on the programme.



Chi Pai-Shih, most celebrated national painter of this century

Shanghai - a new route on the Air France world network

The new Air France weekly service to Shanghai, flown by Boeing Jet Intercontinental, gives businessmen, exporters, diplomats and official travellers fast, direct access to the heart of industrial areas. The flight leaves Orly, Paris at 11 a.m. on Mondays and the Boeing reaches Shanghai on Tuesdays at 3.20 p.m. The return flight departs Shanghai on Tuesdays at 6.20 p.m. and arrives at Orly at 9.30 a.m. Wednesday. London-Shanghai jet economy return fare is £395.4.0. (1st class return £676.8.0.).

Air France is the first West European airline to be granted a route to Shanghai, and the new service brings to six the total number of flights a week by the company to the Far East. Countries served by Air France include Iran, Pakistan, India, Thailand, Cambodia, Vietnam, Hong Kong, the Phillipines,

Japan - and now the People's Republic of China. Destination in many of these countries may be used as stop-over points on your journey to Shanghai. Full details can be obtained from your Travel Agent or nearest Air France office,

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